CONCERNING THE TEXT OF THE APOCALYPSE

COLLATIONS OF ALL EXISTING AVAILABLE GREEK DOCUMENTS WITH THE STANDARD TEXT OF STEPHEN'S THIRD EDITION

TOGETHER WITH THE TESTIMONY OF

VERSIONS, COMMENTARIES AND FATHERS

A COMPLETE CONSPECTUS OF ALL AUTHORITIES

BY

H. C. HOSKIER

Socrates: Τί δέ, ᾧ κερκίζειν; *Herm.*: Κερκίς.
Socr.: Ὄνομα ἄρα διδασκαλικόν τί ἐστιν ὄργανον καὶ διακριτικὸν τῆς οὐσίας, ὥσπερ κερκὶς ὑφάσματος.
Herm.: Ναί.

(Plato, *Cratylus* 388.)

VOL. I

LONDON
BERNARD QUARITCH, LTD.
11 GRAFTON STREET, W. 1
1929

Central BAPTIST
THEOLOGICAL SEMINARY

KANSAS CITY, KANSAS

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MADE AND PRINTED IN GREAT BRITAIN BY WILLIAM CLOWES AND SONS, LIMITED, LONDON

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Vol. I: 751 p. 27cm. paper
Vol. II: 651 p. 27 cm. paper
TC
N.T. Revelation. Criticism, textual

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In re Κερκίδος.

"Life is the garment of Eternity,
Which be the vestment of God Himself.
Each man be the keeper of an golden thread
Spun from the radiant heart of God.—
This he plies at will, making or marring
The perfect pattern.
Yea, man is a bobbin,
Slipping the woof of Hope
'Twixt the warp of Faith
Upon the loom of Love . . .
Despite his rebellions
He *must* lend him unto the weaving;
And that which is not perfect
He shall RE-WEAVE . . .
This is the mercy of this Just God,
Whose labours *are* perfect.
Man, in his fulfilment of this Perfection,
(Having inherited the power of creation),
Createth HIMSELF unto perfection.
—This is the Law of the Perfect.—
Man is the bobbin,—
At weaving the vestment of God,
Who, in His love, requireth Perfection,
Wherein is reflected His own Countenance,
And man's kinship in full is declared."

(P. W.)

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V. 1

Owing to the death of Professor F. W. Kelsey the printing of these volumes has not been financed by the University of Michigan, and therefore they do not appear directly under their Humanistic Series, as planned before the sudden and untoward surrender of Professor Kelsey's activities.

Through the generosity, however, of other friends of the author, there has been no undue delay in publication beyond that which is incidental to the conduct through the press of such intricate material, and the work is being delivered to the University of Michigan's list as if it had appeared under their aegis.

26372

ABSENT

Vacant: 5 54 60 66 71 76 85 86 105 115.
Missing: 3 11 133 134 209*vid.*
Injured: 83.
Stolen or disappeared: 175 195 196 197 198 199 205.
Neglected: 116 117 168 173 183 185 225 231 234 237 239 243 247 249.
Not collated: 79ª 118 155ª 213(*frag.*) 248 (*access refused to this document by present owner*).
Summary.—Absent therefore from my notes in the apparatus are the following xliv numbers: 3 5 11 54 60 66 71 76 79ª 83 85 86 105 115 116 117 118 133 134 155ᴬ 168 173 175 183 185 195 196 197 198 199 205 209 213(*frag.*) 225 231(*frag.*) 234 237 239 243 247 248 249.

LIST OF THE MANUSCRIPTS BY FAMILY GROUPS

[Their location will be found elsewhere. We repeat here for reference.]

ℵ, A, C, P, and B + a group of some 80 cursives.
Oxyrynchus 4 fragments 848(xvi. 17/20), 1079(i. 4/7), 1080(iii. 19/iv. 2), 1230(v. 5/vi. 7).
E-(17)-67-116*frag.*-120-(169-216).
F-(38)-178-203-240.

Erasmian family: 1-46(=88-101-137)-59(=121)-62=63-67(−120)-72-(81)-88-101-120-121-136 (=62)-137-141-147(=136)-152-159-162/3-179(=152)-184(=136-147)-187 (i.1-iii.12)-189 (partim =59-121)-(204)-208(=1)-235(=*Er.* 3)-243(i-v=*Ald.*)-(251).
+sub-group: 29-30-98-129.
+sub-group: 119-123-144-148-158 the most ancient stem of *fam* 1 (graeco-syriac).
Connect also: 149-186 to some extent, but 149-186 have a distinct connection with the arabic version or with its underlying text.

Complutensian fam.: 10-17-(21)-37-49-77-91-96-110-150(to xxi. 9)-(154)-157-160/1-187(iii. 12-*fin.*)-190-192-202-212-221-223/4-227/8/9-230-(231)-232-(233)-242-243(v-xxii)-244-250.
Of these 221 is a very careful standard.
+sub-group: 13-23-55-150^sup.^(xxi. 9-xxii. *fin.*)-(226) with Coptic background.
+sub-group: 14-92-(201).
Also *fam* 21, to follow; probably the oldest stratum of the Compl. family, 37 and 221 being stepping-stones.

B family is very numerous. Of these eighty MSS. connect 33-194, 50-177, 153-211-222.

Arethas: 4-20-48-64-74
and: 6-31-106-(164, 166 as to i-xi)-171-174-(182).

Graeco-Latin: 7-16-39-45-69-102-104-151-180 [stepping stones to 97-122-214].
+sub-group: 8-24-140.
+sub-group: 9-27-75.

[P.T.O.

Egyptian fam.: 21-28-(65)-73-79-79ᵃ-80-99-100(xi-xxii)-103-112-(130)-135-138-139-170-191 (220)-221. Of this large group consult chiefly 79 for accuracy, but 99-170 probably represent the oldest stratum. [Add the Compl. MSS., especially 37-221-244 as having access to the 21 recension.]

+sub-group: 25-19**-58-70-78-84-94-207. Of these 70 is the most reliable.

+sub-group: 26-41-42-53-107-(153-211-222). *N.B.* 222 (at the Laura, Athos) is our oldest dated MS. Dated 1015.

+sub-group: 30-(29)-98-(128)-129.

Coptic family: 34-35-68-87-(124)-132-156-(165)-181-188 [132 the most reliable, 124 the most independent].

also: 44-52-82. (Of these three 82 is the best.) Also 13-23-55-150[sup]-226.

also: 51-90-(*cf.* 125)-172-217-246.

also: 59-121.

also: 61(=126)-(74)-95-126-(159)-(164-166)-218-219.

also: 81-204.

also: 95-127-215 (after ch. x)-172-217 *partim, et* 159 (most reliable scribe 127).

also: 97-122-214 (*cf.* the 7 family and Cassiodorus).

Sahidic also: 176-206 exhibiting a lost sahidic foundation text. Note also 226.

Syriac fam.: 108-109 (109 is *gr-arm*, but *arm* differs), and 149-186.

also: 114-193-241.

also: *fam* 119-123-144-148-158 listed under fam 1. Add undoubtedly 38-178-203-240.

also: 40-210. (Supertype of CAB recension, with the rarest readings tracing to retranslation.)

also: 111 connect with underlying text of *syr* Σ.

Œcumenius: 146-155-155ᴬ, and F-38-178-203-240, quoted as fam 38 when the four cursives agree, and as fam 178 when 38 deflects (F is only a fragment).

Composite MSS. are:

18, 40, f. 119 are graeco-syriac, and 149-186 with an independent strain.

191-220 is a composite of fam 1, fam 10, fam 21 and fam 146. See also 169.

95-127-215 is a composite of ℵ and A.

226 is a good composite with strong sahidic base.

233 is a composite of fam 1, fam 10, *etc.*, with a touch of 153-211.

251 is a composite of fam 62-63, fam 1 and fam 119 with large elements of 67-120, and of 38 and fam 38, and touches of 18, 22, 206 and of ℵA.

Important single documents are:

18 (graeco-syriac), **32** (close to the 4 group and to 109), **36**, **47** (a grand church-standard), **56**, **65**, **95** (which is partially 61-74, partially 95-127-215), **108**, **109** (*gr. arm. & ital.*), **111**, **113**, **130**, **143**, **164-166** (with Arethas com. but largely independent), **167** (our latest cursive), **200** (our oldest cursive of x^{th} century).

To

THE MEMORY OF

MY DEARLY BELOVED WIFE,

WITHOUT WHOSE SERENE RENUNCIATION OF SELF

AND PATIENT HELPFULNESS

THESE PAGES COULD NEVER HAVE BEEN COMPLETED

NOTE

I do not feel that I am under any obligations to the public or private libraries, the authorities of which have allowed their MSS. *to be photographed at my expense, as this is an insurance on their part against destruction of such records by fire, and I have had to provide such libraries as a rule with two and sometimes three copies of each* MS., *which copies are probably kept apart from the* MSS. *themselves. But I am, of course, under considerable obligations to the Librarians of these institutions. I cannot name them all, but those who have given more of their time than others, and who never fail to show the most tireless courtesy, are Father (now Cardinal) Ehrle of the* Vatican *and M. Henri Omont of the* Paris Nationale, *to whom I beg to extend my warmest thanks publicly. I must also mention Mr. Popoff of the Library of the Holy Synod,* Moscow, *who took much trouble years ago to furnish me with working photographs of the Moscow codices, and mounted them all personally in an album.*

AS TO ARCHAEOGRAPHY

Words are instruments of reasoning, not objects of science.

WILLIAM OF OCCHAM.

When we hear a stream called Wans-beck-water and know that the three words of which the word is made up all signify 'water,' the first being Celtic (as in Wan's-ford, A-von), the second German (beck = bach), the last English, we at once recognize three changes of inhabitants to whom the former name successively lost its significance.

* * * * *

It is painful and humiliating to reflect how much, after all one's thought and labour, the execution of a task like this must fall short, not merely of the exactions of a rigorous criticism, but even of one's own imperfect conceptions. It may be, indeed, that what I have attempted in this book is not yet to be effected by one man and at one effort, and perhaps, in reference to its wider scope, all that I can hope to do, is to awaken the dormant energies of some young student, who may be qualified at a future period to solve completely and finally the great problem . . .

J. W. DONALDSON. PREFACE TO THE NEW CRATYLUS. 1839.

"Es ist nicht zu vergessen, dass für die Apostelgeschichte, die Katholischen und Paulinischen Briefe, und die Apokalypse, die Kleinschrift-Handschriften eine grössere Bedeutung haben als für die Evangelien, weil die Grossschrift-Handschriften hier in viel geringerer zahl vorhanden sind."

C. R. GREGORY. TEXTKRITIK. p. 263.

"As it is admitted on all hands that the text of the Apocalypse is less satisfactorily represented in our printed editions than that of any other part of the N.T. I deeply regret that scholars should have published a revision of it, even within the last few years, *without having previously sought to add to our existing store of materials, or at least to test their accuracy* . . . I cannot doubt then that the present contribution will be welcome to those who desire to see the text of the Apocalypse settled on a firmer basis: a task not only less toilsome, but (I will venture to say) *less precarious in its results than the criticism of the Gospels*: so much easier is it in this instance to distinguish the broad tide-wave of ancient evidence from those local currents which bewilder the inexperienced voyager."

SCRIVENER. CODEX AUGIENSIS. Introduction, pp. lxxviii, lxxix.

"On the whole we must admit that no very definite conclusions have as yet been reached, and I propose to begin the examination *de novo*, not with the hope of resolving the whole of the ambiguities of the ancient Western textual history, *but because it is only by trying patiently to solve a part of the problem by a new examination, that the way can be made for some one else to solve the remaining part.*"

J. RENDEL HARRIS. CODEX BEZÆ. p. 193.

PROLEGOMENA

The Apocalypse of St. John is a work which we cannot neglect. It is difficult to understand, its sub-divisions are almost too intricate to follow or to harmonize, but it is certainly not a fairy-tale. It does not seem to be a succinct history of events to come, but presents a series of visions which seem partly to overlap. It has fascinated many including the great Newton, who wrote a commentary upon it. General.

Its "periods" agree with the principles of the book of Daniel, and, however hard to interpret, we must take it into consideration in the last days, when we are face to face with the fulfilment of prophecy.

Before the great war of our days, who would have thought that the destruction of a third of the ships of the world (Apoc. viii. 9) could be intended literally? Yet such an event actually took place, because twelve million tons of shipping out of thirty-six millions were sunk. In the light of that event, the prophecies, so crowded, so diverse, so intricately presented, must be taken in all seriousness.

As prophecy meets fulfilment, the rest of this extraordinary book will be more easy to understand. In our time, apparently, great and perhaps increasing earthquakes must take place. We have already had a serious foretaste of them. This does not seem unnatural, seeing that the whole creation groaneth and travaileth at its work of evolution, and the immense withdrawals of oil which are now gushing from the bowels of the earth may be playing their part as a contributory cause, aside from any other considerations in the hotter and deeper parts of our planet.

I am not, however, concerned with the interpretation of the Book, but, in my capacity as a textual critic and student, I wish to present to others the proper foundations upon which they can build.

Textual study must always be the forerunner of any interpretation. The solution of any textual difficulties must precede any final and authoritative explanation of the text.

Many years ago I began the examination of the Greek documents available for the Apocalypse. The result follows in these volumes. Fire and wars, pestilence and the carelessness of man, have deprived us of our legitimate heritage, for many valuable documents have only perished since the Middle Ages, and the last war is responsible for the disappearance of seven of our manuscripts. Enough remains, however, for us to make an attempt at reconstruction. There are no great basic differences or difficulties. The common text may stand for all that criticism has to say as to the structure of the book as a whole. But I hope that my work may tend to settle the text as it has to be debated clause by clause.

The war interrupted the task when I had reached number 123 of the list of cursives. Five years have been lost. Owing to work with the armies my eyesight and right hand have suffered, but I have at last been able to complete the review of all the evidence in 1927.

I feel that I have not done justice to the provenance of the different MSS., and that a good deal might be learned from discovering the locality of the activities of our different scribes. Provenance of MSS.

I can only say that any deductions from the study of the photographs, often of mere portions of a complete MS., would be difficult and untrustworthy.

Perhaps some one, with this book in hand, may succeed in finding out where the MSS. were executed, and thus throw light on some of their inter-relations, which are no doubt due to local influences and traditions.

Calabria.

As regards Calabria see under No. 104.

Let it be clearly understood at the outset that my investigation of the transmission of the text of the Apocalypse has been and is being made without the slightest prejudice, or bias, or preconceived ideas.

It is the subject of a scientific enquiry, to determine, if possible, in what measure the elder authorities may represent the basic text, and where they have or may have misrepresented it.

I am using all existing documents to check each other in this respect.

Families.

The first results obtained have been to segregate by families the series of Greek MSS. which really belong together as a unit.† This reduces the unwieldy number of our witnesses and establishes the particular MS. in a given tribe which is the most trustworthy.

These families overlap to some extent, but from some 230 Greek MSS. we can reduce them by families, small and large, to about *thirty* units by groups, and *fifteen* units so far standing more or less alone, which is a distinct gain in dealing with the problem.

There is a threefold object in this examination. One phase of the matter is concerned with the history of the Text pure and simple; the second concerns the proof of error or the measure of rectitude in the elder documents and the question of 'mother-readings'; and the third is the establishment of a group of Greek material, which may prove to be older than our fourth-century witnesses, from which latter documents so far no appeal has been allowed.

The argument must be sought in the discussion of readings under the various manuscripts and of their recensions by groups, as well as individually. It would be next to impossible to resume all the dissertations and to knot up the various threads and cross-threads, as I would wish, into a beautiful spider's web in the Introduction.‡

Faint-places.

Apart from a few faint places in the common original, which has led to variants of the *mater-lectionis* sometimes bordering on non-sense, my impression is that we have the exact sense of the original, and as regards the sequences,—Charles to the contrary notwithstanding,—there is nothing much in the Manuscripts or Versions to lead us to believe that the basic document was arranged in different order. See, however, under our No. 189.

As to the beginning and ending, accommodation may have made itself felt; if so, then it was very early in the history of transmission. Regarding this, notice the testimony of 143, of *Dion. h Prim. Cass.* at the beginning, and of others in xxii. 6/7.

It will be impossible to assess the second volume at its proper value without considerable study of what follows, especially with regard to the importance of the individual MSS., entering into the corpus of collected readings.

Under each MS. will be found a digest of its history, of its idiosyncracies and of its family propensities,—or of its independence. To neglect a study of this will be to invalidate

† See Scrivener's remarks as to the primary necessity of this before going further, in his Preface to the Collation of 20 Gospel MSS., p. xiii. Von Soden attempted this, but his f. following a number is often misleading. Such group may exclude the most reliable MS. of the grouping if it opposes, and its testimony be passed by in silence.

‡ I do not expect to disarm criticism concerning the course adopted. All I can say is that the waning of my physical strength has alone prevented me from making the attempt to co-ordinate the whole argument in these Prolegomena, which I would have preferred to see spread out in one place and woven into one piece of cloth. As it is, my patchwork quilt must be examined beyond under the several MSS. and MS.-groups.

the student's power of assessing values. Therefore it is requested that considerable attention be paid to what is said under each number.

My old friend Dr. Gregory used to interest the so-called learned world in these matters in the Gospels. He discovered and laid bare the secrets of numerous very valuable vital documents. I have called attention to some of his extremely interesting key-documents in my "Codex B and its allies," vol. 2, pp. 410/14, but in spite of the clues thus available to assist in settling many interesting and intricate points which are actually at issue and under debate in the modern field of textual study, the readings of such key-manuscripts as his ε 1353 (our number 011) have been almost overlooked. I hope the "New Tischendorf" will be a living vibrating volume such as Donaldson's "New Cratylus." Key-documents.

We will never make progress unless we take up where our forefathers left off and cease to play about with symbols.

The documents to which attention should particularly be directed are those which have a history independent of Church "use" and which owe their freedom from Ecclesiastical standardization to their transmission apart from the documents collected as our "New Testament." They are found in collections of treatises on mystical subjects and are listed under many numbers, and include no less than forty of our manuscripts, among which are 35 36 39 59 61 120 140 145 146 152 170 174 176 200 202 235 240 251, all documents meriting attention.

Among these figure 35, 36, 56, 122, 146, 148, 152, 174, 180, which belong to groups, and although the other members accompany church documents, it is clear that the *families* were originally more or less independent of ecclesiastical revision.

I ask that my apparatus be confronted with those of Tischendorf, Von Soden, Horner, Swete or Charles. Apparatus.

In the case of Tischendorf whole verses are left without notes, where I fill a page. Take any verse at random.

In Horner's apparatus *Prim.* appears from time to time, and quite rarely, but this witness is of first-rate importance, and must be cited throughout. The early witness of *Hippolytus, Methodius, Origen* and others is also neglected.

In the case of Soden, he leaves aeth out of consideration (just as he neglected *pers* elsewhere), and fails to connect the Versions in important places, besides giving us the usual complex so difficult to untangle.

I cannot pretend to review von Soden's work here, but many of my major documents are not dealt with at all. I will give an instance of neglect in other matters. At vi 12 Soden has ὅλη in his text after ἡ σελήνη, and in his notes merely records MSS. which omit. It is not in our textus receptus; but he quite fails to indicate that —ολη occurs *in three different positions* in MSS., nor does he set forth that ach *Victorinus* and *Anct. prom.* omit it.

In Charles' case Gregory's numeration is adopted and runs to four figures, which would have ruined my work. He refuses to repeat Tischendorf's quotations of *Iren. gr. ex Anastasio*, although this sometimes supports our famous codex 145.

I think a comparison will show a fuller and better and more complete picture of all cognate matters in my apparatus.

From the openings of each verse, where I have assembled some of the Version readings, it will easily be recognized how the Versions used the Commentaries in compiling their texts (e.g. xxi 1).

The only information we have from von Soden as to the codices which he attempted to use in his apparatus is conveyed on the separate card issued with the last volume of Text, and embracing only about seventy MSS. out of the two hundred (plus) catalogued. von Soden.

This list is absolutely unsatisfactory.

It is easy enough to identify the ἀ codices, but he subdivides the rest into four *I* classes

and three K classes, further subdividing these into seven classes of I^a, two classes of I^b, two classes of I^c, one class of I^r; one class each of K^c, K^o, and K.

Now, surely, we do not need here this *class* subdivision, but the proper nomenclature of the MSS. under their catalogue heads, which is not given. If he names δ 2, δ 3, δ 4 we can identify as ℵ, C, A, but we cannot tell what he means by citing 1579 twice, once under class I^r and once under class K^o; nor MS. 501, cited under I^{a1} and under I^{a7}; nor 10, cited under I^{a2} and under I^{o1}.

The muddle, indeed, becomes pitiful.

I have drawn out the whole schedule and compared it with the catalogue lists, but much uncertainty remains.

For instance, his No. 31 can be either $A\nu^{31}$ or Oec^{31} (both numbers occur, and indicate two different manuscripts). The same applies to No. 501, which can be $A\nu^{501}$ or α 501; there are also $A\nu^{503}$ and α 503; as to No. 10, it can be either $A\nu^{10}$ or $A\rho^{10}$; as to No. 51, it can be $A\nu^{51}$ or α 51; the same applies to 52, 53, 500; the same to 400 (following δ 200) can be either δ 400 or α 400 or $A\nu^{400}$. The same as to No. 11, can be $A\nu^{11}$ or $A\rho^{11}$, two very different MSS. (our 68 and 95).

I shall give what indications I can in my list as I go along, but it is all very unsatisfactory, complicated and discouraging. This classification of von Soden means nothing at all, because we have MSS., one half of which belong to one recension, and the other half to another recension, of which he takes no notice, for his work was all done under pressure and pride to get the whole work out himself, in his own way and most imperfectly, neglecting advice from his collators.

Many of the most important MSS. are not handled at all, and we must begin all over again. If the documents on the card-index had been properly examined, the list could be cut down with advantage.

Another disastrous feature is that in the case of a MS. of the whole N.T., catalogued under δ as to the Gospels, the Apoc. promptly reappears under δ, although the Apoc. may be—and in one case is—a copy of the printed text!

The rest of the N.T.

Towards the close of our labours, it becomes apparent that the task we suggest to others of the collation of the existing rich material of the other books of the N.T. is not at all superhuman, and ought to have been undertaken long ago.

Take the 2000 MSS. of the Gospels. It will doubtless be found, as here, that, after 100 have been carefully collated, the rest fall into well-defined groups, with perhaps here and there an exception. Let the latter then be carefully and thoroughly collated in full, but a quicker examination of the others (if properly carried out) will soon classify them with other groups. This established, and a few more important passages tabulated (to show the *traditional* readings, which may vary in the same group, owing to the standpoint of and documents available to the scribe), they can be neglected as far as thorough collation goes, and the task much reduced and simplified.

The same applies to the 500 MSS. of the Acts and Cath. epistles, to the 500 MSS. of the Pauline epistles, and to the 1500 Service-books.

Surely here is a thankworthy task, much more interesting than mere cataloguing, and one that will not consume a disproportionate amount of time compared with the results to be attained.

For if we cannot obtain an absolutely pure text, we can (as I have shown) constantly *remove plain and clear errors* from the ancient documents, and these can only properly be detected and condemned by the cumulative evidence of the later documents, in such a manner (and in a way that cannot be gainsaid), as I exhibit the plain and clear errors of the Apocalypse in my second volume.

Systematic criticism.

The following pages are offered to the catholic-Church-at-large as an individual effort to

bring to bear upon the field of sacred textual criticism a more systematic scheme of rehabilitation.

Enough is now spread upon the record to show whether the same plan, carried out in the adjacent field of Gospels, Acts and Epistles, would be worth while. I think the answer can only be an emphatic affirmative.

Not only do we thus identify and group the minor documents—thus reducing their bulk—but in the aggregate their group-testimony almost infallibly enables us, as I say, to detect and classify the errors of the more ancient MSS.

We accomplish a double purpose. For we can now praise on the one hand the perspicuity of certain scholars for what they guessed at and which is now shown to be truth. And on the other we can disprove many other of their assumptions, based on insufficient or partial evidence.

It is not necessary that a patient collator should be a great scholar, but it is imperative that our future revisers should be provided with the materia they themselves have despised to accumulate and digest.

Harmonization.

A feature of very great importance in connection with the book of the Revelation here comes into play, which has not hitherto been discussed properly in all its bearings. My labours will now facilitate this. I refer to the same problem as that which confronts us in the Synoptic Gospels, *viz.* the attempt to harmonize different wording or different constructions in varying parts of the narrative, which has led to the utmost confusion, simply because former zealous editors and recensors—(I refer to those of ancient not modern times)—have not been willing to concede that the author of the book chose from time to time to vary his expressions of the same phrase or words. They have denied him this right. But for this phase of the situation, my apparatus could be cut in half. But different censors wish to insist that if it is ἐπὶ τῆς γῆς in one place it cannot be ἐπὶ τὴν γῆν or ἐν τῇ γῇ in another! And so the bad work went on down the centuries. For there are endless places where repetition occurs,—perfectly natural repetition, and probably in different words, cases, order or construction by the author, which later students have been at the pains to try and torture into harmony, just as invariably happens when more modern revisers try to render foreign words by a consistent English expression,—a thing which cannot be done,—or when the printer insists upon trying to make all the copy come out consistently and standardize the author's style. It simply destroys individuality of treatment in different places.

One of the greatest evils in the text of the Apocalypse, as in the Synoptic Gospels, is this desire on the part of the old redactors to harmonize phrases and to assimilate constructions, and not allow the author the least latitude of expression.

But they do worse. If in one place we have ἀλλὰ ἔχω κατὰ σου ὀλιγα they must needs have it ὀλιγα in the next place instead of πολύ, or vice versa, and if merely ἔχω κατὰ σου they *add* πολύ or ὀλιγα.

There are of course more difficult places, *e.g.*

ii. 22, where for ἰδοῦ (ἔγω) βάλλω (*vel* βαλῶ) αὐτὴν εἰς κλίνην the Greek uncial A substitutes φυλακήν, but *no one else*. Yet *sah* has ἀσθένειαν alone, showing that there may have been a marginal note here, not since infiltrated into the text; while *arm* 4. has 'the pains of a couch' and the other *armm* 'a furnace' duly found in 167 as κλίβανον; while *Prim.* for *lectum* says 'alia transl = *luctum*.' I find now that 207*mg.* has ἀσθένιαν, 229*mg.* κλίνη ἀσθένειας, and interlined in 166 σύμβολον ἀσθένειας καὶ θανάτου.

Scribes.

But for the most part the scribes themselves are guiltless. Our numerous families afford us the opportunity of studying these matters carefully. It is not they, but overzealous revisers who have attempted uniformity. The scribes, are, ninety per cent., careful and honest.

Objects of the investigation.

The following treatise is then a contribution to the true science of textual criticism, and is offered with a fourfold object in view.

First: to show how other books of the N.T. must be treated, before we can make further progress.

Second: to encourage others to take up another book, say Acts, and work at it in detail, exactly on these lines.

Thirdly: to show up the plainest and clearest errors of the English and American Revisers, and of those who immediately preceded them, so that they must be excommunicated—(the errors)—now, and excised at the next Revision.

Fourthly: to block all thought of revision until the rest of the cursives are examined.

Those who go deep enough into them, know how fascinating are these studies. There is no glory and no money in the work, but there is a rich personal reward awaiting any, who, properly equipped with patience, accuracy, and good eyesight, and a judicial mind, enter the arena for serious investigation. Surface work is useless, and only necessitates its being done over again, for many documents are not entities, but composed piecemeal from different recensions. Worse than that, it befogs the issues, and causes quotations of "*teste* this" and "*teste* the other," or "*me teste*," and so forth, when the issue should be clear and uncompromising.

Pitfalls.

The pitfalls in these studies are many and varied; but by the aid of photography and liberal Library rules, anyone to-day can procure the treasures of the great libraries at very moderate cost, and consult the documents, practically at first hand. At any rate this is the case, where there are not many difficult contemporary corrections. The collations of Matthaei and Scrivener, for the cursives they have examined, are the only ones which can be relied upon for proper accuracy. We have striven to do as well or better than they. We know, in fact, from comparison with their labours on the same MSS., just what our own shortcomings are. For instance, in the case of Matthaei, who compared his MSS. of the Apoc. *twice* and very carefully, where we convict him of a dozen oversights, he has caught us in two or three at the most. That is satisfactory, but of course the element of human fallibility remains, and we can only hope for the nearest approach to perfect accuracy that is humanly possible. The converse is seen in the work of Birch or Reiche. Let us never return to such undignified inaccuracy as theirs.

Lower criticism.

This branch of sacred criticism, while known as the "lower branch," is perforce the only safe stepping-stone to the "higher branch" of constructive criticism and exegesis. Yet, how few of our commentators and exegetes are properly equipped for their chosen field by a thorough knowledge of the "*lower*" criticism!

I was struck by this recently. On turning up a reference of Wordsworth to Davidson's Introduction, vol. 3, pp. 552 and following, I came across this (on p. 557): "In the Apocalypse we find ὁ διψων ελθετο, ὁ θελων λαμβανετω υδωρ ζωης δωρεαν. So in the Gospel ἐαν τις διψα, ἐρχεσθω προς με και πινετω." I have underlined the words that struck me. Had Davidson been more careful, he would have strengthened his argument immensely. He is comparing St. John's *diction* in the Gospel with that of the writer of the Apocalypse to prove their similarity. But ἐλθέτο—(he means ἐλθέτω)—is only a vagary of Erasmus. The real and only reading here is ἐρχέσθω, corresponding exactly with the gospel language. We can even go a step farther, and say that the form λαμβανετω should be λαβετω, corresponding more closely to πινετω. This illustration, but one out of very many which could be adduced, will show my meaning when I emphasize the value of the "lower" criticism, which churchmen are generally in such haste to leave behind all too soon, and where we need all the help we can obtain.

Note also that there is not so much error in pure transcription as one would suppose.

There are certain verses which the scribes, one and all, seem to have left almost untouched. Such are i. 1, 3, 7, 15, 16; ii. 6, 7, 11, 12, 17, 23, 28; iii. 5; vi. 16; vii. 13; viii. 4; ix. 17; xi. 18; xii. 17; xvi. 19, 20; xvii. 14, 15; xviii. 23/23 (by most); xix. 18.

And beyond this, our large groups reveal the fact that ten out of twelve scribes are not only perfectly conscientious copyists, but go to extremes in copying the manifest errors of the common exemplar, and are too ignorant of the text to notice omissions which may occur again and again in the original, and which they do not fill out from other authorities.

Grouping.

Hitherto we have had no scientific adjustment of our MSS. In the case of the manuscripts of what is called profane literature there are not sufficient of them in order to apply our method properly or fully, but in the case of the New Testament MSS. these are so numerous that we can apply a method of sorting and grouping—analysis, and then synthesis, instead of mere analysis—which yields quite certain and illuminating results. It has not been done before, and, as the author has had to work quite alone, and could not handle more than a certain number of MSS., he selected the Apocalypse as offering a field within his power. In this field are some 250 Greek MSS., which have been reduced,—by systematically sorting them into definite family-groups, word by word,—to a score of genuine *stems,* which can now be examined at leisure as to their value for critical purposes.

Until now the text-books have told us that a reading was supported by say ℵ 7 21 28 39 45 73 *lat*, but now that we can show that 7-39-45 represent *one* archetype, and 21-28-73 another, we have only *two* lines of transmission 7 *etc.*, and 21 *etc.*, to deal with. These particular groups, for instance, are now extended by me to include under their several heads:

7-16-39-45-69-102-104-151-180
21-28-65-73-79-80-99-100-103-112-135-138-139-170-191-220-221,

and, furthermore, we are able, by a detailed examination of them, to be sure that we can identify the whole of the foundation text and put our finger on *all* the sources of error in their transmission. This is a great gain. The same method can be made to apply to the MSS. of the Gospels and Epistles. Having reached this point, we confront them with the Versions, and learn still more of their collateral tendencies.

We have in 18 and 40 two MSS. which were once *Graeco-Syriac* diglots; in the group 34 *etc.* we have what were probably *Graeco-Coptic* MSS., and in the above named group 7 we have a *Graeco-Latin* set, in which *the latin has survived,* to-day frequently opposed to their Greek.

And what we have to note very specially is that there has been no accommodation in this last case as between the Latin and the Greek, that is to say between say A.D. 1000 and 1400. All such accommodation as between the texts of diglots and triglots took place *in the earlier stages* of transmission.

Having segregated our groups, it then becomes a simple matter to trace their affinities back to Irenaeus or Tertullian or Hippolytus or Victorinus or Primasius and Cyprian, or to the Sahidic or old Syriac, and to establish them on a firm basis in the v[th] to the II[d] century. We thus gain a score more uncials—for these cursive *groups* have now indubitably become uncials, as admitted recently by Charles—and add their testimony to that of ℵCA, instead of considering them junior, simply because junior in age; for, as I say, we can prove, from analysis of the groups, exactly which member represents the most faithful transmission, and not only the most faithful but an exact representation of the ancient original.

Thus, in the Complutensian group, consult 221 for a careful standard. In group 25 the MS. 70 is the most reliable. Of the large group 21, we refer to 79 for accuracy and to 99-170 for the oldest base. Of group 44, No. 82 is the best. Of group 95-127-215,

No. 127 is a magnificent type of accurate transmission. Of group 34, the most dependable is 132, and so on.

III[d] century witnesses.

We have then assembled our cursive witnesses upon the blood-soaked ground of the third century, for, aided by Aleph, we can go behind Aleph and most of the witnesses used for control. Here we find ourselves in the period of the Decian and Diocletian persecutions, and need hardly wonder if but few written evidences of Christian origins were left by those ruthless ones.

In fact and in deed this is very apparent, for we shall not find traces of a mass of copies from which our extant copies were derived, but of one frail witness standing back of them all, for it is very noticeable that in places where this original was faint or difficult to read our principal witnesses falter and labour, and guess at the word, and in these places a variety of half-a-dozen or a dozen variants has resulted, which will be found in our record.

Dame Wisdom acts thus ever. It would be too easy if we found the original MS. of the Patmos vision; but traces are left, through man's own imperfections, sufficient for us to rest perfectly assured that we have a genuine survival of all the essential points of the primal document. In other words, the crooked course of man's own errors in transmission contribute—under the lenses of microscopic examination—to reveal all that is necessary, and to confirm us in the knowledge of what the seer really set down.

Our title-deeds.

The title-deeds to our inheritance are very precious things. We may not blindly follow imperious or impetuous guides of the day. It is our privilege to unriddle the phrases and disentangle the webs, which careless generations have left riddled and tangled. Man has throughout his career on this planet obscured his own footprints, and left his successors in doubt as to his origins and his journey adown the ages. Painfully sometimes do we grope our way back, but many of the puzzle-pieces are somewhere to be found, and gradually we are piecing together many strange-shaped bricks which were lost or missing, and which fit into the picture.

It is impossible to reconstruct a text without a thorough previous knowledge of the history, antecedents and morality of the witnesses. In the case of the Apocalypse the family groups are mostly true to type. Not so, for example, in St. Mark's Gospel. This great key to the whole position of New Testament criticism has been dealt with too long in a light-hearted manner, and by more or less empiric methods.

St. Mark's text.

No one is qualified to criticise the text of St. Mark who is unfamiliar with the following:

That $D^{gr}W\Theta\Sigma\Phi\Psi$ are compound (although unequal) witnesses to a Latin foundation. To these are to be added the cursives 2^{pe}(=473 or 565) 604(=700) 892 Paris[97] and Laura[A 104], as well as families 1 and 13, and more occasionally 435 and c^{scr}.

That ℵBL are an entity, with and without Δ.

That, of the Latins $a=n$ (and $a+n=D^{gr}$ before its last revision), $b=q$ (the latter revised), $c=ff_2$, $e=k$, $f=goth$, $i=a\ d\ r$ in combination and is steady and true to type, l=largely vulgate; and even r_2 though heavily vulgatised is really as to base the counterpart of *k*.†

And beyond this they must know how truly these combinations act. As a matter of fact they do not act like our MSS. of the Apoc. They are very often and very much in disagreement where they should not be. Thus, although $c=ff_2$ as to foundations, revisers have often spoiled the composite picture, and the same remark applies to the rest.

When *a d i r* are together we recognise that their last composite base has survived complete; when $D^{gr}a\ n$ confirm a reading against *d* we know that we must seek carefully among the supporting testimony for additional light; when c-ff_2 together receive support

† See Vol. i. of my Genesis of the Versions, pp. 193 *seq.*

from *e-k* and D*d*+*a n r* and *b-q i* we know we are on the firm foundation of the true Latin base, no matter how many Greek groups read against them.

We must know further how the other Versions stand. We must carry in our minds always that the *aethiopic* in Mark is comparatively commonplace; that the *diatessaron* hardly plays any part in the discussion; that, however circumlocutory may be the *persian* it almost invariably reveals a deep base connected with Latin and Syriac joint or separate foundations; that *syr sin* fluctuates strangely, retaining here and rejecting there many important Latin readings.

And then, perhaps the most important point is that the Coptic Versions remain in the background of the Latin picture. Quite differently do we have to handle this matter in the other Gospels. The reason is this, that ℵBLΔ(Ψ) and the Coptics cling together in Mark, and you need hardly ever refer to them even to elucidate a fine point.

As to the cursives the critic must know that while Θ 473 (565) and 604 (700) hang together for 50% of the Gospel, 604 deflects much more than 473 from the Θ combination; and he must know that DΘ is not a perfect combination, but subject to all kinds of vicissitudes, yet having one base. He must also know that while 473-604-892-Paris^{97}-Laura$^{A\,104}$ have but one stem (with DΘΦ) they go widely and wildly apart where they should testify together. The same applies to that invaluable document c^{scr}, which, but for revision (like *pers*), would solve a number of knotty points. In fact c^{scr} and *pers* and *syr sin* stand in exactly similar fluctuating relation to the base.

When therefore 892 or Paris^{97} desert the ℵBL combination there is generally a reason for it, in that in those places (especially if with Θ) they represent an older and not a younger base.

While on the subject of the Marcan Gospel, the abrupt close of which at xvi. 8 in the major-ranking authorities has caused so much discussion, I would like to mention a cognate matter, hitherto apparently unobserved.

First page of the Syriac.

Whereas the last page of Mark very likely perished simply because it was the last page of the four-fold Gospel in the Latin order (where Mark came last), a similar thing seems to have happened to the *first* page of the old Syriac Apocalypse! I notice that in chapter i. 1-8 the readings of *syr*S are practically those of the *syr*Σ family MSS., and only after that do they go apart.

But to return to the text of the Apocalypse.

Overflow of the Versions.

I explained in my volume on the date of the Bohairic version that, while the older Latin had distinctly impressed itself on all documents even as old as ℵ and Clement of Alexandria, there were places where it had not overflowed on the Greek at all, where it might have been expected to (*Op. cit.* pp. 107/108). Certain places can be consulted in order to date matters. Amongst other places we can examine the situation at xiii. 16 which marks a point of date. The text runs:

> Και ποιει παντας τους μικρους και τους μεγαλους, και τους πλουσιους και τους πτωχους, και τους ελευθερους και τους δουλους, ινα δωση (*vel* δωσιν, δωσωσιν, δωσουσιν) αυτοις χαραγμα επι της χειρος . . .

Now the Vulgate and *ps-Ambr.* have 'habere characterem' instead of ινα δωση αυτοις χαραγμα, and *Prim.* 'habere notam.'

Tyc. (*Beat.*) says simply 'ut det eis notam,' and *Tyc* 2. 'ut dent (*vel* det) eis notam' (*Tyc* 1. 3. not available). *Gigas* says 'ut dent sibi invicem caracterem.' Fleury (*h*) unfortunately does not begin till xiv. 15. *Tertullian, Cyprian, Cassiodorus* and *Aug.* are silent, and *Auct. prom.* breaks off at xiii. 14.

Our family 95-127-215 with 159 adopt ινα λαβωσι το χαραγμα αυτου for ινα δωση or δωσιν) αυτοις χαραγμα, while 26-107 conflate, by having ινα λαβωσι το χαραγμα αυτου και

ινα δωσωσιν αυτους χαραγματα. There is no infinitive here although we find an approximation of 'habere.' *Arm* has 'that he may give them.' Ινα in the shape of ϫⲉⲕⲁⲥ appears in the *sahidic* followed as usual with the active verb: that they should give to them, while *boh* has no *ινα*, but ⲉϥⲉϣⲟⲗϩⲟⲩ: he shall mark them (*χαράξει* or *ἐπισημανεῖ*). The *arabic* has *ponerent*, the *ut* coming earlier in the verse; the *æthiopic* has *ut scriberent*. *Syr*Σ is translated 'ut detur illis' as Gwynn for *syr*S ἵνα δοθῇ αὐτοῖς, while Irenaeus translator, omitting the list of great and small, *etc.*, says: et characterem autem in fronte et in manu dextra faciet DARI.

This at last gives us an infinitive, but not the one we want in Greek, which should be active. While some Gk. MSS. read *δωσιν* and *δωσει*, only 208 reads *δώσειν* 'to be about to give' in the active sense.

Sabatier quotes *Vict.* for a paraphrase in his commentary of 'Faciet UT ACCIPIANT servi et liberi notam in frontibus aut in manibus . . .' This would give us the *ινα λαβωσι*.

The point, therefore, is this: that 'habere' of *Prim.* and *vg.* has not overflowed into the Greek, and therefore seems comparatively late.

Whether 159 and *fam* 95 are indebted to this for *ινα λαβωσι* is doubtful, but possible, while 26-107 (against the rest of their family 41-42-53-153-211-222) conflate in such a way as to indicate a late revision here.

If we accept the quotation from Victorinus' commentary as genuine, we get at the origin of *ινα λαβωσι*, and that takes us back a long way, but nothing so far explains *habere* of *Prim. vg. ps-Ambr.*

Observe the phrase at xiv. 9: *και λαμβανει χαραγμα επι του μετωπου αυτου ἢ επι την χειρα αυτου.* Possibly the *ινα λαβωσι* of some documents in xiii. 16 crept back from here.

This is what I mean by the 'synoptic' accommodation throughout the Apocalypse.

All this accumulation of variants in respect of accents, spelling, forms, change of tense, change of order, additions, omissions, conflations, deconflations and *verborum permutationes*† generally, is the necessary prelude and the only scientific method of approach to an assessment of the value of the respective witnesses who appear in Court at the difficult places—at the *cruces*, at the *locos vexatissimos*.

Cruces. These places in the Apocalypse are limited in number and can best be resumed as follows:

iii. 16. *μελλω σε εμεσαι εκ του στοματος μου*
or: *ελεγχω σε εκ του στοματος μου* (*vel σου*)

iv. 11. *και δια το θελημα σου εισι* (*vel ησαν*) *και εκτισθησαν*
or: *και δια το θελημα σου ουκ ησαν και εκτισθησαν*

vi. 17. *οτι ηλθεν η ημερα η μεγαλη της οργης αυτου* (*vel αυτων*)

ix. 13. *και ηκουσα φωνην* (*μιαν*) *εκ των* (*τεσσαρων*) *κερατων του θυσιαστηριου*
or: *και ηκουσα φωνης ενος εκ των τεσσαρων κερατων του θυσιαστηριου*
or: *και ηκουσα* (*μιαν*) *φωνην εκ του θυσιαστηριου*
or: *και ηκουσα φωνην μιαν εκ των κερατων κεκραγοτος* (— *τεσσαρων*)

xi. 12. *και ηκουσαν φωνην μεγαλην εκ του ουρανου* (*ακουσονται f.* 38 200).
or: *και ηκουσα φωνην μεγαλην εκ του ουρανου*

† A. C. Clark, in a recent article in J.T.S. for October, 1927, quotes Peterson on Meusel upon this subject (p. 20) with a view to combat the practice of making up tables of variants, including all, whether small or large, important or unimportant. With this I am agreed, only pointing out that the credibility and reliability of witnesses depends upon their character as ascertained by their habitual behaviour in ordinary life.

xi. 18. και ο καιρος των νεκρων κριθηναι
or: και ο καιρος των εθνων κριθηναι

xii. 8. και ουκ ισχυσαν or και ουκ ισχυσεν

xii. 11. και αυτοι ενικησαν αυτον δια το αιμα του αρνιου
or: και αυτοι ενικησαν αυτον δια το ονομα του αρνιου
ibid. και δια τον λογον της μαρτυριας αυτων
or: και δια τον λογον της μαρτυριας αυτου

xii. 18. και εσταθην (*vel* εσταθη) επι την αμμον της θαλασσης

xiii. 5. και εδοθη αυτω εξουσια ποιησαι μηνας μβ′
or: και εδοθη αυτω εξουσια ποιησαι πολεμον (*vel* πολεμησαι) μηνας μβ′
or: και εδοθη αυτω ποιησαι ο θελει μηνας μβ′

xiii. 8. του αρνιου (του) εσφαγμενου (*vel* εσφραγισμενου) απο καταβολης κοσμου (*cf.* xvii. 8)
or: του ουρανου του εσφραγισμενου απο καταβολης κοσμου

xiv. 11. και ο καπνος του βασανισμου αυτων αναβαινει . . .
or: και ο καπνος του βασανισμου αυτου αναβαινει . . .

xv. 3. ο βασιλευς των αγιων (*vel* εθνων, *vel* αιωνων). *Cf lib. Enoch* viii. 4.

xv. 6. ενδεδυμενοι λινον καθαρον λαμπρον
or: ενδεδυμενοι λιθον καθαρον λαμπρον
or: ενδεδυμενοι λιθον καθαρον λεπτον

xvi. 15. ιδου ερχομαι ως κλεπτης
or: ιδου ερχεται ως κλεπτης

xvii. 17. ο γαρ Θεος εδωκεν εις τας καρδιας αυτων ποιησαι την γνωμην αυτου (*vel* αυτων)

xviii. 3. πεπωκε (*vel* πεπτωκε, πεπτωκαν) παντα τα εθνη

xviii. 11. οτι τον γομον αυτων (*vel* αυτης) ουδεις αγοραζει

xviii. 17. και πας επι των πλοιων ο ομιλος (*vel* πλεων)
or: και πας επι (τον) τοπον (*vel* ποντον *vel* ποταμον) πλεων

xix. 9. μακαριοι οι εις το δειπνον (+ του γαμου?) του αρνιου κεκλημενοι.

xxi. 3. ιδου η σκηνη του Θεου μετα των ανθρωπων και σκηνωσει (*vel* εσκηνωσε) μετ᾽ αυτων

xxi. 6. γεγονε *vel* γεγονα *vel* γεγοναν. *Id est vel* γεγονε *vel* γεγοναν *cum praecedentibus, vel* γεγονα εγω το αλφα και το ω̄.

xxi. 7. κληρονομησει *vel* δωσω αυτω

xxi. 11. φωστηρ αυτης *vel* φωστηρ αυγης

xxi. 17. μετρον ανθρωπου ο εστιν αγγελου
or: μετρον ουρανου ο εστιν αγγελου

xxii. 3. καταθεμα *vel* καταγμα (των φυλλων)

xxii. 6. απεστειλε τον αγγελον αυτου δειξαι (*vel* διδαξαι)
or: απεστειλε με τον αγγελον αυτου δειξαι

xxii. 7. ιδου ερχομαι (*vel* ερχεται) ταχυ.

xxii. 14. *μακαριοι οι ποιουντες τας εντολας αυτου*
or : *μακαριοι οι πλυνοντες τας στολας αυτων*

xxii. 16. *επι ταις εκκλησιαις vel εν ταις εκκλησιαις vel ταις εκκλησιαις*

xxii. 20. *λεγει ο μαρτυρων ταυτα ειναι· ναι ερχομαι*
or : *λεγει ο μαρτυρων ταυτα· ναι ερχομαι*

In order not to repeat myself the reader is referred to what is said about all these places under the respective manuscripts, which are to be found on each side of the question. It is better for him to deal with the matter in this way and refer to the witnesses, than to try and guess the value of their testimony by simply reading over their symbols or counting heads on each side, if I exhibited the evidence in full here. First refer to volume II for the evidence, and then examine the record of the witnesses in this volume, for some can be peremptorily challenged, as in a Court of Law, and excluded from the jury. These are they who appear fortuitously, when the scribe was somnolent perhaps, or when his mind wandered, and the proof is forthcoming in the family groups, or when 30 opposes 98, 44 opposes 82, 51 opposes 90, 59 opposes 121, 67 opposes 120, 81 opposes 204, 80 opposes 138, 149 opposes 186, 171 opposes 174, 172 opposes 217, 176 opposes 206, 40 opposes 210, 14 opposes 92, 164 opposes 166 in the groups of doublet manuscripts, and where the value of the presence of one out of the two is suspicious, whereas when grouped they cannot be excluded from the jury-panel.

Herculaneum.

It has always seemed a strange thing to the writer that excavations have not been seriously resumed at Herculaneum. The mine was sampled nearly 200 years ago and found to contain the richest treasure imaginable. Yet it has remained unworked, although it is as nearly certain as it is possible to be in such matters that it contains, besides priceless works of art, a large part of our lost heritage of profane literature, and quite possibly some Christian documents antedating 79 A.D., or of the precise period which would interest us most, and render unnecessary our long drawn out combing over of the sands of Egypt for 1st, 2nd and 3rd century fragmentary papyri.

However, the matter remains in abeyance.†

What has not been done for Herculaneum, has now been done in a small collateral matter of textual criticism, and all the documents of the last book in our Bible, the Apocalypse, have been gone over in detail, and the result will be found spread on the record in volume two. We have literally done for the Apocalypse what might be done any day for another one of the submerged villas of the buried city of Herculaneum, for these N.T. documents were as truly buried in their library resting-places as are the calcined literary treasures of Herculaneum in their niches and alcoves below the ground.

Our labours have not been fruitless, and, after segregating the Greek MSS. into their respective families, we are left with twenty or thirty separate lines of transmission, all converging back to the original source or rill high among the hills, where the pure water originated. It cannot be sought by any less laborious methods.

Whatever may be the shortcomings of the present work, I have done my best to cover the field involved. And it can confidently be asserted that one thing has been definitely accomplished and set on record.

The field covered.

No longer need we wonder *what* other existing Greek manuscripts may have to tell us. We have often debated whether a conjunction of *lat-syr-arm*, or *syr-copt*, or *lat-syr*, or *lat-copt* in a taking reading might not turn out to have valuable Greek support and perhaps be

† As we go through the Press a serious attempt is being made at last by the Italian Government to continue the long-suspended excavations.

original. We now know that when the Versions stand quite alone, and apart from *any* Greek document there is every likelihood that the reading is false. One single Greek witness changes the situation. There is then the *possibility* of a genuine survival. Its *probability* depends upon the character of the witness taken as a whole. A survey of each Greek MS., or group of MSS., will therefore be attempted in order to settle the question of the reliability of our Greek witnesses. It will necessarily be somewhat condensed, but a reference to the volume of collations will afford further light on this intricate subject.

This is not to belittle the testimony of the Versions, which the writer holds responsible for many an overflow back into the Greek text, sometimes of most valuable and interesting if not of original readings.

Our first business is to find out if possible what weight, if any, to give to the singular readings of our oldest authorities. In this I think we have met with some success. Singular readings.

For instance, in the famous Armageddon passage at xvi. 16, instead of *και συνηγαγεν αυτους εἰς τον τοπον τον καλουμενον Αρμαγεδδων* (or *Μαγεδων*), the Alexandrine MS. A reads *ποταμον* for *τοπον alone*, and there are only two Sahidic MSS. available here, which Horner now tells us read *εις* (*τον*) *πολεμον* (ⲉⲡⲡⲟⲗⲉⲙⲟⲥ or ⲉⲡⲡⲟⲗⲧⲙⲟⲥ). All Greek MSS. read *εις τον τοπον* or *εις τοπον* and all the other Versions.

But now the situation changes. We have at last picked up another Greek witness for *ποταμον* with A,—not *πολεμον* with *sah*—, yet this Greek witness is full of Sahidic leanings!

And the curious thing is that the MS. turned up unexpectedly at Athos, not being catalogued, as far as I can make out, by Gregory or Von Soden. Professor Kirsopp Lake dug it up for me, and Mr. Swain photographed it in the summer of 1925. It is my No. 206,† and is a careful XIIIth cent. MS. by a very competent scribe, who can copy as well as anyone, and the rarer readings only obtrude occasionally, and no reader has interfered with them, no second hand has scratched them, and there they stand as plain as the day they were copied and the day when they first saw the light in the parent copy. Apoc. 206.

So now we know that it was not a sheer blunder on the part of A.

The next question is which reading has priority: *ποταμον* or *πολεμον*?

I think it is evident that *ποταμον* is earlier, and when the Sahidic editor came to it he thought it was a mistake and changed it to a somewhat similar word which would, in his opinion, make better sense, or possibly he blundered into *πολεμον* from incuria. If *πολεμον* were earlier it would be difficult to conceive of a change to *ποταμον*, for why should he assemble them to the river rather than to war, and further, our Gk. 206 with its Sahidic leanings ought then to read *πολεμον* and not *ποταμον*!

We tie A 206 and *sah* to a school of Alexandria at some time, and all we can say at present is that *ποταμον* is not a mere blunder of the scribe of A, but doubtless goes behind A, probably into the third century.

The Latin is *locum*. We should have to imagine *lacum* there for any help in that direction, and *lacum* does not mean a *river*!

In this connection observe the famous variants in the passage about sailors and ships at xviii. 17. A full discussion of this will be found in the Introduction to my volume on Oecumenius (*vol.* xxiii. of University of Michigan Studies 1928). Here again *τοπον* and *ποταμον*, *ποντον* and *πλοιων*, *locum* and *lacum* and *mare* are involved.

As to A—undoubtedly Egyptian—notice throughout its play upon matters connected with water or the great river.

At xii. 16 A alone reads *το υδωρ* for *τον ποταμον*, while Bohairic says *τον ποταμον υδατος*, a redundancy which A appropriates by undoing the conflation and eliminating *ποταμος*, while appropriating *υδωρ*! The MS. A^{gr}.

† 206 is partially checked by 176, a sister MS. containing a few chapters.

Faint places.

As to indistinct places, observe in the very next verse xii. 17 that א indulges in *επιλοιπων* for *λοιπων*,—alone to this very day. Almost indubitably this came from the *bohairic*, which has "to make war—'ⲛⲉⲙ ⲡⲥⲉⲡⲓ ⲛ̄ⲡⲥⲡⲉⲣⲙⲁ ⲛ̄ⲧⲉⲥϩⲓⲙⲓ'—with the remainder of the seed of the woman," this ⲡⲥⲉⲡⲓ, meaning *λοιπων*, having gotten into א's head and engendered *επιλοιπων*. The sahidic veils it with 'the rest *also*': ⲙⲛ̄ ⲡⲕⲉⲥⲉⲉⲡⲉ, so that it did not come from that quarter.

Τῶν ἐπιλοιπῶν, however, is quite legitimate, and the only other explanation involves indistinctness in the copy as to the mother-lection, or a mental process. As to indistinctness in the original it is to be observed that 130 omits, and *Hippolytus* substitutes *των αγιων*. As to a mental process, please note Oecumenius' commentary here, where he writes: *και πολεμον εποιει μετ' αυτων διωκων και επιβουλευων.*

א and reference books.

That the reference books were open to א can be seen soon after at xiii. 5, where there is added in א + '*ο θελει*' after *και εδοθη αυτω εξουσια* and before *μηνας*, to which only the *aethiopic* is a witness. No cursives, no other Versions. (א* omits *εξουσια*, reading *και εδοθη αυτω ποιησαι ο θελει*). EB *al.* add *πολεμον.*

Again, soon after, at xiii. 12 א, alone to this day among all the Greeks, has the infinitive *προσκυν(ε)ιν* for *ινα προσκυνησωσι*. This is how *sah boh* (ⲟⲩⲱϣⲧ) read, with *aeth* and *vg* 'adorare,' but against *Iren*[int]. *Prim. Tyc.* and *gig*, all extant here. (*syr*S has *και προσκυνησουσιν*).

At xiv. 4, still in the immediate neighbourhood, א has *απαρχης* for *απαρχη* with the græco-latin family of cursives 16-39 *etc.*, equating the Latin genitive *primitiae* (and ⲛ̄ⲟⲩⲁⲡⲁⲣⲭⲏ *sah*, ⲛ̄ⲁⲡⲁⲣⲭⲏ *boh*), where *Prim.* has 'ab exordio' and *Tyc.* (*Beat.*) 'ab initio.'

As regards this attitude notice ii. 1 *χρυσεων* CA, iv. 4 *χρυσεους* א, v. 8 *χρυσεας* א, strongly reminiscent of Latin aureorum, aureae, aureas. No cursives insert the *ε*.

Also note xxi. 6 *δωρεας* א [*non in* xxii. 17] as gratis Latin. But the genitive also shows in Coptic.

At xiv. 16 א substitutes *του θερισμου* for *του θερισαι* with all *fam* 38 (the Patmos group), 113 (a latinizer), 251 (an eclectic), and *sah boh arm*, and the picture is almost complete within these few verses.

Add xvi. 6, a little way further on, where we find א introducing *οπερ* after *πιειν*—quite alone among Greek witnesses except the noteworthy cursive 200, which adds ἆρα—(the subsequent *γαρ* between *αξιοι* and *εισι* is eliminated by all Greeks except 146), and where we find the Coptics adding the usual ϫⲉ, and the *arabic* 'prout' as translated, with *syr*Σ and *aeth*, and *amiatinus* + ut, *Prim.* + quoniam. The Vulgate holds 'digni enim sunt.'

Apoc. xiii. 10.

A place which has escaped the critics notice is to be observed close by the first instances adduced above, *viz.* at xiii. 10, where, after the double sword sentence, we read a somewhat curious epilogue of:

ὧδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

Irenaeus' interpreter dwelt upon it, for he renders ὑπομονή by *sustinentia* instead of *patientia*, but gigas says *sapientia* (*Belsheim* errs with *patiencia*).

ἡ *πιστις* is, however, left unchanged by all except 159, who has ἡ *τιστις*, and 40-210 *πιστις* (—ἡ), but 38 and 97-122-214 write ἡ *θλιψις*.

Was this place also faint? Did gigas read 'ἡ σύνεσις (or ἡ μῆτις) καὶ ἡ πίστις'?

The arabic reads *orationes* for ἡ *πιστις*, but *Tyc.* (*Beat.*) says *virtus* for *fides*, reading: 'ἡ *υπομονη* (or ἡ *συνεσις*) *καὶ* ἡ *δυναμις*'? (*Tyc* 1. 2. 3. all missing here).

Tischendorf mentions the *θλιψις* of 38 97, but Soden is silent about the whole thing.

Notice also that *syr*S, with 36, inverts the order (and so *harl*), writing: ἡ πιστις και ἡ ὑπομονη. Much Latin testimony is missing.

As a matter of fact πιστιν could have come back from xiv. 12 (*q.v.*) and never have been part of the real record at xiii. 10.

ℵ and Coptic.

As to ℵ observe further with regard to Coptic:

i. 11. —και *ante* πεμψον only ℵ* *boh Apr.*, and 16[*contra fam*].
16. φαινει ως ὁ ηλιος. *Cf. boh.*
18 *init.* —και ℵ only and *sah*, *boh*[aliq].
20. —εισι *pr.* ℵ only. *Cf. sah.*

ii. 1. +χειρι *post* αυτου ℵ* and *boh.*
24. οσοι εχουσιν (—ουκ) ℵ and *sah*¹/₂. Very important change.

vi. 2. ενικησεν *pro* ινα νικηση ℵ and *sah boh* only.
9. εσχον *pro* ειχον ℵ and *sah.*

ix. 7. +και *ante* τους προφ. ℵ 200 and *sah.*

x. 7. . . δουλους +και *ante* προφητας only ℵ 200 *aeth* and SAH.
9. λαβε +αυτο only ℵ and *sah* (*boh*). This passage will bear close inspection.
Sah says λαβε αυτο και φαγε αυτο (so *boh*[tres])
Boh[pl] say λαβε αυτο σοι (—καταφαγε)
ℵ* says λαβε αυτο και καταφαγε (+αυτο ℵ[a])
} Here is quite a picture of basic and continuing Coptic influence.

xi. 7. το θηριον τοτε αναβαινον ℵ* only. An inspection of *sah* shows +τοτε before το θηριον as also two MSS. of *boh.*
10. οἱ προφηται οἱ δυο *pro* οἱ δυο προφ. ℵ and *sah* only.
17. κυριος *pro* κυριε ℵ alone, eschewing the vocative. Why? Because under his eyes was the final sigma in Coptic (ΠΧΟΕΙC *sah*, ΠϬ̅C̅ *boh*).

xii. 8. +προς αυτον *post* ισχυσαν ℵ quite alone, but observe +προς αυτους *boh.* Not *sah.* *Sah* has και ουχ ισχυσαν, while *boh* has και ουχ ισχυσεν προς αυτους. It will be observed that ℵ combines them.
9. 'The devil Satan' without copula ℵ 130 only, with *boh.*
14. 'Wings of *an* eagle' without του ℵ 130 only, with *boh.* }

xiv. 13. και ηκουσα φωνης λεγουσης εκ του ουρανου instead of . . εκ του ουρ. λεγ. So ℵ and *sah*

xv. 4. Here we have a reflection of the ЄΒΟΛ in both Coptics, as ℵ (alone) adds ενωπιον. after δικαιωματα.

xvi. 19. —του *ante* οινου and —αυτου *fin.* No other Greeks but ℵ, and so *boh.*

xviii. 10 *fin.* ἡ πτωσις σου *pro* ἡ κρισις σου is read by *boh*[EFG] and ἡ πτωσις αυτης by all other *boh* MSS. Observe above in verse 9 that ℵ substitutes this very word, reading πτωσεως for πυρωσεως there.
12. βυσσινων *pro* βυσσου *vel* βυσσινου ℵ 203-240 only (not even 178) and so *boh*[ADHZ].
19. επι της κεφαλης *pro* επι τας κεφαλας ℵ 59 146 only with *boh* (*omn.*) against *sah.*
21. +οτι *ante* ουτως ℵ *fam* 178 only, after the Coptic manner +ϪЄ and with *sah boh.*

xix. 15. του οινου της οργης του θυμου (—και) ℵ 200 *sah.*

xxii. 10. +τουτους *post* λογους ℵ* alone; confounding with +ταυτης of *sah boh* before the της προφητειας immediately following.
20. +ειναι *ante* ναι *prim.* ℵ and 203-240 (*hiat* 178) *arm* 4. and ϪЄ ϹЄΝΑϢωΠΙ *boh* [*non sah*].

ℵ and Latin.

As to Latin, note especially—

i. 19. δει μελλειν *pro* μελλει ℵ, clearly *oportet fieri* of *latt*, and not other Versions. Also xxi. 25. 'And her gates shall not be closed by day' where ℵ alone has ημερα for ημερας, with *die* of *Prim. Tyc.*

ℵ Coptic and Latin.

Composite of Coptic and Latin (which, however, *gig Iren*[int] *Prim. Tyc.* avoid) is seen at

xiii. 12, where ℵ substitutes the infinitive προσκυνιν (—ινα) with *sah boh* against ινα προσκυνησουσι (or . . σωσι) of all other Greeks as noted above.

As to the sympathy of ℵ with *sah* and *boh* not being so much due to a Greek base influencing the three parties to this recension as a reflex action for the most part on ℵ by the Coptic Versions, observe that ℵ does not follow in a mass of things in Coptic. As an instance take—

xi. 13, where *sah* and *boh* have εδοξαν *pro* εδωκαν δοξαν, but not ℵ.

Thereagainst at xvi. 13 ℵ calmly turns back into Greek the sahidic's ⲁⲓⲛⲁⲩ ⲉⲩⲛⲏⲩ (= ειδον + ερχομενα) by writing εδοθη for ειδον.

As to composite *latt-sah* see iv. 8, where ℵ writes εξοσαν (και αναπαυσιν ουχ εξοσαν) for και αναπ. ουκ εχουσιν of the Greek cohorts and et requiem non HABEBANT of the Latins.

Is this an endeavour to render the Latin, or the Sahidic: ⲁⲩⲱ ⲙⲉⲩⲕⲁⲧⲟⲟⲧⲟⲩ ⲉⲃⲟⲗ, —what Mallon calls the présent d'habitude, and which Horner renders 'and they are not wont to leave off'?

It would seem so.

That ℵ remained in Egypt subject to renewed comparison with the Coptic Versions, we see by the hand of the first corrector, and also of a later corrector at xix. 7, where he substitutes νυμφη for γυνη against all Greeks, but with ϣⲉⲗⲉⲧ of the Coptics (*gig* alone of Latins *sponsa*).

'Reworking.'

Fleury and *Prim.* give us very valuable hints and suggestions of the 'reworking' in which they had engaged already in those early days. We therefore look to the general consensus of Versions and Greeks in difficult passages, and we rarely lack a clue.

Armenian.

Of the Armenian, *arm* 4. is the most conservative; the other MSS. are quite wild most of the time.

pseudo-Ambrose.

A word remains to be said as to *pseudo-Ambrose.* I have used the symbol *ps-Ambr.* to indicate a commentary—recension, so far not used by my predecessors Sabatier, Gregory or Vogels. It is contained in a volume printed at Paris by Michael Vascosani in 1554, with a preface by Archbishop Tunstall, under the title of *Expositio Beati Ambrosii Episcopi super Apocalypsin.* This is the same text printed by *Migne* in *Patr. Lat.* xvii. 843 *seq.*, supposed to be by one *Berengaudos* (the name is furnished acrostically in the MSS.) and not written before A.D. 774. Although the text is vulgate there is a certain admixture of some importance, and the commentator must have had ancient texts and traditional readings at his command. The proof of this will be found in the collation when compared with my Greek MSS.

Cassiodorus.

I have much enlarged the quotations from *Cassiodorus,* who furnishes many conservative clues where extant in places of doubt. Compare our family 97-122-214 with Cassiodorus' base.

Horner.

Horner's valuable edition of *sah* is a considerable acquisition, although, judging from the arabic remarks in some bohairic MSS., where many unknown readings attributed to *sah* are indicated, we have not yet got a fully representative sahidic version. Besides this, the picture is not complete in his notes, for he has not given us readings of *Hippolytus, Dionysius*

or *Methodius*, nor those of the latins *Tertullian*, *Victorinus*, *Primasius*, *Cyprian*, *Tyconius*, *Auct. quaest.*, *Auct. prom.*, *Priscillian*, *Ambrose*, *Ambrosiaster*, *Hilary* nor *Cassiodorus*; nor of *Beatus*, *Apringius*, *pseudo-Ambrose*, nor yet of the great latin codices *gigas* and the *fleury palimpsest h*.

Commentaries.

We are particularly rich in commentaries on the Apocalypse, having—in whole or in part—*Victorinus*,† *Primasius*, *Cassiodorus*, *Oecumenius*, *Apringius*, *Tyconius*, *Beatus*, *pseudo-Ambrose*, *Andreas*, and *Arethas*, not counting *Haymo* and *Bede*. We have brought in all these witnesses with the exception of the last four. There are so many variants in Andreas' com. MSS., of which we introduce the accompanying texts, that I have been loth to cite Andreas or Arethas positively. Tischendorf professes to report this rather fully, but only from one or two MSS., whereas we have *scores*. *Apringius* as well as *ps-Ambrose* appear for the first time, as also many neglected readings from *Cassiodore*.

Swete.

Swete's edition is inadequate except perhaps for the class-room. His only new witness 130 is very badly and inaccurately reported.

Charles.

Charles' work is much more ambitious and interesting, inasmuch as he introduced 143 to the Public, a MS. of which we think very highly as regards its independent ancestry, but insufficient indications are given as to the great break in the MS. between ch. v. *end* and ch. xx. beginning. For some utterly insufficient reason he abandons the old minus sign for omissions—obtaining from Wetstein to Tischendorf—and substitutes a different sign, which is a mark usually reserved for quotations.

His notes would be less formidable looking but for the fourfold numeration of the cursives and the absurdity of referring to B E F and P by numerals.

Coneybeare.

Both *Horner* and *Charles* make large use of the *Armenian* version, so painstakingly edited by *Coneybeare*, but the MSS. are all hopelessly at variance, and although I have felt bound to follow suit and reproduce their evidence, for my part, I think we should incur small loss if we consigned the whole thing (with the exception of *arm* 4) to the bottom of the sea. The *arm* MSS. are licentious and inaccurately transmitted, and the Armenian language does not lend itself to certain grammatical niceties. I suppose *arm* has come into fashion because we never had a critical edition of its MSS. before, but why it should be used to the exclusion of the *arabic* I do not see. I have therefore incorporated *arab* in my apparatus, which in spots is quite interesting and instructive. Nobody knows how it was compiled, but it does *not* derive directly from the *bohairic* as supposed. In fact, in places, one can see what has occurred. For instance, at xi. 18 *boh* alone substitutes οτι for και *sec.* One would expect to find it in *arab*, but *arab* (alone) *omits* this και *secund.* Οτι is not found in *sah* or *greek* or *latin*, and *arab* shows that it weighed the passage and took its own safe line.

Arabic.

Standard of comparison.

The digest of readings and renderings in the second volume is to be understood by comparison with the text of Stephen's third edition of 1550 as reproduced by Scrivener, and each verse in heavy-faced type stands at the head of the variants.

Of late years it has become fashionable to compare with other texts,—those of Tischendorf, Westcott and Hort, for example—, but these texts are only transient, and my work was begun before they became more modern standards. The same applies to the numeration of MSS. New methods do not clarify. They impose more work on the student.

Fault may be found that *both* sides of the question are not always stated in full. To do this would have doubled the size of the book and made it unwieldy. In important cases reference must be made to previous and to future works. Thus, we are publishing before

† In very truth it would appear that *Victorin* never intended to write a *complete* commentary, and we probably have all or nearly all of it. The same applies to Cassiodorus and Apringius, while Oecumenius is very full. As to Irenaeus, Origen, Athanasius, Cyril, Basil, Gregory, Methodius *et al.*, their labours appear to be missing beyond recovery.

the final volume of Wordsworth and White's monumental work on the Latin. Future reference to this will probably clarify any situation as to the Latin MSS. A reference to Horner's notes in the Sahidic volume and to Vogels' edition of the Latin remains may be necessary at times. My arrangement is perforce different and arbitrary. I do not profess to give quite *all* the variants of the Versions, and the situation as regards the Armenian MSS. is full of difficulties and pitfalls, but all important matters have been duly taken into consideration.

Textus receptus.

One word as regards the 'Received text' must be said. Whatever its imperfections may be, it will be found by anyone who takes the trouble to make a tabulation that it is nearer the text of Hippolytus than those of ℵ, C, or A, of *sah* or *boh* or *syr*S, of *Gigas*, *Prim.*, *Tyc.* or *Cypr.*

We have not got a bad text.

Apoc. 47.

There is a very beautiful XI[th] cent. MS. at Dresden (our No. 47), which is an almost perfect specimen of the Κοινή or standardized Ecclesiastical text. This is nearer Hippolytus than any of our other authorities. It does not mean that Hippolytus' text is impeccable by any means, but it does signify that our other great documents like ℵ 56 130 143 200, the fleury palimpsest *h*, *syr*S and *sah*, *Primasius* and *Gigas* antedate Hippolytus, and in order to straighten out the texts current previous to Hippolytus all my labour has been undertaken, so that by a course of close introspection of variants and their grouping we may look as with a telescope into the past, and no results could be obtained without microscopic attention to detail.

Now we have spread before us the whole history of transmission. We can see the exact limits of Version influence. Where it begins and where it ends.

To illustrate:

Apoc. v. 9.

Take the unusual variant φυλακης for φυλης in v. 9. It makes sense. 'Who hast redeemed us from every prison and tongue and people and nation.' It is read by the complete small family 8-24-140 (who frequently go apart in minor matters). It is a subgroup of the big græco-latin family 7. Proof is here afforded of faithful copying of the original—since all three scribes agree—but no other MSS. and no Versions support, so we rule it out. Yet, there is room here for an amendment, for the other authorities get into rather a tangle about the fourfold list, which is somewhat redundant. Although passing this by, we watch 8-24-140 for light in other places, although we accord no weight to their curious and honest testimony in v. 9.

But what shall we do in this doctrinal and important verse in the matter of the omission of ἡμᾶς by A only? 'Who hast redeemed *us*.'

The Alexandrine MS. drops the word between two columns. Nevertheless Tischendorf, Westcott and Hort, and the Revised follow suit with this authority only. No cursives, not ℵ, B or P [*hiat* C], no Versions but *aeth*, which is unreliable in such a matter, frequently baulking at any difficulty.

The reason, of course, of contravening the rules of majority evidence here is because of the αὐτοὺς and βασιλεύουσιν or βασιλεύσουσιν of the next verse, where all practically agree to contradict the 'received text.'

Well then, here the modern critics would follow A against ℵ.

Apoc. xv. 6.

And at xv. 6, another *crux*: 'clothed in linen' or 'clothed in stone' (λῖνον or λίθον) they follow CA and a very tiny coterie of minuscules (the families divided against themselves) in opposition to ℵ and my most important cursives and a host of other IV[th] century authorities.

But at many other places ℵ is followed against A and/or C.

Now this is hardly scientific. This is *guessing*.

Miscellanies.

Before official acceptance of the Apocalypse into the Canon (compare Swete 'The Apocalypse,' pp. cxvi/cxvii.), especially by those in the East, it circulated freely from the

earliest times among mystical writings, and we find it outside the N.T. included in Collections of Miscellanies, which embrace the writings of authors dealing with the occult, like Psellus, *etc.*

Herein is a great gain for us. We have therefore *two* streams of testimony for the text of this book, and they never coalesce, but at Athos today side by side we will find the Church standards and the independent texts (in Collections of Miscellanies) being copied and re-copied independently. Two streams.

Thus our famous early cursive 200 is bound up with Hippolytus on Daniel. Our notable 143 occurs in a collection of Ascetic sermons of John Climacus, the same of St. Ephrem, St. John Chrysostom περὶ ψευδοδιδασκάλων, the same author on the presence of Christ, Profession of faith of 18 fathers at the Council of Nice, Life of Simeon Stylites, Martyrdom of 40 martyrs at Sebaste, Life of St. Nicholas, of St. Elias, of St. Gregory the Armenian, Life of the holy Archangels, and finally the Life of St. George. Apoc. 143, 200.

In our collection of cursives no less than forty are bound up with other writings.

If you wish to consult on the other hand a church standard of the XI[th] century, by all means go to our delightful and beautifully written MSS., such as Nos. 47 (referred to above) or 215. These are clean, straightforward, honest documents, full seven-eighths of the text agreeing verbatim with our textus receptus, with here and there a survival of some very ancient readings, which were not eliminated on revision, or which formed at the time the choice of the editors in doctrinal passages. And these two MSS. are quite outside the Erasmian group. Apoc. 47, 215.

Their text has nothing to do with the B revision, which was made in the VII[th] century and has so largely influenced one-half or one-third of the cursive MSS., but others, such as 47, 215, with 18, 36, *fam* 38, 40, 56, *fam* 19, *etc.*, represent something much more ancient, and certain of their unusual readings go far back of our uncials to Tertullian, Irenaeus and the second century.

But if we want to check all this, we must consult the independent collateral line, which has descended untouched by ecclesiastical standardization owing to the inclusion of our document—from the earliest ages—in collections and groupings of miscellaneous writings, chiefly on mystical subjects.

This,—our gain—, is not shared by the other books of the N.T., and whereas we have plenty of these witnesses to which we can refer, they have been mostly neglected heretofore by our authors on N.T. criticism, who have failed to observe the value and significance of this independent transmission.

And this only falters at the same places where the ecclesiastical documents are in doubt, due to 'faint spots' in a common original, lying far back of all. Faint spots.

The same difficulties are recalled in *both* lines of transmission.

We gain also considerable insight into the origin and history of substitutions and synonyms, of which the following will give some idea.

Here the student may well exercise his faculties and his experience in learning to differentiate between the real Greek texts underlying the Versions and the text of some of our Greek documents which have experienced *reaction* on their Greek from a use or a sight of the Versions while the scribes were copying. We may see here and recognize a very old stratum of Greek text underlying the *sahidic* and our oldest Versions, which crops out unexpectedly in some of our junior Greek documents, down to the very order of words and to most significant changes of tense in participles. Versions.

Transpositions.

A paucity of these in a MS. indicates at once the reliability of a scribe and his correctness in copying. It is most tempting to a scribe after having skipped something, especially Changes.

in a long list, to add the words which have been overlooked and to admit them tacitly later in the verse. We catch some members of the same family in this practise without notice, but more generally they add indications by an α. β. γ. over the words or sentences to be read in a different order. A good example of this scarcity of transpositions is found in the early cursive No. 200, which has only *six* special *transpositions* as against over *forty* unique *additions*, over *forty* unique *omissions*, and over *a hundred* unique *substitutions*. This feature then of few *transpositions* can only mean that the tenth-century scribe was faithfully copying the elder document and that practically all the *other* changes were present in the parent MS. The reverse holds good, when, given plenty of transpositions, we view with grave suspicion the other changes.

Additions.

These must be judged in every case by their nature.

Omissions.

These are to be checked in the first place by the other members of the family group. They are to be considered in the light of the influence of homoioteleuton and homoioarcton. Few scribes, ancient or modern, are entirely able to shake off the malign influences mentioned. Omission of the doublet in semitic relative clauses is, however, noticeably rare, which points to honest and honourable copying by the scribes, whatever we may think of the definite work of Revisors or Modernists, who exercised their critical faculties every few hundred years.

Substitutions.

Here we reach the most important factor of all, which requires a long and special treatment if we are to make progress in scientific criticism, for here are keys with which to settle the much debated question as to what constituted the real underlying Greek text of the Versions, and what unusual Greek readings on the other hand may be considered offshoots and excrescences from the Versions themselves, as they influenced polyglot-minded copyists when copying or using diglot and perhaps triglot texts in early days.

It is very noticeable that the employment of synonyms is rare and scattering. It is a very scattered matter indeed. The list annexed is derived from many MSS., and rarely does any one MS. startle us with more than *one* such striking variant in the course of the twenty-two chapters. If there are more to a MS. they will certainly be found in those having a polyglot ancestry.

Perhaps I have made the annexed list too long. Let us try to analyse it in at least one place. First of all, take βιαῖα for μεγάλη in xvi. 21. This has reference to χαλαζα.. ὡς ταλαντιαῖα, and all Latins but Primasius have simply *magna*, clearly translating μεγάλη. But Primasius startles us with *ingens*. Charles reports βιαῖα for No. 126 but fails to connect it with *Prim.*, whose readings he generally reports quite fully. Soden reports βιαῖα for the family 61-126-218-219 (without specifying them), but also fails to connect the reading with *Prim.* Horner is silent. Tischendorf is silent. Swete mentions *Prim.* in his critical note, but not in the textual notes. At this rate we shall make no progress. Now, clearly *Prim.* was acquainted with a Greek text having βιαῖα in it. Otherwise we must suppose that the 61 recension retranslated *ingens*, which yields a word so different from μεγάλη that they might well have hesitated. I do not say that the Recensor who is responsible for the 61 family would not be capable of doing this, but I do not think he did so in the present case. If *Prim.* had βιαῖα before him in one of his texts he naturally preferred it as a strong word. It occurs elsewhere in the N.T. only at Acts ii. 2 of the rushing mighty wind of the Spirit. In the O.T. it occurs seven times, and adverbially βιαίως twice.

Collection of the rarer Greek Synonyms.

Synonyms.

i. 3. *πληρουντες pro τηρουντες* by *f.* 62.
5. *ανομιων pro αμαρτιων* by *f.* 62.
9. *λεγομενη pro καλουμενη* by 40 alone, but *επικαλουμενη* by 143.
11. *φωνουσης pro λεγουσης* by *fam* 38 (*ἠχουσης* 12).

ii. 9. *πενιαν pro πτωχειαν* by *f.* 62.
14, 15. *διαδοχην pro διδαχην* by 166.
19. *κρειττονα* (*pro πλειονα*) 32, *χειρονα* 4-20-64 109*gr.*, meliora *Auct*Q, majora *sah boh Tyc.*
26. *κρατων pro τηρων* by 13 55 130 146.

iii. 2. *μακρα pro λοιπα* by *f.* 62.
5. *απαλειψω pro εξαλειψω* by *f.* 38 and 200.
12. *οικω pro ναω* by 127-215 *boh omn.* ⲡⲏⲓ. (*Aeth* always uses a word translated 'Sanctuary' by Horner).
17 *init.* *διοτι pro οτι* by 226.
ibid. *ταπεινος pro ταλαιπωρος* by 113 146*txt.*
19. *αγαπω pro φιλω* by 240[*non fam*].

v. 8. *μεστας pro γεμουσας* by *fam* 7.

vi. 3. *ετεραν pro δευτεραν* by 215. (*Cf.* ix. 12. *ετεραι δυο pro ετι δυο* 226. *Cf.* vae alterum *Hier*Ezek.).
9. *μεμαρτυρηκοτων pro εσφαγμενων Clem.*
11. *τινα χρονον μικρον pro ετι χρονον μικρον* by 178 and 200 (*ετι τινα χρ. μικρον* 38-203-240. *—μικρον al.*).
12. *και ἡ σεληνη* (*—ολη*) *εἰς αιμα μετετραφη* by 218.
14. *εσαλευθησαν pro εκινηθησαν* by 61-95-126-218-219 with 164** and 166* and also *syr*S ? *απεκεινησαν* A. (*Obs. σαλευομενη* A 12 *in ver.* 13).
15. *οπας pro πετρας* by 130. (*Cf. Auct-Nov. et boh arm pl.*).
16. *χολης pro οργης* by 130.
ibid. *καλυψατε pro κρυψατε* by 200. (*Cf. Hos.* x. 8, *Luc.* xxiii. 30 *et καλυφθηναι Andreas*).
17. *υποστηναι pro στηναι* by 23 226.

vii. 1. *γενηται pro πνεη* by 200.
4. *των ισραηλιτων pro υιων ισραηλ* by 111 and *syr*Σ. Again at xxi. 12 by 111 without *syr*Σ.
9. *γενους pro εθνους* by 226.
15. *κατασκηνωσει pro σκηνωσει* by *fam* 21.

ix. 7. *ωσπερ* (*pro ομοια vel ομοιαι vel ομοιοι*) by 226 *aeth.*

x. 3. *βρυχαται pro μυκαται* by *fam* 119 and 220*txt*, but *ωρυεται* 220 *mg.* Refer to *Oec. com.* where *ωρυσασθαι* is used. *κυμαται* by 113 (241). *Latt*: rugit, but *Prim.* rugiens = *μυκομενος* of 19 200, not *βρυχομενος*. *Om. omnino* 16[*non fam*].
10. *εγεμισθη pro επικρανθη* (and *fin.* + *πικριας*) } by ℵ 130 200 *and gig arm* (*Prim.*) *Beat.*

xi. 1. *ως ραβδος pro ομοιος ραβδω* by 38-178-203-240. *Cf. aeth.*
5. *αποκτειναι pro αδικησαι* by *fam* 21 36 37[*contra fam*] 176-206 179** 220 251.
6. *μεταβαλαι pro στρεφειν* by 189. *Cf. boh arm* 3. (*ταπεινωσαι syr*S ?).

xi. 9 *fin.* μνημεια *pro* μνηματα by 111 178-203-240. Most μνημα, but 36 μνημειον, C μνημιον, and 40-210 εν μνηματι.
13. ανδρων *pro* ανθρωπων by 130 200, and virorum *pro* hominum *Tyc bis, Beat.*
18. κληρος *pro* καιρος by C 146*com.* 159.
ibid. σεβομενοις *pro* φοβουμενοις by 240. *Cf. Cypr.* sanctis timentibus (—et).

xii. 2. βοαζει *pro* κραζει by 189.
4. γεννηση *pro* τεκη by 207 alone. Pure synonym. Only 40 and 200 vary with τεξῃ.
ibid. παιδιον *pro* τεκνον by 38-178-203-240. (in xii. 5 by 38 only).
6. παρα *pro* απο by 164-166 218.
9. ὁ αρχων *pro* ὁ δρακων by *f.* 62. ὁ ἀρχεμος *pro* ο αρχαιος 159.
16. το υδωρ *pro* τον ποταμον A (*cf. arm a*; τον ποτ. του υδατος *boh*).

xiii. 3. εθαυμαστωθη C (*cf. gig*), εθαμβηθη 146 220 *pro* εθαυμασεν *vel* εθαυμασθη.
4. ισχυν *pro* εξουσιαν by 182 (but observe ουσιαν by 98).
6. εν αρχαις *pro* εν τω ουρανω by 31.
10. ει τις αιχμαλωτιει, αιχμαλωτισθησεται by 18 against all other Greeks. (εις τις αιχμαλωτησει 36, αιχμαλωτιζει *vel* . . ζη 7-45-104-151 . . . . εις αιχ. υπαγει *omn.*).

xiv. 10. θειων *pro* αγιων by 21[*non fam*]. A curious aberration from type, but in the representative of a very polyglot family.
13. πονων *pro* κοπων by 91 182. (εργων 14-92. laboribus *latt*; των κοπων των εργων *boh*).
18. κραυγη *vel* φωνη by different factions (see Vol. II).
ibid. βοτανας *pro* βοτρυας by *fam* 25.
19. αλωναν *pro* ληνον C.

xv. 1. θαυμασιον 14-92 *pro* θαυμαστον.
2. γαληνην *pro* υαλινην by 43.
3. φωνην *pro* ωδην *sec.* by *fam* 34.
4. θαυμαση *pro* δοξαση by 130 alone. (Det honorem *Cypr.*, dabit claritatem *Prim.*, clarificet *Beat.*, magnificabit *al. latt.*).

xvi. 2. χαλαιπον *pro* κακον by 59.
21. βιαια *pro* μεγαλη by 61-126-218-219 *Prim.*, as referred to above.

xvii. 2. εποιησαν πορνειαν *pro* επορνευσαν by ℵ 203-240 (*hiat* 178).

xviii. 3. αρχοντες *pro* εμποροι by 149 (*hiat* 186).
8. κατακλυσθησεται *pro* κατακαυθησεται by 178-203-240, κατακαφθησεται by 188 [*contra fam*]. *Obs.*: concremabitur *Tyc. Beat.*, cremabitur *Cypr. Prim.*, comburetur *gig vg*).
11. θρηνησουσιν *pro* πενθουσιν by 149 (*hiat* 186).
13. σμυρναν *fam* 21, σμυρνον 200 *pro* μυρον.
17. επλεον *pro* εργαζονται by 56 *boh.* Morantur *Prim.*, εργαζομενοι 18.
18. εκλαιον *pro* εκραζον by *fam* 61 *syr*S.
19. χονιορτον *pro* χουν by 69.
21. ἡ μεγαλοπολις by *fam* 119.
23. φαραγγι *pro* φαρμακεια by 113.

xix. 6. σφοδρων *pro* ισχυρων by 121.
17. πετεινοις *pro* ορνεοις by 114-241; xix. 21. τα ερπετα *pro* τα ορνεα by 74.
20. πλανωντας *pro* λαβοντας 44-52-82 (λαμβανοντας 104 113 *f.* 178 218).
ibid. καμινον *pro* λιμνην by 130.

xx. 3. χρη *pro* δει αυτον by 114-241 (*hiat* 193).
4. σημειον . . . ἡ χαραγμα *pro* το χαραγμα by 189.
13. κατεκριθησαν *pro* εκριθησαν by ℵ.

xxi. 17. ουρανου *pro* ανθρωπου by 114-241 (*hiat* 193) and by 143.
ibid. χιλος *pro* τειχος by ℵ.
21. κρυσταλος *pro* υαλος by 18.

Interchange of απο and εκ, which is frequent, must be left out of account. κατα and μετα, αχρι and μεχρι also cannot be emphasized with profit. Nor can απο and παρα, since MSS. in the same group sometimes vary.

Of a somewhat different character are the following:

i. 12. επιστρεφων *pro* επιστρεψας by 111. (*Cf. arm* 2: 'in my turning'). *Om.* 143 *h Prim.*
17. πρωτοτοκος *pro* πρωτος by A.

ii. 13. κειται *pro* κατοικει by 164 (οικει 240, παροικει 167).
18. λαμπαδας *pro* φλογα by 130.
22. μοιχευοντας αυτην *pro* μοιχ. μετ' αυτης by 143 (μοιχευσαντας *pro* μοιχευοντας 14-92, 47 59 89 121 187 (217) 226 *boh arm a*).
23. εν θυμω *pro* εν θανατω by 36.
24. βαθυτερα *pro* βαθεα *vel* βαθη by 29.

iii. 3. μετανοησης *pro* γρηγορησης ℵ *arm* 4. *Prim.* (μεταν. μηδε γρηγ. 143 *boh*).
10. ηγαπησας *pro* ετηρησας by 130.
ibid. εξηγαγον *pro* τηρησω by 36.
14. πιστεως *pro* κτισεως *fam* 25, 153 166 211 222 *arab.*
16. θελω *pro* μελλω by 21.

iv. 11. τα συμπαντα *pro* τα παντα *f.* 114 (*cf.* xii. 17. επιλοιπων *pro* λοιπων ℵ; xx. 7. και οταν παντελεσθη 73).

vi. 14. βουνος *pro* νησος by ℵ (και βουνος και νησος 23 226).

vii. 2. του ηλιου *pro* ανατολης ηλιου by 36. *Contra aeth* απ' ανατ. (— ηλιου).

ix. 2. ανεστη *pro* ανεβη by 12.
5. δακη 23-55-226 *copt,* κρουση 59-121, πληξη *fam* 10 *al.* (*pro* πεση *vel* παιση).
12. δευτερα *pro* ετι δυο 7-45-104-151.
14. τη ψαμμω του ποταμου του μεγαλου ευφρατου (*pro* τω ποταμω τω μεγαλω ευφρατη) by 178-203-240.
15. προητοιμασμενοι *pro* ητοιμασμενοι by *fam* 21.
18. απεκρουσθησαν *pro* απεκτανθησαν by 164-166.
19. ἦν *pro* εισιν by 38-178-240 *boh arm* (*om. syr*S).
ibid. ηδικουσαν (*pro* αδικουσι) by 38-178-203-240 *f.* 62-63 251. *Cf. Prim. boh* nocebant, *aeth* mordebant, *arm a.* 2. were destroying.

x. 1. ανθρακες *pro* στυλοι by *syr*S.

xi. 6. ἕξουσι *pro* ἔχουσι *pr.* by 178-203-240; *sec.* by 178-203 and 200 (σχοῦσιν 189).
11. εισελευσεται *pro* εισηλθεν by 113 *boh arm* 1. 2.
13. εν τω κοσμω *pro* εν τω σεισμω by 67-120.

xii. 2. βασ. δινειν *pro* βασ. τεκειν by 159.
10. ἡ θυσια του χριστου *pro* ἡ εξουσια του χριστου by 218.
14. οπου, ετρεφετο *pro* οπου τρεφεται by 178-203-240. *Cf. syr sah boh aeth.*
17. των επιλοιπων *pro* των λοιπων by ℵ.

xiii. 10. *θλιψις pro πιστις* by 38 97-122-214 (*obs. gig*: sapientia = σύνεσις *vel* μῆτις?). virtus *Beat.* orationes *arab.*

xiv. 4. *ακολουθησαντες pro ακολουθουντες* by *fam* 61, 108 and *syr Meth.*
xix. 20. *προσκυνησαντας pro προσκυνουντας* by 176-206 *sah boh syr aeth.*
These past tenses are almost unknown throughout the usual text.

xiv. 15. *καθαρισον pro θερισον* by 187.
16. *εξηρανθη pro εθερισθη* by *fam* 21 only (*εκαθαρισθη* 200. *Anceps* demeto *pro ξηραινω vel θεριζω*). Messa *et* demessa est *latt.*

xv. 6. *λεπτον pro λαμπρον* by 190.
8. *πληρωθωσιν pro τελεσθωσιν* by 146-155.

xvi. 2. *χαλαιπον pro κακον* by 59.
11. *εβλασφημουν pro εβλασφημησαν* by 178-203-240 *sah gig.*
15. *τιμων pro τηρων* by 93 128.
18. *τοιουτος pro τηλικουτος* by 111.

xvii. 2. *εμαγευσαν pro εμεθυσθησαν* by 113.
4. *πονηριας pro πορνειας* by 12 67 130. Elsewhere (ix. 21) by ℵA 178-203-240. Original readings must remain doubtful.

xviii. 2. *εκεκραξεν pro εκραξεν* by A (*sah boh*).
6. *αποδουναι pro αποδοτε* by 111.
ibid. *τω ποματι αυτης pro τω ποτηριω* by 69.
7. *καταστρηνιασαι pro και εστρηνιασεν*, and *αφανισμον pro βασανισμον* by 111 *syrΣ*.
9. *καρπον pro καπνον* by 1-208 *fam* 62 and by 108.
14. *φαρμακα pro λαμπρα* by *boh.*
18. *τοπον pro καπνον* by A 111 *vg* (*om. aeth*). *πονον* 146-155.
22. *μυθου pro μυλου* by C.

xix. 10 *fin.* *αληθειας pro προφητειας* by 80 *boh.*

xx. 2. *επατησεν pro εκρατησε* by 108.
3. *εμμενως αυτον pro επανω αυτου* by A.
4. *εἰσἄτελευτή τοὺς αἰῶνας pro τα χιλια ετη* by 189.
6. *λεγονται pro εσονται* by 130.
9. *εσκυλευσαν pro εκυκλευσαν* by 41 164-166.

xxi. 19. *κεκοσμηται* 146*txt*, *κεκοσμηνται* 146*com.* *pro κεκοσμημενοι.*

xxii. 2. *πολιτειας pro πλατειας* by 121.
6. *διδαξαι pro δειξαι* by *fam* 21 *sah.*
ibid. *υποδειξαι σοι* by 149-186
γνωρισαι σοι by 97-122-214
pro δειξαι τοις δουλοις αυτου, which is omitted by a number of MSS. as being too much of a repetition from i. 1.
ibid. *τα μελλοντα γινεσθαι pro α δει γενεσθαι εν ταχει* by E 67-120 164*com.* 169-216 171[sup].
ibid. *μετα ταυτα pro εν ταχει* by 182 *arm* 1.
18. *τω ακουσαντι pro* (*τω*) *ακουοντι* by 111.

The above changes of tense are occasionally interesting, but can hardly be basic.

The 1 family.

As to the 1 family.
Erasmus MS. 1 has now found a real full sister in 208.
Half-sisters are 152-179. Around these are grouped the families 46 and 62.
Independents are 59-121 and 159, with 67-120 seeking to harmonize their differences.

The large group 119-123-144-148-158 is also independent, and through its syriac strain going back to a very ancient substratum of the family 1 traditions.

The sub-group 29-30-98-129 is not particularly interesting, whereas 149-186 as a sub-group is a highly important document, and enters into all kinds of combinations.

Compluten-sian.

The Complutensian family, headed by 10, is sufficiently numerous for us to control its text perfectly. Of these documents 49 is slightly independent, and 17 at times violently so, while 37 is not as whole-heartedly with the group as one would expect at all times. It is difficult to pick the most reliable MS. of the group.

The sub-group 13-23-55-150sup-(226) is highly interesting; so are the modern MSS. 14-92, modern only in date, for whilst unlicensed at times, they are never far from the heart of the textual problem and are to be taken account of when they support a rare reading together, but severely catechised when only one of the two is present.

Arethas.

The Arethas family, headed by 4, is commonplace; but the sub-group, headed by 6, intensely interesting in its bearings on the problem and the history of the text.

Graeco-Latin.

The Graeco-Latin family, headed by 7, is very interesting in its affiliations and should be closely watched. Its Greek readings are hardly ever influenced by its Latin opposite.

The family can be sub-divided as to detailed readings as exhibited under the description of its MSS.

The sub-group 8-24-140 is more commonplace, with 140 not only independent but suddenly appearing in unexpected places in support of a rare reading. The same may be said of 9-27-75.

Family 21.

As to family 21 now quite large, and including 135 at Sinai.

This is what we call the δι' αγγελου family, for it is at once recognisable by δι' ἀγγέλου αὐτοῦ for διὰ τοῦ ἀγγέλου αὐτοῦ on the first page of each MS. of this recension. Again at xii. 1 δι' is *introduced* by this family alone, and the woman has a crown δι' ἀστέρων instead of ἀστέρων. The text flows very smoothly, including the retention of ἃς εἶδες in i. 20, until we reach ii. 10 when ὧν suddenly flashes out in many MSS. of the group instead of ἃ. It is not done by all, however, and seems to have a Latin bearing. It occurs in the phrase 'μὴ (or μηδὲν) φοβοῦ ἃ μέλλεις πάσχειν (or παθεῖν).' Here the Latins say 'Nihil *horum*' or 'nihil *eorum* timeas *quae*,' using *both* expressions. The sahidic also favours this: 'Fear not *any of the* (things).' The bohairic and others unnecessarily amplify. And *aeth* says 'anything concerning,' which is found in Oecumenius' MS. 146 'δι' ἃ.' The uncials know nothing of this.

Another very characteristic reading soon follows at iii. 8 of + οὐ before μικράν 'For thou hast not a little power.' Again, a very characteristic one is found at iv. 8 where after ἓν καθ' ἓν follows the verb ἔχει in the present tense against the other groupings.

We continue to run with the textus receptus, as at vi. 8 ἀκολουθεῖ μετ' αὐτοῦ against the mass for ἠκολούθει αὐτῷ, but the uncials split here and are very indecisive. The same applies to βάλλει at vi. 13.

At xiv. 8 we come to a crux. The ordinary text runs, 'Fell, fell Babylon the great, (because) from the wine of the wrath of her fornication drank all (the) nations.'

This sentence was early in trouble, because *sah* turns it, and says: 'Fell, fell the great Babylon, and all the nations *fell* in the wine of the indignation of her fornication,' reversing the order of the end of the clause, and substituting the πέπτωκαν of ℵa (alone) or the πέπτωκε of 12 and 130 with *copt* and *arm* for πεπότικε.

Various methods of mending have been tried.

Most authorities numerically (including group 21) omit ὅτι, but only *fam* 21 introduce ἧς after αὐτῆς to round out the sentence. CA *fam* 34, 38, 56, 95 *etc.* substitute ἡ for ὅτι which precludes any use of ἧς afterwards, and in fact takes the place of it. B and a cohort of some forty MSS., including 40 *fam* 61 write ταύτης for αὐτῆς, which would allow of the presence or absence of ὅτι, which some of the group retain and some omit.

It remains for 28 alone, out of the whole 21 group, to *substitute* ἧς for αὐτῆς, which would justify the presence of ὅτι thus: 'for from the wine of the wrath of fornication, of which drank all the nations.'

But the various MSS. of the group are not often in disagreement, and it is not only a highly important group with an Egyptian background, but has a bearing on some of the Complutensian MSS.

Of group 21 I believe 79 stands out for accuracy of transmission, but 99-170 probably represent the oldest stratum. 28 is sometimes independent and joins the Patmos group 38-178-203-240. In these places it even *replaces* 38 occasionally, so the reader is not to imagine a misprint of 28 for 38.

Family 25. The first sub-group, if we can call it so, of 25-58-70-78-84-94-207 (and the second hand of 19) is a very interesting group also. Its idiosyncracies are well-marked and may be neglected grosso modo. Of the group 70 is the most accurately transmitted.

Another sub-group headed by 26 is not negligeable, and occasionally furnishes valuable information, but is a little unequal in its treatment of variants.

The last sub-group (29)-30-98-(128)-129 seems to have been standardized except here and there. These spots are well worth observation as they flit across the page.

Coptic and Family 34. The big 'Coptic' family 34-35 *etc.* has modifications in its make up, and often splits. Of these 124 is rather independent, but 132, splendidly copied (by a woman), is the most reliable, and generally speaking the group is of great value as a balancing factor in difficult places.

Sub-groups. The sub-groups are numerous and all of interest, although very unequal in their loyalty to other groups. 82 is the best of group 44-52-82.

The group 51-90 *etc.* will bear the closest watching.

The 61 group is a king-pin group, having remarkably ancient elements in the midst of clear revision.

81-204 represent a stepping-stone to the 1 family.

95-127-215 is the real group, and when opposed *inter se* it is always a danger signal, and their divided testimony is rarely of advantage to the uncials. When together it is otherwise. The rest of the group and 159 are semi-independent. The whole group together is important in its bearing.

97-122-214 represent some composite elements, sometimes favouring the 7 family and Cassiodorus' leanings.

As to 176-206 and 226 they enter into many rare combinations, and a careful study of their course will repay the observer.

Syriac family. We now reach what I have ventured to call part of the Syriac family, and 108 109 149-186 are interesting documents to watch as they thread their way through our maze.

Fam 114-193-241 is a great help when the three members are agreed and very steady goers as a rule. When opposed it is at once a danger-signal.

Fam 119 I have treated of at length under the proper headings of its MSS. (*q.v.*).

Family 40-210. As to 40-210 (supertype, as I say, of the CAB recension in a composite sense) I regret to say that they are more often opposed than I like in many passages which are difficult to assess, and where their conflicting testimony only adds to the hardship of having to make a choice between two equally unsatisfactory readings. That these MSS., however, represent a

real græco-syriac examplar I have no more doubt than in the case of 18 (which to the end of our examination lacks a sister).

We come next to the Oecumenius MSS. 146-155, of which an editio princeps was issued last year. This subject cannot be dismissed in a few words, and yet I cannot enter into full detail here. Suffice it to say that the evidence is new, of great value in many places as a balancing factor, but somewhat unequal in value as to certain other matters. Its presence or absence is, however, always to be watched for most carefully and noted. Oecumenius' commentary not unfrequently differs from the text, and herein lies its great value. Both recensions are hoary with age, and as regards the commentary-text (so full that it is almost another MS.) we have a specific and splendid control in the group F 38-178-203-240 upon whose text the commentary-text is based. Of these F is a fragment unfortunately, but 178-203-240 hang together in the rarest of readings preceding ℵ, while 38 (the only member of the group known to us previously) differs a good deal and underwent some revision process ages since, and again probably near its last copying. It is probable that 240 is a copy of F. Oecumenius.

Of single documents we have already touched on 18, 108, 109 (græco-arm-italian, the armenian part being *arm* 3. in Coneybeare) and the 95 group. Of the rest 36 is a remarkable document. While largely with the textus receptus against the mass (it will often be found missing in our long and overwhelming lists against the textus receptus) it has a number of very striking and important readings with the elder authorities. MS. 18. MS. 36.

47 has already been referred to as a remarkable Church-standard. When it sides with a minority it is a vital matter, and should always be mentioned in a critical apparatus. MS. 47.

56 is in a different case. It also, like 36, often and most unexpectedly sides with the currently printed text 'ab omnibus receptum.' It has a very old base, no sister, and comes from some very old stock. For sister it only has the second hand of 108. It is a document to be reckoned with. MS. 56.

Of 65 we only have a fragment, which is absolutely deplorable. The full text would be a wonderful check on ℵ, with which it is often together without other adherents. To be watched most carefully. MS. 65.

We now come to three of the most remarkable documents of the collection:

111 113 and 130

all three quite different, all three of immense potential value, all three difficult to use. See further discussion under their respective headings in the list.

143 is an incomplete document, being extant only at the beginning and end, but expressly so fabricated, and agreeing in this respect with the commentary of Apringius. It is an outstanding document, bearing every intrinsic evidence of a wonderful and unecclesiastical ancestry as regards base, and I am greatly interested in it as far as its testimony is available. In combination with other important documents its voice has almost the weight of a casting vote. MS. 143.

164–166 really range with the 6-31-106-171-174 family from ch. i–xi. It is a combination (with 165 in between partially in agreement) made up of two recensions as regard the first and the second half of the Revelation. It occupies itself in recording a number of ancient and interesting variants. 164–166.

200 is an ancient document of the x[th] century—unfortunately not dated—written by an honest scribe. As he also wrote 201—quite a different type—we know he is honest as he copies from his two exemplars without confusion between the two. MS. 200.

Like 143, when 200 enters into a small combination it is noteworthy—with this difference; that 200 is reproducing a very old text, but not as reliable a one as that of 143, for 200 has many more unique readings (in the ground common to the two) and the

variations, although very old, have to be brought to a more rigid and acid test of Versions and Fathers.

Cursive testimony.

Let us steadily keep in mind the following point of view. The testimony of cursive MSS. not only suggests, but in certain cases gives indubitable proof that they are related to MSS. antedating the oldest ones now known to us. Hence our work is not in vain, however complicated.

Thus, when we speak of separate recensions, say of B and group, and ℵCAP and group, it is true that there is such a division (+ subdivisions), but back of all and every one of these five MSS., there are elements of each, which, agreeing together, lead to a point far more ancient than any of them singly, and it is back to this point that certain later or cursive testimony guides us, and it cannot fail, if judiciously used, to be extremely valuable.

There remain or will remain the few places where the ancient authorities either indulge in vagaries or have singular readings all to themselves. Where these conflict and are unsupported by the so-called later testimony of the cursives (themselves, many of them, always remember, derived direct or nearly direct from other MSS. as old as our extant uncials) we can safely neglect them. Where again they are supported in their singularity by a handful of later cursives, we can easily determine the *character* of these supporting witnesses (in the light of the present examination of all their relations extant) and see what weight if any to accord to the different readings.

Thus this examination of the Apocalypse will render wider service and tend to throw light on the evidence connected with many passages in other books.

B recension.

We find, then, first and foremost—numerically speaking—that the leading problem is the B recension. Strange that, as in the other books, the great Vatican codex B occupies the most prominent position among the materia critica, so here another MS., also designated B (though also called Q), should seem to hold the key to the position of the fortress we are trying to penetrate! Most cursives, examined so far, undoubtedly were greatly influenced by B. In how far then are the readings of B reliable? We may reply, that, roughly speaking, B and cursive groups may be neglected if opposed by a consensus of the older uncials, Versions and Fathers. If on the other hand B is joined by ℵ, A, or C, the greater weight can only be overborne by other subsidiary evidence, and if B have the support of ℵA or CA together, we must grant the group a full hearing. The important part perhaps is the *establishing* of many readings on a firm basis by the consentient testimony of all five uncials ℵCABP and the mass of cursives, as opposed to the readings which have crept down to us through the original editors, Erasmus and Stephen, who relied on but a few MSS., faulty in certain particulars. Here then probability becomes a certainty. In the case of the Complutensian, which did not form the basis of the Textus Receptus, the matter is somewhat different, for, in a general way, Stunica's text conforms more closely to the mass of MS. testimony than that of the other editors.

Textus receptus.

From Tischendorf, Tregelles and Westcott and Hort on the other hand, we can take a step backwards, and restore to the Textus Receptus some of the readings removed from it, on the one hand by changes in accord solely with ℵ, or on the authority solely of A, and so on.

Idiosyncracies of the uncials.

One of the peculiar features of the examination is the survival now in one cursive MS. and now in another of certain *idiosyncracies* of ℵ, C, or A, as indeed also of B and P. The bearing of this on the problem is merely indicative of the fact that the MS. which exhibits these has an ancient lineage, a long descent compared to some others, and traces back more directly than some to the IV^th century or earlier, quite irrespective of the general character of text presented in the mediæval MS. under review.

TEXT OF B.

We trace the origin of the B group not further back than VIII[th] or possibly VII[th] century. Now many many cursives are identified with this family group, whereas in the main our textus receptus is not, and has at any rate avoided the bulk of this revision, which makes the task of bringing it back to a text where ℵCABPEF and most cursives, or the majority of them, agree, a comparatively simple task. The B group.

As regards the B recension, a good illustration of its entire segregation from conservative tradition is to be found at iii. 2, where, outside of the immediate B following and the Compl. group, none (except 56, 111, 113) are found to know anything of ἀποβάλλειν for ἀποθανεῖν, and not a single Version (in the clause 'Be watchful and strengthen the rest which are about to die'). But for certain semitic formulæ alone (xxi. 4 εξαλειψει απ' αυτων παν δακρυον απο των οφθαλμων αυτων and xxi. 6 τω διψωντι δωσω αυτω) one would think the B group to be a late production; but perhaps this singular recension, numerically over eighty strong, may represent an early græco-syriac independent strain, which, however, has been so grossly reworked that on frequent occasions the B group opposes all the Versions as well as all other Greek groupings, *e.g.* xxi. 17 — εμετρησε.

A very noteworthy fact is the fidelity of nearly all scribes in copying. A single line generally suffices for me to inscribe the few vagaries of spelling of a very few untutored scribes in a host of places where one might expect much greater variety. Fidelity of scribes.

There are a few exceptions: *e.g.* at iii. 18 in the well-worn phrase about the eye-salve. Besides the variations from εγχρισον of εγχρισον επι, εγχρισαι, ινα εγχριση, *etc.*, we have the following 'plays':

> εγχρυσον by part of the small 119 family,
> εγχειρησον by two thirds of the threefold group 114-193-241,
> ενχρησαι by 200,
> ινα χρησης by 113, ινα εγχρησης by 26.

The *arm* family is a positive nuisance. Apart from *arm* 4. they represent but few sound traditions, and give us completely reworked texts. On the other hand *arm* 4. is often helpful when in conjunction with other Versions or single Greek MSS. Armenian.

That Primasius' recension is a very distinct and separate affair is seen throughout, but especially in such a place as iii. 19, where he substitutes '*Crede*' for ζήλωσον. If this be read as '*Rede*' (some of his MSS.) we have the shaded variation of ζήλωσον and can read '*Return to thy true form*,' but still it is a considerable stretch of ζήλωσον, nor will any other Greek variation fit *Crede* or *Rede*. And this recension is the same for all practical purposes as that of Cyprian and therefore full old. I know of no such complicated text as that of Prim. in which the MSS. are so much in accord. Various readings are really very few, and we can be certain we have his real text except in a handful of passages. Primasius.

What puzzles me is why modern editors have neglected some of our very oldest witnesses. It is not as if Tischendorf had not reported these, for he has done so, and with care. Then why does Horner neglect Hippolytus and Primasius, Methodius and Origen, while quoting the wretched and loose armenian? Why does Charles' compiler—for Charles did not make up his own apparatus—give us new readings from his 2050 (our important 143), without mentioning the support of this MS. to be found in Tischendorf? Modern critics' neglect.

Take one instance:

At xxi. 3 MS. 143 leaves out εκ του ουρανου, seemingly alone. But Tisch. quotes *Iren. gr. ex Anastasio*, and this I find is now borne out by *Apringius*. Charles' apparatus also neglects Hippolytus, who is extant for several whole chapters.

The acme of folly is reached as to numeration at xxi. 4, where Tisch. quotes 40 and 41

as omitting *απο των οφθαλμων αυτων*. These numbers in Charles become, if you please, 141 and 2021 respectively, but as far as I know these MSS. do not omit. Birch is no doubt responsible for this. As to 40 (his Vat. 1160 'per omnia diligenter examinavi') he does *not* report this. As to 41 (his Alex. Vat. 68) he *does*. But he also reports for it Pio Vat. 50, which is 42. Thus *Tisch.* should have said 41 42 and Charles 2021 and 452, since our old numbers 40 41 and 42 become with Charles 141 2021 and 452 respectively! But they are wrong as to the reading! Hence they might have spared us the trouble of looking up their numbers. No cursives omit *απο των οφθαλμων αυτων*, notwithstanding having *απ αυτων* for *ο θεος*. They read *και εξαλειψει απ αυτων παν δακρυον απο των οφθαλμων αυτων*. Simply another semitic expression, which passed unnoticed amongst copyists. Scholz is the one who misquoted 40, 41 for Birch's 41, 42, and Tisch. copied him without turning up Birch. But Scholz added '*al.*', thinking of course there must be others which omit, *but there are none.* The truth is that part of the B group introduced *απ αυτων* when they cancelled *ο θεος*, but never removed *απο των οφθ. αυτων*.

Spirit testimony.

I have laid under tribute, for what it may be worth, one of the most reliable and successful of our investigators of psychic (or intercosmic) phenomena by dragging into my net at xxi. 4 the only example of which I have cognisance of spirit-communication from an entity who was a bit of a textual critic, or at any rate one who was acquainted with various readings. I refer to a communication of the whole of this verse from the air, obtained by Baron Goldenstubbe on the 28 Oct. 1856, in the presence of a reliable witness (Count d'Ourches). See p. 81 and plate vi. No. 34, where the writer has placed ὁ θεός in brackets. This is quite an interesting adjunct to our studies. It was not a case of automatic writing. In all these experiments the writing was done by the communicator without human hands or instruments. See Goldenstubbe, 'La réalité des Esprits,' Paris 1857. Later in the verse the *τα* in *τα πρωτα* is not clear and may be *σα*. It looks like the writing of a modern Greek. This is the place where the forbears of ℵ and *syr*S went so egregiously wrong, and where 143 now gives us a new variant of *ταυτα*.

Deductions.

Most features of interest in the several MSS. are alluded to in the Introductory notes under each MS. To piece these together, for absolute and final deduction is not the purpose of these few pages. It is more to call attention to what yet remains to be unravelled. A German writer has called attention to my attitude on a previous occasion † as that of one 'standing dumb before the material he had himself created,' and of not knowing how to deduce conclusions from figures brought together at considerable cost by himself. This is foolish. We have had too many cheap and hasty deductions from insignificant or insufficient data.

Matthaei. Tregelles. Kelly-Weiss.

Thus Matthaei thought himself qualified to dogmatize, often absolutely, in the Apoc. with a knowledge only of a handful of MSS. And although shrewd and capable enough, yet his vision, frequently prophetic, was not clear at all times. So also Tregelles in his monograph on the Apoc. So also Mr. Kelly. So also Bernhard Weiss.‡ So also Bousset. There will always exist a great temptation to form a text based upon one's individual researches in the field. After mature consideration we shall resist this temptation, and leave it to others to draw their own conclusions.

Bousset.

Would not Wilhelm Bousset have done better work if he had opened up new material, rather than have given us more lucubrations on the old and partial examinations conducted by previous scholars. I refer to his 'Textkritische Studien zum Neuen Testament,' Leipzig 1894, the first part of which is occupied by an examination of the various readings of the Apoc. and their probable authority. Much there brought forward, however, is of

† Examination of Evan. 604, published in 1890, and referred to by W. Bousset in 'Textkritische Studien' 1894.

‡ Weiss puts himself right out of court by omitting ἡμᾶς in Apoc. v. 9, a purely clerical omission of A, alone of all MSS. and authorities.

value, but with the new and revised material I provide here he could have done much better and more lasting work. We are pretty well advanced now in our knowledge of the B and P recensions. That of B was much more thorough, and hence more questionable. On the other hand that of P more hesitating and tentative. The passages involved are so numerous, that we must refer to the collation itself for elucidation. Meanwhile both Bousset and Weiss have called attention to the problems in their various aspects, and emphasized the comparative simplicity of solution, which we believe to be true. Both these men have also done good work, without any undue bias, in calling attention to the same problems in the Pauline and Catholic Epistles, also seemingly of fairly easy solution; and if only some accurate workers would collate some of this rich and interesting material we would really make some strides forward, leaving the oft-traversed ground of the Gospels, where the material is so rich, the problems more difficult, and the workers, as regards original collation, apparently do not exist to-day. For myself, I would have preferred to traverse the ground of the Pauline and Catholic Epistles, where the textual problems are far more interesting, exegetically, than those of the Apocalypse. I chose what I believed to be a small field, but, how big it seems after all, and what patience is required to hold oneself in check and plod along with the documents instead of elaborating a treatise of conclusions! And the pity is that one cannot break new ground, without wearisome years of labour, checking off the old and partial examinations of our predecessors as a necessary prelude to investigation of fresh material. Epistles.

Let us hope that Bousset and Weiss may have disciples, who will follow in their footsteps, and, estimating ℵCA at their true value, not as final authorities, but only as separate keys to the numerous chambers of the problem, in conjunction with the mass of other testimony available, work out these problems in the scientific spirit with which they have evinced the laudable desire to approach them. For, since Burgon's and Scrivener's day, the English school has been represented by somewhat shallow and biassed critics, counting among their accomplishments very little original research worthy of the name amongst the Greek MSS. English school.

In the 'Traditional Text' of Burgon-Miller, vol. I., pp. 202/3, occurs the following: Burgon-Miller.

"But the point to which the reader's attention is specially invited is this:—that so "far from our being entirely dependent on codexes BℵCD, or on some of them, for certain "of the most approved corrections of the Received Text, we should have been just as fully "aware of every one of those readings if neither B nor ℵ, C nor D, had been in existence. "These readings are every one to be found in one or more of the few cursive codexes "which rank by themselves, viz., the two groups just mentioned and perhaps some others. "If they are not, they may be safely disregarded; they are readings which have received "no subsequent recognition."

In the same way, all through our examination of these many cursive MSS. of the Apocalypse, such features are omnipresent. That is to say, that each MS. in turn, as I take it up and turn it inside out, so to speak, lets fall some of the older lections found in ℵCABP, but discarded long ago as personal to the scribes of those MSS. or their forebears. A few of them of course are coincidences, *e.g.* itacisms of a certain kind; again omissions or reduplications owing to homoioteleuta may occur and reoccur without malice prepense. But there are other readings (of which the accompanying synopsis of readings is full) which date back, some to the IX, VIII, VII, VI, V or IV[th] century, and some beyond. At times we find errors in late cursives, *antedating* any of our oldest uncials, and thereby we can sometimes trace the source of error in the old MS. in question, which has been influenced by its parents, the influence branching laterally and descending to our later MSS., and revealing just how ℵ or ℵ[a], or A, or C came to record a partial error, or avoided it, or was induced to give an alternative, or generally to flounder in the premises. Now, if instead of congratulating ourselves when we find an ally of ℵ say among the late cursives, we sit down Coincident error.

and reason it out, we shall see *why* we are not to fall down and idolise the existing uncials because they are uncials. And as a matter of fact, we do not. Here then is a contradiction to be very thoroughly weighed and pondered.

Versions. From the openings of each verse, where I have collected the Version readings, it will easily be seen how the Versions used the Commentaries then existing in compiling their texts. They do not represent a single Greek fountain-head at all, but, like א, used a number of reference books.

In my list and descriptions of the MSS. I have omitted certain minor features which are chronicled in Scrivener's and Gregory's lists, and where they can be readily consulted. Other details I have striven to present. My excuse for a detailed account and consideration of each MS., and for swelling the Introduction to such an extent thereby, is to emphasize what Bishop Ellicott calls "one lesson of primary importance, often reiterated but often forgotten, *ponderari debere testes, non numerari*."† And as Reiche justly observes—

Reiche. "... *Ita autem comparatus esse debet ejusmodi N.T. codicum κανών, ut præter alia plura, quæ critici interest de iis scire, minus gravia, de unoquoque indicetur, quatenus jam notus, examinatusque sit, a quo quibusve, quo ambitu, qua diligentia sit descriptus, collatus et in usum adhibitus; quibus præmissis afferantur, quæ forte de codice ipso, de scripti ejus tempore, patria, destinatione, de exemplari exemplaribusve, e quibus descriptus, castigatus et correctus sit, aut a librario ipso aliave manu fide digna memoriæ mandatum sit, aut ex adscriptis subscriptisve colligantur; tum vero libri habitus externus describatur, forma, literarum character, scholiorum comitatus, textus partitiones, textui præmissa, adjuncta, subscripta, omnia denique e quibus libri historia, quatenus in ejus aestimatione critica in censum venit, illustretur; deinde vero scriptionis habitus, quasi internus cognoscatur; qua peritia, diligentia ac religione scriba correctorque munere suo functi sint; post hæc, textus ipsius ad aliorum codicum textum relatio, stirps, cognatio affinitasque cum aliis, unde ejus quasi nobilitas eluceat, quantum certis indiciis fieri potest, indagetur; præ omnibus denique textus indoles critica, major minorve scilicet sinceritas et puritas e lectionum vel manifesto genuinarum vel saltem probabilium copia, comparata cum depravationum corruptelarumque numero ac gravitate, diversis codicis partibus rite distinctis, accurate definiatur; quibus omnibus rite perpensis cuique fides sua et auctoritas absoluta et relativa, ut dicunt, et in se spectata et comparatione cum aliis facta, constituatur,*" *etc. etc.*‡

I cannot stop here to consider ellipsis or plena locutio, prosopopoeia and synecdoche, hendiadys or periphrasis, metonymy or epenthesis, pleonasm or alliteration or asyndeton, symmetry, gradatio inversa or parataxis, the enallage of cases, oratio perplexa, or anaphora. All these points must be relegated to the reviews and accounts of the different MSS., as well as 'exigentia loci' and the 'usus narrandi' of the Versions.

More weighty matters must engage our attention.

Cruces. Of course the most crucial place from a doctrinal point of view is at xxii. 14, where a great cleavage is seen between:

Μακαριοι οι πλυνοντες (πλυναντες *fam* 7 *et* 143) τας στολας αυτων by אA *fam* 38 127 146-155*txtt et com. vg aeth Ath. Fulg. Haymo ps-Ambr., sah* (οι επλυναν αυτων τας στολας) *et Prim. com.*: in stolis lotis (*hiat txt*);

and the majority with: Μακαριοι οι ποιουντες τας εντολας αυτου including B (*hiant* CPE) *rell. et gig boh syr arm arab Tert. Cypr. Tyc. Andr.* and *Arethas*;

and where the elder Greek MS. authorities are probably wrong, having been influenced by vii. 14, which they reflect.

† The Revisers and the Greek text of the N.T. by two members of the N.T. Co. 1882.

‡ Codicum MSS. N.T. Græc. in Bib. Regia Parisiensi asserv. *etc.* J. G. Reiche, Gottingæ, 1847. Alas, that his own Collations are so dreadfully executed. When I extracted the above from his work, I had not checked his collation of Apoc. 51, which is grotesque.

The important recension 56-108** conflates the two readings, but 59 *boh*[tres] *arm a.* 4. strengthen and emphasize ποιουντες by using φυλασσοντες, as *Tyc. Beat.* by using *servant. Tert*[pud.] has: qui ex praeceptis *agunt*, but *Cypr.*: qui *faciunt* praecepta ejus. (The *arab* agrees with *Tert.* and has: qui se exercent in mandatis ejus). Conflation.

This place of course *may* have been 'faint' in the original—[but we would still have to account for the change of αυτου to αυτων]—since we notice 179 writing μακαροι for μακαριοι and *Cypr.*: 'Felices' for 'Beati' of the rest. Faint places.

Arm 1. must needs vary with: Qui legunt legem ejus.

Another variant remains with *fam* 119 and *Beat. Andr.*, which substitute εμου for αυτου (keep *my* commandments). In this passage, if anywhere, *Tertullian* holds the balance of power and contradicts ℵA and the Patmos group 38-178-203-240 (here in complete agreement), for with Tertullian are ranged all the other important cursives as 18 36 40 47 111 113 130 143 200, *etc.*

Cassiodorus is somewhat more ambiguous, for, extant here also, he writes:

Beatos, dicens, qui conscientias suas bonis actibus mundaverunt (ut in ligno vitae . . .).

Westcott and Hort's text and the Revised English Version follow ℵA against Tertullian. I submit, however, that my cursive testimony of 18 36 40 111 113 130 143 200 and the rest (*incl. fam* 1, *fam* 10, *fam* 21, *fam* 34 *etc. etc.*) immensely strengthens Tertullian and Cyprian against ℵA. Westcott and Hort.

Tischendorf's note is full and to the point, but in his text he could not resist following ℵ. Westcott and Hort, in this exceeding weighty doctrinal place, have withheld all observations on their choice, and no note is given on this 'selected reading.'

When the Fathers quote at length [as *Hippolytus* (c[a]. 226) two whole chapters of the Apoc. xvii. xviii, and as *Anonymi Tract. ad Nov. hær*, (c[a]. 255) Apoc. vi. 12/17, or *Lucifer* with his long quotations from the Acts], or when, as it happens, two of them quote at length the same long passage, *e.g.* Apoc. xii. 1/6 by Methodius *and* Hippolytus, the testimony is of immense value. We cannot get much further back for the Apoc. than 200 A.D., and here we ought to come close to the ipsissima verba. In the above passage, alas, there are several differences. But as Hippolytus is far more careful than Methodius (the latter is very loose when quoting by fragments) we might lean to him, but it does not help very much. They agree in two points, however, κραζει ver. 2 and εκει τρεφωσιν ver. 6, both readings of the textus receptus. This is what we mean when we say it is dangerous to tamper with the *oldest readings* of the *t.r.* Yet Griesbach and Lachmann with C read εκραζεν (although κραζει is reading of ℵAP *etc.*). The Fathers.

On the other hand *Lachmann* gives τρεφωσιν with *t.r.* A.P. *Meth. Hipp.*, as above, *Andr. etc.*, while *Tisch.* (viii), *Treg. W-H.marg.* read τρεφουσιν with ℵC and few, and *Griesbach Tisch.* read εκτρεφωσιν with B and *Arethas etc.* Why not here let Methodius and Hippolytus decide for us? For remember the agreement here is weighty. They also agree in ἡρπαγη of ℵ and Compl. group against *t.r.* ηρπασθη of ACP and most. Yet *Tisch.* reads against his friend ℵ here as also do *W-H.* and *Treg.* They disagree otherwise thus:

Methodius and Hippolytus.

ver. 4.	*Method.*	εκτεκειν	*Hipp.*	τικτειν [*t.r.* τεκειν]
5.	,,	αρσενα	,,	αρρενα [*cum t.r.*]
5.			,,	— εν ραβδω σιδηρα *per incuriam*
5.	,,	+ προς (*ante* τον θρονον)	,,	+ εις (*ante* τον θρονον)
6.	,,	εχει εκει τοπον	,,	εχει τον τοπον εκει
6.	,,	υπο	,,	απο [*cum t.r.*].

We have had the curiosity to apply the old test to the largest fragment of Hippolytus, two full chapters, xvii. xviii. We have compared the texts of Hippolytus, of ℵ, and of A Textus receptus.

(unfortunately C is only partially extant but stands no better by comparison) with the textus receptus and with this result:—

Hippolytus omits 16, adds 13, transposes 12, substitutes 45 times, total 86 (involving 136 words), of which unique 18 times.

א omits 25, adds 19, transposes 10, substitutes 69 times, total 123 (involving 185 words), of which unique 27 times at least.

A omits 22, adds 9, transposes 8, substitutes 62 times, total 101 (involving 162 words), of which unique 18 times at least.

We get the same old result. That this famous pre-syrian or 'Neutral' text of Hort as represented by א is weighed and found wanting.

As a further interesting experiment, we apply the same test to two very interesting cursive codices, *viz.* 47 and 56.

Apoc. 47. 47 omits 15, adds 11, transposes 13, substitutes 42 times, total 81 (involving 130 words), of which unique *twice only*.

Apoc. 56. 56 omits 19, adds 21, transposes 9, substitutes 50 times, total 99 (involving 150 words), of which unique 13 times (plus once with C, once with A, once with 95, once with 36 95) [our contention under No. 56 is fully borne out here. A fine old text disfigured by *additions*. He adds more than any of the others and transposes less].

Observe now how the blind lead the blind. א (27) A (18) *Hipp.* (18) *Ap.* 56 (13) invite us no less than *seventy-six* times to readings upheld by no others, as against *twice* for *Ap.* 47.

This is what we mean when we speak of the test of Catholic antiquity. The judgment of the Catholic church (Greek, Roman and Anglican) is represented by an XIth century codex *Ap.* 47, which eschews all these vagaries.

I am aware of course that *Ap.* 47 does not stand in the relation of 2:76, for A 56 *Hipp.* outweigh א's twenty-seven, א 56 *Hipp.* outweigh A's eighteen, אA 56 outweigh *Hipp.'s* eighteen, and אA *Hipp.* outweigh *Ap.* 56's thirteen, without any aid from *Ap.* 47.

Previous scales inadequate. But suppose we were reduced to the witness of א and A alone. How should we know which of א's twenty-seven or of A's eighteen are to be listened to. For that is just the predicament into which Lachmann, Tischendorf, Hort, Sanday and others have got themselves. By setting up those two witnesses as paramount, and by striving to weigh the one against the other they are perforce thrown back on their individual leaning, now towards one and now towards another. This indeed on countless occasions is the case, and as I have shown repeatedly elsewhere.

Apoc. 47. How much better, 47 having proved a reliable straightforward witness, would it be to give it its proper weight in these councils, and not to relegate it to a tertiary position of slight importance. For it represents the very careful judgment of Catholic Ecclesiastical antiquity, which had sifted the evidence long before with better materials than we possess. It came from Athos, and doubtless had the advantage, like 95 from there, of many an old IInd to IVth century text long prior to the founding of Athos [indeed it was probably written before Athos was founded], and, unlike 95, it gives us, not a multiplicity and mixture of extraordinary readings, picking and choosing among curious forms, but the deliberate judgment of catholic antiquity.

I do not seek to set this text up as perfect. It has flaws; it has preferences; it has a few unique readings (but very few); it has certain readings in minority evidence; but as a whole it is excellent and reliable. Of course what I mean is that its readings are supported by a superior body of collective evidence to those of many codices of older date, and therefore it is far preferable as a base and as a standard to the evident eclectic texts of אC

or A. To be so, it may be said, 47 must be still more eclectic. Not so; its eclecticism consists in going with the majority, not in numbers, but in numbers *and* in weight.

[P and B would stand in about the same numerical relations as A and 56. It is too lengthy a process to go into further here].

To show the process in detail would unfortunately be too unwieldy. But let us eliminate transpositions here, which are of light importance, and also substitutions for the present, and confine ourselves to additions and omissions.

Please to note that as compared with the much-abused textus receptus:

> Hippolytus only omits fifteen, whereas A omits twenty-two, and ℵ omits twenty-four (while 56 has the same number as A, and 47 has least of all, *viz.* fifteen).

Yet Hippolytus antedates ℵ by full 150 years. Not a good general argument for the 'shorter' text!

Now we must go into a little more detail, and indicate the *kind* of omissions.

Here are those of Hippolytus: Omissions.

xvii. 1. —μοι (*post* λεγων)
—των (*ante* υδατων *et ante* πολλων)
4. —και *tert.*
5. —και *init.* No support except *sah boh.*
9. —αι with E 67-120.
11. —και *sec.* with 55* 95 (a *Hipp.* codex, *vide post*) and *fam* 119.
[και αυτος ογδοος εστι] in square brackets *apud Galland.* and omitted by *Lagarde.*
13. —ουτοι Apparently error. No support.

xviii. 1 *init.* —και
2. ισχυρα φωνη (—εν)
2. [και φυλακη παντος ορνεου ακαθαρτου] in square brackets *apud Galland.* and omitted by *Lagarde.*
5. —αυτης *prim.* With *fam* 61 only.
6. —υμιν
6. —αὐτῇ *tertio loco*
9. —αυτην
10. —εν
15. —απ αυτης So *gig.*

Those not specially indicated are *correct* omissions, amply supported. Therefore one is an error, plus perhaps six more. At least nine are correct.

Here are those of A.

xvii. 1. —μοι
ib. —των *bis*
10. —και *prim.*
13. —την *sec.* with B *etc.*
17. —και ποιησαι μιαν γνωμην with a few cursives.

xviii. 3. —του οινου Alone with 111-146.
6. —υμιν
ib. —αυτη *tert.*
8. —κυριος Alone with 95-127-215.
9. —αυτην
10. —εν
ib. —ηλθεν Alone with 100[*non fam*].
12. —και πορφυρας Quite alone.

xviii. 16 *init.* —και
ib. —η (*ante* περιβεβλημενη) Alone with 106.
17. —ο ομιλος
19. —κλαιοντες και πενθουντες with three careless cursives, 1-208, 67 and 113.
21. —ισχυρος Alone with ℵ 113.
22. —πασης τεχνης Practically alone with ℵ *boh.*
23. —και φως λυχνου ου μη φανη εν σοι ετι with very few.
ib. —οι *prim.* with four cursives, 13, 70[*contra fam*] 95-127-215, 233.

Here are those of ℵ.

xvii. 1. —εκ Only a very few cursives join.
ib. —μοι
ib. —των *bis*
10. —και *prim.*
15. —ἡ Alone (so *latt*).
16. —εν with P 210 only and *latt.*
18. —ἡ (*ante* εχουσα) and a very few curs. *fam* 25, 51-90, 92 95 146 246.

xviii. 2. ισχυρα φωνη (—εν)
ib. —επεσε with B and but few cursives.
6. —υμιν
ib. —αυτη *tert.*
9. —αυτην
ib. —και στρηνιασαντες Alone with 75[*contra fam*] 189.

xviii. 10. —εν
12. —και μαρμαρου with *Apoc.* 1-208 only.
14. —τα *sec.* with C and a few rather important cursives.
16 *init.* —και
ib. —η μεγαλη η περιβεβλημενη Alone.
17. —ο ομιλος
19. —ουαι *semel*
21. —ισχυρος Alone with A 113.
22 *init.* —και Alone with 1·208, 178-203-240.
ib. —πασης τεχνης Practically alone with A *boh.*
ib. —και φωνη μυλου *usque ad fin. vers.*

I submit that the above is illuminating as to the carelessness of ℵ and A.

It is not necessary to go on at length through the additions and so forth, but we will take some *examples* of *substitution* to show the bad style of ℵ and A compared to the textus receptus or Hippolytus.

Substitutions.

Hippolytus' important substitutions are these:

xvii. 1. μοι (*pro* μετ εμου) An error.

8. θαυμασουσιν Alone with 113. This place was early in doubt, for AP have θαυμασθησονται alone, yet *all others* have θαυμασονται of *t.r.*

ib. εν βιβλω supported only by *fam* 21.

10. ὁ δε εἱς εστιν with 56 and 96 only and *Prim.*

14. βασιλευοντων (*pro* βασιλεων) Possibly an error of scribe. No other support. But see *ps-Ambr.* dominantium and 176-206 in xix. 16.

17. την καρδιαν Apparently deliberate, but no support except by 130 *sah boh.*

xviii. 4. εκ των ουρανων No support.

† 5. εως (*pro* αχρι) *Alone with* P.

[Can there have been more translation and retranslation than we suppose? μεχρι 67-120, 80-138].

13. θυμιαμα with only some cursives and *gig sah boh syr*Σ *Prim.*

19. πιοτητος (*pro* τιμιοτητος) ! (*Om. claus. Tyc* 2. *Confl. arm* 2 : 'wealth of preciousness').

20. αγγελοι (*pro* αγιοι) Error? Not since reproduced except by *syr*Σ (A[gr] is mutilated).

Quite a curious list, but innocuous.

† Note how very early occurs this cross-Latin influence εως/αχρι, and see Methodius προς/εις, υπο/απο.

Substitutions of A and ℵ.

A

xvii. 1. εξηλθεν (*pro* ηλθεν) Alone with 104 *boh*[B].
3. γεμοντα ονοματα
8. Η (*pro* ην *prim.*) Alone.
8. υπαγει with a few curs. *latt boh syr*S.
ib. θαυμασθησονται with P 111 *syr*S.
ib. ουκ εγεγραπται with 106 [*contra* 6-31].
12. οιτεινες Alone.
ib. ουκ (*pro* ουπω) Alone (with *Er. Ald. Col.*).
15. ειπεν (*pro* λεγει) Alone with *Verss.*
xviii. 2. εκεκραξεν Alone (*sah boh*).
ib. δαιμονιων Error with ℵB 95-127-215 111 146 200.
ib. θηριου (*pro* ορνεου) ! (Belongs under omissions and additions).
11. εν αυτη Alone with 200.
12. μαργαριταις Alone. *Boh*?
ib. σκευος (*pro* ξυλον). Alone.
ib. λιθου (*pro* ξυλου). Pract. alone in Greek with 127-215 169.
16. μαργαριτη with ℵCP 95-127-215 111 146 149 200 *sah Prim.*
18. τοπον (*pro* καπνον) Alone with 111 *vg ps-Ambr.*
19. επεβαλον Alone with 56. (επεβαλλον 95-127-215, 159).
20. εν αυτη Two curs. only 65 and 98.
21. μυλινον Alone with 146-155 (μυλικον C).

ℵ

xvii. 2. εποιησαν πορνιαν (*pro* επορνευσαν). Alone with 203-240 (*hiat* 178).
ib. οικου (*pro* οινου) ℵ* alone.
3. γεμον τα ονοματα
4. αυτης και της γης Conflate, but admissible.
6. τω αιματι (*pro* εκ του αιματος *prim.*) with *fam* 38.
10. μινεζει (*pro* δει μειναι) Alone.
12. καιρατα Alone.
ib. ουτω (*pro* ουπω) (ουκ A).
15. ταυτα (*pro* τα υδατα) So 130 and 200.
17. αυτου (*pro* αυτων *pr.*) Alone with 22*.
xviii. 2. δαιμονιων with AB *f.* 95 111 146 200.
9. ιδωσιν (*pro* βλεπωσι) Alone.
ib. πτωσεως (*pro* πυρωσεως) Alone with *fam* 178.
12. μαργαριτων with a few curs., mostly at variance with remainder MSS. of their families.
14. ριπαρα (*pro* λιπαρα) Alone. (ροιπαρα 113).
ib. απωλοντο with a few.
16. κεχρυσωμενον Alone. (56 gives both readings).
ib. μαργαριτη with CAP *f.* 95 111 146 149 200 *sah Prim.*
19. της κεφαλης Alone with 59 146-155 *boh.*
20. ουραναι Alone.
21. ως λιθον (*pro* ως μυλον) Alone.
22. εν αυτη (*pro* και) with Apoc. 1 (but belongs to omission and addition).

Clearly we could better lose ℵ and A than Hippolytus. First ℵ makes a blunder and then A, and so they alternate.

Now let us call a halt and apologize for this exhibition. We have been told that we must not compare with the textus receptus, but with some other and more reliable standard,—as if we could get a more reliable standard. I notice even Lake uses Lloyd, but also Tisch. viii. and other standards, and Gregory used Pickering because it was of vest-pocket size for his journeys to Athos! That is a pernicious method. Each of us ought to use one common standard for all our comparisons, and that standard, in use for over 350 years, is Stephen's edn. of 1550.

But let us take another standard, and let that be the oldest we can get, *viz.* the text of Hippolytus himself. Testing the matter by that standard, we find (omitting all cases of ν εφελκ.)—

ℵ	differs from it		126 to 143 times (itacism accounts for 17 places).	
A	,,	,, ,,	97	,,
Textus Rec.	,,	,, ,,	85	,,
47	,,	,, ,,	84	,,
56	,,	,, ,,	100	,,

Here is a table of the detail :

	Additions	Omissions	Transpositions	Substitutions	Total	(Involving words)
ℵ	23	27	9	{84 — 17 spelling} = 67	126 to 143	173 to 190
A	12	24	5	56	97	{147 (owing to long omissions).
Text. Rec.	16	12	12	45	85	135
47	14	16	10	44	84	125
56	24	19	8	49	100	134

Pray note the same result, or worse.

We forgot to mention the *additions* in our lists under the comparison with text. rec. Here is a digest of some of those *added* to Hippolytus :

ℵ adds xvii. 4 αυτης και της γης (for της γης of Hipp., and αυτης of others. A real *conflate* reading. Surely a *revision* by ℵ. Now where is the pre-syrian or neutral reading here? ℵ 'conflated' before the 'Antioch revision' had a hearing.

ℵ xvii. 8 adds παλιν before παρεστε. Alone.

ℵ xviii. 3 + 'μετ αυτης επορνευσαν' after γης *sec.*, but this is an error marked by the first hand.

ℵ 8 ὁ θεος ὁ κυριος ὁ. Addition and transposition.

ℵ 11 + σου (*post* γης). Alone with 75[*contra* 9-27].

ℵ 21 + ισχυρον (*post* λιθον). Alone. Another case of *conflation* to the debit of ℵ. This time a matter of editing and preference ; not supported since.

ℵ *ibid.* + οτι (*ante* ουτως). Alone with 102 (an unreliable witness against 8 sisters) and *fam* 178 with *coptic* and in their style.

Now take A. It is far freer with omissions and substitutions (bad ones) than with additions, but note the following :

xviii. 2. After omitting και φυλακη παντος ορνεου ακαθαρτου, letting και μεμισημενου stand after πνευματος ακαθαρτου, A adds : και φυλακη παντος θηριου ακαθαρτου και μεμεισημενου (spelling this two ways) with 111 200 251 *gig aeth.* Surely a kind of excisive *conflation* here too.

We hope that the drift of this will be appreciated and not mistaken.

A very interesting point in the comparison of the good cursive 47 with Hippolytus is that Hipp. when differing from 47 actually gives the textus receptus against Apoc. 47, *e.g.*: Apoc. 47.

xvii. 3, 4, 8 (order of seven words), 10 (twice), 13 (twice).
xviii. 3 (thrice), 4, 6 (twice), 7, 8, 9, 12 (twice), 13, 16 (thrice), 17, 18, 19 (twice), 24, OR TWENTY SEVEN TIMES out of the 84.

Now deduct from Apoc. 47 the 18 unique readings of Hipp. and we have only 66 differences left [of course we must deduct these 18 from the totals of the other MSS. also; I am trying to be perfectly fair and unbiassed; indeed, I had no idea when I began how wonderfully the examination would turn out]. From these 66 instances now deduct the 27 cases where Hipp. agrees with *t.r.* against Apoc. 47, and we have ONLY 39 left to account for in Apoc. 47 as against ever so many more in the others.

This may be the proper place to emphasize *why* the text. rec. of the Apoc. is intrinsically good. Apoc. 1, on which it was founded, is an old text. See how it comes out in Hippolytus at xviii. 17, και πας ἐπι των πλοιων ὁ ὁμιλος, abandoned by all others except 62/3 and 72 of the 1 family, which omit ὁ. And note many other places like xviii. 13 θυμιαμα.

It is actually possible to reconstruct a first-class text from Hipp.—47—and *text. rec.*, and a far better one than that of *any* of our five uncials. Why? Well, apart from a few idiosyncracies, which the whole body of subsequent evidence rejects, Hippolytus represents as old a text as we can get. Then 47, also apart from only a few distinguishing idiosyncracies easily identified and rejected owing to lack of other support, is throughout a straightforward, careful witness. And lastly, the textus receptus, apart from any instinctive and intrinsic excellence, happens to prove back to the very order of words used by Hippolytus' codex; in places where *t.r.* disagrees we let 47 + Hipp. guide us, and they nearly always lead us in the right path, namely with the consensus of general evidence.

Not so ℵ, A, C, P or B, nor yet 56. If we thought it would be studied aright we would exhibit the whole evidence, but it is rather lengthy.

We have merely repeated here for a portion of the Apocalypse what has been done in the same way for the Gospels. It is not to say that we must not *consult* ℵ or A. It is to say that we must not bow down and worship them, and call ℵ a neutral text, from which there is no appeal. We have many scales to weigh the oldest MSS. in, only we have not always used them properly. We are not using them properly to-day. Investigation there has been. Old Latin, Syriac, Coptic have been taken in hand, and the Benedictine Fathers are now laboriously investigating the Vulgate texts, both for the Old and New Testaments. Scales.

That will never, however, recover the *ipsissima verba* for us. If the texts used by Clement, Origen or Jerome were imperfect and full of various readings from the I[st] to the IV[th] century, we can never hope by working backward to obtain a perfect text. But we *can*, by a laborious process of induction, *eliminate* plain and clear errors, and probable errors. Instead of doing that, manifest errors of B and ℵ and C and A, of the Coptic, Syriac, and Old Latin, of Erasmus and the Complutensian groups are still perpetuated as each one sees fit. Burgon tried to indicate a scientific method, and has barely had a hearing. Westcott and Hort indicated a less scientific method, because they seem to have *imagined* standards—which do not exist—and, marry, they have had a full hearing and a large following. Why? The reason is sadly obvious. The latter method is taking, easy, and at first sight plausible to the beginner. The former is horribly laborious, although precious in results. Inductive process.

For an appreciation of readings and *how they came about*, we *must* have a real *history* of the text. We have enormous material, imperfectly used. Let us get down to work and hew good foundations, rather than deduce and dogmatise on superficial examinations.

Of course, if, with Hort, we dismiss Irenæus, Hippolytus and Methodius, Justin Martyr and Marcion with the remark that their text is a 'Western' text (see pp. 113 and 145

Introdn.—Appendix) whatever that may be or may turn out to be (for the origin of the Old Latin is involved in great obscurity), the above study may be suggested in vain; but, as Burgon said, we may not argue on for ever, and what more exact proof does any one want than the above demonstration.

It is a clear and established fact that the *t.r.* and 47 are infinitely closer to *Hippolytus'* text of A.D. 225, than were either ℵ in 375, C and A in 550, P in 700, B in 800, or 56 and 95 contemporaneously with *Hipp.*

To disprove the resultant facts but one course lays open, and that is to reaffirm one's belief in the infallibility of certain documents, but which ones? ℵ? or C? or A? or P? or B? or 56? or 95? or any other? Documents all *at variance among themselves.* For we cannot allow a choice of *parts* of each and say 'For chapter so and so, ℵ is my standard, for chapter so and so, another.'

Hort promised in his Introduction that his deductions were but on trial (p. 33). His followers have gone further and accepted his whole tentative scheme.

The analysis of the testimony of my various groups must be sought, as I say, under the description of the different manuscripts. I had intended to merge the matter in these Prolegomena, but it would be a long process.

Westcott and Hort.

Hort said (vol. i. N.T. p. 553):

"A more precise definition of origin has in all cases to be sought, since the most important divergences of text took place in pre-Syrian times."

This can only be done by a process of induction, after the material has been collected. But the scholars, who reviewed my previous volume on the date of the Bohairic Version of the Apocalypse, refused to accept my conclusions,—refused to believe in the existence of Græco-Syriac documents in the first, second and third centuries, unless I could offer tangible proof of a fragment of papyrus or parchment bearing a few lines of such a bilingual text.

The faith that is in me, thereagainst, is based on this study of origins, but I shall resist the temptation to elaborate an argument here, and simply provide in the following discussion of groups and single MSS. in this volume,† and in the digested collations in volume II. all the material necessary to pursue the inductive method to its legitimate conclusions.

My witnesses will speak for themselves, if intelligently interrogated and cross-examined.

When ℵ and A, *syr sin* and *gigas* or the *Coptic* Versions are put in the witness-box and properly cross-questioned, they will severally and collectively satisfy the jury of my bona-fides, and of their family history and antecedents. The following residual list, however, may give some hints, especially in the direction of A, which Westcott and Hort favour, but most eclectically, in the Apocalypse.

I have found support amongst the cursives for a vast number of hitherto unique readings amongst the elder authorities, but the Greek uncials remain still without support after all my researches from *any* of my 230 cursive documents in the following places, which is a far longer list than I had any idea of—examples occurring in nearly every verse, but my work would not be complete without this list:

Unconfirmed readings.

i. 1. αγιοις *pro* δουλοις ℵ*.
τον δουλον *pro* τω δουλω A.
ιωανει ℵ*.
3. +τουτους *post* λογους C.

† Profitable discussions will be found under 18 40 111 *f.* 114 *f.* 119 149-186 *f.* 178 *etc.* as to Syriac origins, under 104 113 *etc.* as to Latin origins, and throughout as to Coptic origins, especially under *f.* 21 *f.* 34 *f.* 61 *f.* 95 *f.* 97 and 176-206 226. Follow out also the discussions under such old types as 222, the composite 191-220, 251 *etc.* Study 130 and 200 to see how the ramifications antedate our oldest known witnesses.

i. 4, 9. ιωανης ℵ.
5. —τω *prim.* ℵ.
7. παρ οφθαλμος ℵ.
—αυτον *sec.* ℵ*.
9. θλιψι ℵ.
εν χω̄ *pro* ιῡ χῡ *pr.* A.
—δια *bis* C.
10 *init.* +εγω A (+ego iohannes *gig*).
11. —ο βλεπεις ℵ*.
και εις ζμυρναν *post* θυατειρα ℵ.
12. λαλει A.
13. μεσον (*pro* εν μεσω) ℵ (inter *pro* in *Iren*[int]).
ομοιωμα *pro* ομοιον A (*cf. syr*S). *Vide infra* ix. 7.
χρυσαν *pro* χρυσην ℵ*CA *et W-H.*
15. πεπυρωμενης CA *et W-H.*
16. φαινι CA.
ord.: φαινει ως ο ηλιος ℵ (*pro* ως ο ηλιος φαινει) (Claritas ut sol *Vict.*, shining like the sun *boh*, being as the sun which enlighteneth *sah*, splendebat ut sol *h Cypr. Prim. Cass.*).
17. πρωτοτοκος *pro* πρωτος A *ex industria. Vide* ii. 8. [*non in W-H. mg. Cur.? Vide al. locos cum* A *solo*].
18 *init.* —και ℵ* *sah boh*[aliq].
19. γεινεσθαι Aℵ[a].
20. —εισι *pr.* (*Cf. sah*).

ii. 1. +χειρι *post* αυτου ℵ* *boh.*
χρυσεων CA (aureorum *latt*; χρυσιων 143. *Rell.* χρυσων). *Vide* iv. 4 *infra.*
2. επιρασας ℵA.
3. και υπομονην εχις και θλιψις πασας και εβαστασας (*pro* και εβαστασας και υπομονην εχεις) ℵ*.
4. οτι την πρωτην σου αγαπην A.
5. πεπτωκες ℵ *et W-H.*
6. οχεις *pro* εχεις A (*cf.* tenes *Tert. solus*).
—α A.
7. +επτα *ante* εκκλ. A, +ταις επτα *post* εκκλ. C.
νεικωντι ℵ, νικουντι A.
8. της εν ζμυρνη(ν) εκκλ. ℵ.
τω εν σμυρνης εκκλ. A.
πρωτοτοκος *pro* πρωτος A.
9. +την εκ (*ante* των λεγοντων) ℵ *syr*SΣ (+και την εκ 111).
fin. +εισιν ℵ[c] (*cf. Verss.*).
10. βαλλειν βαλιν ℵ. βαλλιν C.
πιρασθηται ℵ.
—γινου ℵ*. γεινου C.
πιστως B.
13. κρατις C.
ημερες P.
εν ταις *pro* εν αις ℵ*.

ii. 14. —κατα σου ℵ.
εχει *pro* εχεις A.
—εν τω βαλακ ℵ*.
βασιλει *pro* βαλειν A.
16. συ *pro* σοι ℵ*.
17. νικουντι CA.
του ξυλου *pro* του μαννα P (*cf. arm* 1).
ψημον *pro* ψηφον *pr.* C (φυλακην *syr*S).
18. —της C (*ante* εν θυατ.).
—εκκλησιας A.
ομοιο' (*pro* ομοιοι) A.
19. οιπομονην B.
πιονα CA.
20. αφις C.
αυτην προφητειαν ειναι ℵ* (profetando *harl*[1772]).
22. καλω *pro* βαλλω ℵ* (dabo *Tert. boh*).
φυλακην *pro* κλινην A.
μετανοησουσιν ℵA.
23. εραυνων CA *et W-H.* ερευνον B.
fin. —υμων ℵ*.
24. τοις εν λοιποις ℵ*.
θυατηραις B. θυατειρη ℵ[a].
—ουκ *prim.* ℵ* *et sah*$^1/_2$.
οιτιναις B.
25. κρατησαται ℵC.
26. —επι ℵ* *et Tyc* 2.
27. ποιμανι ℵC.
—εν B (*et arab*).
29. λεγι ℵ.

iii. 1. τω *pro* της B.
2. εγρηγορων ℵ*.
ευρηκαν B.
3. γρειγορησης P.
μετανοησης *pro* γρηγορησης ℵ* *et arm* 4. *Prim.* (egeris paenitentiam *contra* vigilaveris *rell. praeter Vig-Taps* sin vero *tantum*).
4. εμωλυναν P.
εαυτων *pro* αυτων C.
περιπατησου A.
fin. ησιν B.
5. εξαλιψω ℵC.
7. εκκλησιαις ℵ*.
ο αληθινος ο αγιος ℵA.
—την ℵ*.
κλιν ℵCA.
και ανυγων *pro* ο ανοιγων ℵ (και ο ανοιγων 106).
7, 8. ουδε εις C.
8. τα εργα σου *pro* σου τα εργα ℵ *et ord. syr lat* [*contra copt*]. τα εργα σα 113.
κλισαι C.
τηρησας C.

iii. 9. δεδωκα *pro* διδωμι ℵ *et sah.*
διδω „ „ CA *et syr*S.
10 *init.* και *pro* οτι A *et arm a.* 4. (και οτι *fam* 38).
—τηρησω ℵ.
πιρασμου ℵC.
πιρασαι ℵC.
11. κρατι ℵ. εχις ℵ. μηδις ℵ.
12. —εν ℵ*.
κενης ιηλμ̄' ℵC.
η καταβεννουσα P.
fin. κενον C.
13. λεγι ℵ.
14. +και *post* αμην ℵ*. (+ και εστι *aeth*).
+και *post* αληθινος ℵ *et syr*S *arm* 1. (+ qui est *vg harl Prim. Tyc. Beat.*).
αληθεινος CA.
εκκλησιας *pro* κτισεως ℵ*.
16. οτι ουτως ℵ *et boh.*
χλειαρος A.
ζεστρος ουτε ψυχρος ει ℵ*.
παυσε του στοματος σου (*pro* μελλω σε εμεσαι *usque ad fin.*) ℵ*.
μελλω σε εμιν εκ του στοματος μου ℵ[a].
17. οτι ταλαιπωρος ει (—συ *et* —ο) ℵ*.
18. πυρας B.
20. διπνησω ℵAP.
21. καθεισαι A *Oxyr*[1080].
νενειν ηκα και κεκαθικα *Oxyr*[1080] (*pro* ενικησα και εκαθισα). *Cf. latt* vici et sedi.
εκαθεισα A.

iv. 1. μεταυτα P.
αναβηθι A
διξω ℵ.
οσα *pro* α A. (οια 122).
δι *pro* δει ℵ.
2. +τω *ante* πνευματι *Oxyr*[1080*] ?
4. χρυσεους ℵ (*vide* ii. 1 *supra*, v. 8 *infra*).
5. α εστιν (*pro* αι εισι) A [*nil mg W-H., sed ex industria* A: επτα λαμπαδες πυρος . . . α εστιν τα επτα πνευματα (= Πνεῦμα ἓν) του θεου. *Cf. aeth* istius spiritus Dei (*om.* αι εισι)].
6. τεσσερα A *et W-H.*
7. ως ομοιον ανθρωπω ℵ.
8. τεσσερα ℵA *et W-H.*
πτερυγων B.
ουχ εξοσαν *pro* ουκ εχουσιν ℵ*.
9. —δοξαν ℵ*. (—δοξαν και 59 *arm a.* 2).
ευχαριστειας A (*cf. arm*).
10 *init.* +και ℵ *et arm* 4. (πεσουνται +και 19).
11. κυριε ο κυριος και θεος ημων ℵ.
θεληματι *pro* το θελημα A.
—και εκτισθησαν A.

v. 1. —βιβλιον γεγραμμενον א* *Tyc* 3.
εμπροσθεν *pro* εσωθεν א.
2. κηρυσσοντα ισχυρον א. *Cf.* 130. (+πεντακις *post* κηρυσσοντα *sah*3/4).
4. εκλααν א*.
ευρεθησεται *pro* ευρεθη א* (*om. boh*). (*Vide infra denuo* xx. 15).
5. +και *post* ανοιγων B.
6. +και *post* ιδου A.
7. την *pro* το βιβλιον B (*cf.* 206 *aeth*).
της καθημενου א*.
8. εκαστος εχοντες א.
χρυσεας א. *Vide* ii. 1, iv. 4 *supra*.
9. αδωσιν A.
9, 12. λαβιν א.
9. —ημας A *et W-H.* [*nil mg*]. *N.B. In* A *omissio inter duas columnas.*
10. —τω θεω ημων A. [*Habet W-H.*].
ιερατειαν *pro* ιερεις א (*cf. sah*).
13. και παν κτισμα το (*pro* και παν κτισμα ο) א.
και τα εν τη θαλασση (*pro* και επι της θαλασσης α εστι) א. (*Cf. Verss.*).
παντα και παντας B.
παντοκρατορος (*pro* και το κρατος) א*.

vi. 1. —σφραγιδων א.
+λεγοντος *post* βροντης A.
2. καθηνος *pro* καθημενος C.
ενικησεν *pro* ινα νικηση א *et sah boh* (*cf. etiam* 32 36 109 *gr arm syr*S *sah* 7).
4. +εν *ante* τω καθημενω A.
εινα *pro* ινα א.
μεγαλη μαχαιρα A =*sah boh aeth*.
5. μεθας *pro* μελας C.
χιρι א.
6. +του *ante* δηναριου *sec.* A. (*Cf.* +uno *Beat. Prim.*).
8. —ο *ante* καθημενος C.
ο αθανατος (*pro* ο θανατος) A [*non W-H.*]. (αθανατος *pro* ο θανατος 217[*contra fam*]).
ηκολουθι אA?
το τεταρτον *pro* υπο A. (—υπο *copt latt*).
9. την σφραγιδαν την ειδον (—πεμπτην) א*. (*Cf. ord. boh syr*S).
+και *post* ιδον C.
εσχον *pro* ειχον א*.
10. αληθεινος CA.
11. ετι ετι B.
επι χρονον μικρον (—ετι) א.
πληρωθωσιν CA.
+υπο αυτων (*ante* ως και αυτοι) א* (+μετ᾽ αυτοὺς 178; +μετ᾽ αυτους *post* πληρωσωσ 203-240).
13. θεου *pro* ουρανου A [*silet W-H.*] (*om.* 113 130 *Auct. prom. al.*).
14. βουνος *pro* νησος א. (+και βουνος 23 226). insulae *vg. latt.*
εκινησαν א, απεκεινησαν A.
15. —και πας ελευθερος א* *et arm* 4.
16. κρυψεται א.

vii. 1. —επι της γης A.
μη pro μητε sec. C.
2. τεσσαρες *pro* τεσσαρσιν ℵ*.
4. ηκουσαν (*pro* ηκουσα) ℵ.
—και ηκουσα τον αριθμον των εσφραγισμενων A
6. νεφθαλι ℵ, νεφθαλιν C.
μανασσην C.
7. χειλιαδες (*post* λευει ιβ) ℵ.
8. χειλιαδες (*post* βεν. *et* ιωσηφ) ℵ.
9. —και ιδου A (*et sah boh latt aeth syr*S *Cypr. Prim.*) [*non W-H.* —ιδου C 111].
οχλον πολυν και A.
ος *pro* ον ℵ.
ουδις ℵ.
εστοτες P.
επι *pro* ενωπιον *pr.* A.
10 *fin.* +εις τους αιωνας των αιωνων αμην ℵ*.
11. ιστηκισαν ℵ, εστηκισαν C.
—επεσον B.
12. δυναμεις P.
13. —τας *ante* λευκας C.
15. γινωσκει *pro* σκηνωσει επ' ℵ*.
17. εξαλιψει ℵA.
δρακυον ℵ (*cf.* xxi. 4). εδακρυον C?.

viii. 1. σφραγειδα C.
εγενετω B.
ειμιωρον A.
σειγη C.
3. λιβανον το χρυσουν C. (λιβανον τον χρυσουν 218).
4. αναβη ℵ*.
χιρος ℵ.
5. ελαβον *pro* εβαλεν A.
8. —αγγελος ℵ (*et syr*S).
κεομενον P.
εγενηθη *pro* εγενετο ℵ.
10. —και επι τας πηγας υδατων A.
11. αψινθιον *pro* αψινθος *pr. loco* ℵ* (*cf. copt*).
και λεγεται και εγενετο *pro* και γινεται ℵ*.
12. τεταρτον *pro* τριτον *ult.* A.
13. —ενος ℵ (*cf. boh et sah*).

ix. 1. πεπτοκωτα B.
2. επι *pro* εκ *pr.* ℵ*.
—ως A (*et sah*).
ως καπινος καμινου ℵ*
6. αποθανιν ℵ.
7. ομοιωματα *pro* ομοια A. (*Vide supra* i. 13).
8. ειχαν ℵA *et W-H.*

ix. 11. εχουσιν εαυτων τον βασιλεα τον αγγελον (—εφ) ℵ.
εχουσιν επ αυτων βασιλεα τον αρχοντα της αβυσσου τον αγγελον A.
—εφ αυτων P* (*et sah aeth*).
+ο *ante* ονομα αυτω ℵ.
και εν τη ελληνιδι εχι ονομα απολλυων ℵ.

12. —η *bis* ℵ (=*sah*).

13. —μιαν εκ των τεσσαρων κερατων ℵ*.

14. +ποταμω *ante* ευφρατη P.

15. ελυπηθησαν *pro* ελυθησαν A. } †
ινα μη αποκτινωσιν ℵ.

16. δεις (*pro* δυο) P. (A *al.* δις).
δυο μυριαδων μυριαδας ℵ.

17. ιδων B.
επανω *pro* επ ℵ.
θεωδεις C.

18. πληγων *pro* τριων ℵ (*et arm* 1. 2. *a*).
—των *ante* τριων C.

19. η γαρ εξουσια των τοπων (—αυτων *pr.*) A. (*Al. omn.* ιππων).
—ομοιαι C.

20. +αυτων *ante* ταυταις ℵ. [*Negl. Tisch. ed.* VIII.] ‡ (+ανθρωπων *arm* 2).
χιρων ℵ.
χαλκεα ℵ (*cf. latt* aerea).
περιπατιν A.

x. 1. ιρεις *pro* ιρις A. η θριξ ℵ*.
ως τυλοι C *vid.*

2. η χιρει *pro* τη χειρι C.
—ανεωγμενον A. [*Neglexerunt W-H.*].
—τον δεξιον C.

3. μοικαται C.
+ως *ante* ελαλησαν ℵ*.
φωναι *pro* βρονται ℵ*.

4. —επτα *ante* βρονται *sec.* C (*ut sah*$^1/_3$ *arm* 1).

6. εκτεισεν A.

7. του αγγελου του εβδομου ℵ (*cf. syr*Σ).
—του *ante* εβδομου C.

8. —εν τη χειρι C.

10. μελει ℵC.
γλυκυ ως μελι AB.

11. δι *pro* δει ℵ.

† Between ℵ and A we get sense, but not separately. Together they read that they grieved because they could not kill, but A alone grieved in order to kill, and ℵ were loosed in order not to kill!

‡ αυτων however, is read by the whole of our fivefold family 119 plus 149-186, PRO ταυταις. Therefore ℵ had already conflated both readings. Ergo *f.* 119 lies *behind* ℵ.

Immediately after this we find the syriac and bohairic order of και τα ξυλινα και τα λιθινα with ℵ 113 and all the 119 family.

xi. 1. λεγει *pro* λεγων ℵ*.
μεριϲε B.
2. της αυλης της ℵ*.
λαου *pro* ναου ℵ*.
και εκβαλε ℵ*.
εσω *pro* εξω ℵ*, εσωθεν P.
+και *ante* τοις ℵ*.
μετρησουσιν *pro* πατησουσι A.
τεσσερακοντα δυο ℵ, τεσσερακοντα και δυο A.
4. αυλαιαι *pro* ελαιαι A, αλαιαι C.
5. θελησῃ αυτους *sec. loco* A *et W-H.*
θελησῃ αδικησαι αυτους ℵ (*cf. syr*S).
—ουτω A [utterly neglected by *W-H.*].
6. κλισαι CA.
εχωσιν *pro* εχουσιν *sec.* C.
στρεφιν P.
—και *ante* παταξαι ℵ*.
θελησουσιν C.
7. +το τεταρτον *post* θηριον A. (*Obs.* +τοτε *sah boh*[duo] *arm*).
νεικησῃ C.
8. +εσται *ante* επι ℵ[c] (+εασει *fam* 21).
+και εγγυς ο ποταμος (*post* σοδομα) ℵ[a].
9. των φυλων και λαων ℵ (*et vg syr*S).
+των *ante* φυλων B.
ημιου A*, ημισου A** (*pro* ημισυ). *Cf.* ℵ *in* xii. 14.
fin. μνημιον C.
10. οι προφηται οι δυο ℵ (*et sah*).
11. +το *ante* ημισυ C.
13. εκινη ℵ.
ωστε *pro* και *sec.* C.
γ́ *sic pro* δεκατον B (*et boh*[omn]).
σισμω ℵCA.
—και οι λοιποι *usque ad* του ου[ρανου] P.
17. —ὁ *ante* παντοκρατωρ ℵ*.
—ο ερχομενος ℵC *et W-H.*
ειληφες C *et W-H.*
18. ωργισθη *pro* ωργισθησαν ℵ*.
κληρος *pro* καιρος C (*ut* 146*com.*).
+σου *post* προφηταις B* (*et sah*).
τους αγιους *pro* τοις αγιοις A.
seq.: τους φοβουμενους A (*cum* 201 *solo*).
διαφθιραι C.
19. +ανω *post* ουρανω ℵ*.
εδοθη *pro* ωφθη C.
εγενετο *pro* εγενοντο ℵ*.

xii. 1. περιβλεπομενη *pro* περιβεβλημενη A.
την σεληνην ℵ* (*pro* ἡ σεληνη).
2. εγγαστρι B.
+και *ante* ωδινουσα A (*ita syr*S *et* Σ). [*Negl. W-H.*].

xii. 4. *συρι* ℵC.
+το τριτον post των αστερων ℵ*.
εστηκει C (*cf. syr*SΣ).
5. *αρσεν* CA *et W-H.*
ποιμενιν ℵ.
6. *εχι pro εχει* ℵ.
ητυμασμενον B.
αυτον pro αυτην ℵ*.
fin. *+πεντε* ℵ^c (*et arm* 1. 2. 3. 4.).
7. *οτε μιχαηλ pro ο μιχαηλ* A. [*Negl. W-H.*]. *Vide infra* ℵ *in* xvi. 15.
8. *+προς αυτον post ισχυσαν* ℵ. (*+προς αυτους boh*).
τοτε pro τοπος ℵ*.
10. *βασιλια* ℵ.
κυριου pro χριστου C.
ο κατηγωρ pro ο κατηγορος A (*et W-H., nil mg* !).
11. *ουτοι pro αυτοι* ℵ.
την μαρτυριαν pro τον λογον της μαρτυριας C (*cf. arm* 4).
ουχ pro ουκ A.
εαυτων pro αυτων sec. ℵ^a.
αχρη pro αχρι B.
12. *ευφρενεσθαι* P.
κατοικουντες εν αυτοις pro εν αυτοις σκηνουντες ℵ (*et boh sah aeth*).
κατασκηνουντες pro σκηνουντες C.
εις pro τοις κατοικουσι ℵ.
αγαπην pro γην A !
—μεγαν ℵ (*et arm* 1).
13. *εδωκεν pro εδιωξε* ℵ*. (*Obs. εδιωκεν* 130 146*txt & com. ter, gig*).
εξεδιωξεν ℵ^a.
αρσεναν A.
14. *—τον* ℵ.
εκαι pro εκει C.
ημισου ℵ* (*cf.* A *in* xi. 9).
—και ημισυ καιρου C.
15. *ινα ποιηση αυτην ποταμοφορητον* C.†
ποταμωφοριτον P.†
16. *το υδωρ pro τον ποταμον* A [*Negl. W-H.*]. *Cf. arm a.* 1. *boh.*
17. *—επι* C.
‡ *επιλοιπων pro λοιπων* ℵ [*nec mutav. correctores*].
του θεου pro του ιησου χριστου ℵ*.

xiii. 1. *διαδηματα δεκα* ℵ.
2. *—ο ante δρακων* ℵ.
fin. *+εδωκεν αυτω* A**.
5. *+ο θελει ante μηνας* ℵ *et aeth* (*—εξουσια supra* ℵ* 100 113 233).
τεσσερακοντα δυο ℵCA.
6. *αυτον pro το ονομα αυτου* ℵ*.
σκηνουντες ℵ.

† There is ample room for the documents to go wrong in this phrase, but, strange to say, hardly any MS. varies from the standard text.

‡ See discussion as to these places earlier in this Introduction.

xiii. 7. +και λαους *post* φυλην C (*et syr*S *arm* 4. *arab*).
8. ουαι *pro* ων ου A, —ου ℵ*.
εν βιβλιω (—τη) C. (εν βιβλω ℵ *al.*).
επι τω βιβλιω B.
10. ει τις εις αιχμαλωσιαν εις αιχμαλωσιαν υπαγει A *et W-H.*
ει τις εις αιχμαλωσιαν υπαγη (—συναγει εις αιχμαλ.) B.
εχμαλωσιαν P.
} twenty other variations by the rest.
εν μαχ. αποκτανθηναι *pro* εν μαχ. αποκτενει *pr. loco* A. [*Negl. W-H.*].
11. αναβαιννον C, αναβενον P.
ιχεν *pro* ειχεν P*.
ονομα *pro* ομοια C.
ως δρκων C (*cf. Wetstein ad loc.*).
12. προσκυνησωση B.
† προσκυνιν (—ινα) ℵ (*boh sah latt aliq.*).
—του θανατου A. [*Negl. W-H.*].
13. σημια ℵCP.
καταβενειν P.
εκ του ουρανου καταβαιννιν C.
14. ποιησε *bis* C.
+και *ante* ποιησαι *sec.* ℵ.
ικονα C.
πληγης *pro* την πληγην ℵ (*cf. boh*).
15. αυτη *pro* αυτω CAP* *et W-H.*
—δουναι C.
τη ικονι C.
16. —τους *sec.* ℵ.
τους πτωχους και τους πλουσιους ℵ.
17. τ'εχων *pro* ο εχων C.
+η τον αριθμον του θηριου (*post* θηριου) B.
18. φισατω *pro* ψηφισατω C.
fin. εξακοσιαι εξηκοντα εξ' ℵ.
εξακοσιαι δεκα εξ C (*cf. arm* 4 *et laud* 43).

xiv. 1. —το *ante* ορος C.
—Σιων C.
τεσσερακοντα ℵCA *W-H.*
+το *ante* γεγραμμενον A (*cf. boh. Negl. W-H.*).
fin. αυτω *pro* αυτων ℵ*.
2. —μεγαλης ℵ*.
fin. —αυτων C.
3. +και *post* καινην ℵ.
+ενωπιον *ante* των πρεσβ. ℵ (*et gig syr*S *arm*^{duo}).
—και των πρεσβυτερων C.
μαθιν C.
τεσσερακοντα ℵCA *et W-H.*
μιαν *pro* τεσσαρες ℵ*.
4. —οι *ante* ακολουθουντες ℵ (*cf. vg*).
—απο των ανθρωπων C.
+εν *ante* τω αρνιω *sec.* ℵ*.
6. πεταμενον ℵ.

† See discussion as to these places earlier in this Introduction.

xiv. 7. —λεγοντα ℵ.
—εν *ante* φωνη A.
προσκυνησαντι C.
8. +δευτερον *post* αγγελος C.
πεπτωκαν ℵ[a] (*hiat* ℵ*). (*Cf. arm copt Prim.*; πεπτωκε 12 130).
9. και αλλος αγγελος ηκολουθησεν τριτος ℵ[a] (*hiat* ℵ*).
προσκυνι το θηριον ℵ.
προσκυνει το θυσιαστηριον A.
αυτων *pro* αυτου *pr.* C.
λαμβανι ℵ.
τω μετωπω ℵ (*cf. lat.* in fronte).
10. την οργην *pro* της οργης A.
11. εις αιωνα αιωνων αναβενει P.
—ει τις B*.
13. λεγουση C.
—ναι (*ordo cum t.r.*) ℵ. (*Aliter sed* —ναι *fam* 16 *al. aliq.*).
αναπαησονται ℵA *et W-H.*
κοπον *pro* κοπων B.
ακολουθι ℵ.
14. υιου (*pro* υιω *vel* υιον) P.
15. +κραζων *post* εξηλθεν *et* —κραζων *post* ναου } A { (και κραζει *syr*S, και εκραζεν *aeth*, proclamans *Prim.*).
17. ηλθεν *pro* εξηλθεν B.
—τω *ante* ουρανω C.
18. λεγω *pro* λεγων ℵ*. (—λεγων *aliq. et syr*S).
ηχμασαν A.
19. αλωναν *pro* ληνον C.
20. αχρει C (*et vide infra* xviii. 5).
—εξακοσιων C** *vid.*

xv. 2. νικουντας C.
+κυριου *ante* του θεου ℵ.
4. —τα *sec.* ℵ.
+ενωπιον *post* δικαιωματα ℵ.
fin. εφαναιρωθησαν C.
6. εξηλθαν C *et W-H.*
καθαρους λινους λαμπρους (—και) ℵ [*nec mutav. correctores*].
8. ουδις ℵ.
εις τον ναον εισελθειν ℵ.
+σου *post* αχρι C.

xvi. 2. —και απηλθεν *usque ad* την γην ℵ*.
3. εις *pro* και ο δευτερος αγγελος εξεχεε ℵ*.
αγελος B.
ωσι *pro* ως ℵ.
fin. επι της θαλασσης *pro* εν τη θαλασση ℵ.
6. αιμα εδωκας αυτοις πιειν ℵ.
πιν *pro* πιειν C, πειν A.
+οπερ *post* πιειν ℵ (+αρα 200 *sol. inter minusc. Cf. copt arab* +ϫⲉ, *am* +ut, *Prim.* +quoniam).
7. ηκουσ C.

xvi. 8, 10, 17. αγελος E.
9. ενωπιον *pro* το ονομα A. (*Silent W-H.*).
ουχι *pro* ου C.
10. εξεχεαιν A.
11. —εκ των εργων αυτων ℵ (*et gig arm* 1. 2.).
13. εδοθη *pro* ειδον ℵ [*nec improb.* ℵ[a] *nec* ℵ[c]].
ειωσει βατραχους ℵ*, ειωσει βατραχοι ℵ[a].
14. εις *pro* επι ℵ (—επι *sah*).
15. ο τε γρηγορων (*pro* ο γρηγορων) ℵ*. (*Cf.* A *in* xii. 7).
16. συνηγαγον ℵ (*cf. syr*Σ).
ποταμον (*pro* τοπον) A [*silent W-H.*] (πολεμον *sah*).
17. οτε *pro* ο εβδομος αγγελος ℵ*.
του θεου *pro* του ουρανου απο του θρονου ℵ
18. βρονται και αστραπαι και φωναι και βρονται ℵ* (=*f.* 61).
εγενοντο *pro* εγενετο *sec.* ℵ*.
19. —του *ante* οινου ℵ (*et boh*). *fin.* —αυτου ℵ (*et boh gig*).

xvii. 2. οι κατοικουντες την γην εκ του οικου της πορνιας αυτης ℵ* (οινου AP).
3. ιδα *pro* ειδον A [*non W-H.*].
εχοντα *pro* εχων ℵP (*et* 146*com. W-H. mg., gig* habentem).
4. —εχουσα χρυσουν *usque ad* πορνειας αυτης P.
και τα ακαθαρτα της πορνιας αυτης και της γης ℵ (=*sah*).†
6. ειδα *pro* ειδον ℵ (*vide supra* ιδα *ver.* 3 *in* A. *Hoc loco* ιδα *denuo* A *sed cum* 200).
8. Η *pro* ην *prim.* A.
αναβαινιν ℵ.
απωλιαν ℵP.
8/9 και παλιν παρεστε ℵ*, και παρ' εσται A, και παρεσται (—ωδε) B.
9. επτα βασιλεις εισιν ℵ (*sah*).
10. μινεζει *pro* δει μειναι ℵ* (μινε δει ℵ[a]). *Cf. sah boh aeth.*
11. απωλιαν ℵ.
12. καιρατα ℵ.
οιτεινες A.
βασιλιαν ℵ. ουτω *pro* ουπω ℵ*.
14. νικησι ℵ.
15. ειπεν *pro* λεγει A. (*Cf. Verss.*) [*Negl. W-H.*].
ταυτα τα υδατα ℵ[a] (ταυτα *pro* τα υδατα ℵ* *cum* 130 200, *contra Cypr.*). ‡
—η ℵ* (=*latt.*).
+και *ante* λαοι ℵ. (+αι *sah*).
16. μεισησουσι A.
17. βασιλιαν ℵ.

xviii. 2. εκεκραξεν A (*cf. sah boh*). [*Negl. W-H.*].
επεσεν επεσεν επεσεν P.
θηριου *pro* ορνεου. A.
3. οτι εκ της πορνιας του θυμου αυτης (—του οινου) C. (—του οινου A *cum* 111 146-155).
πεποκεν P. (πεποκε *aliq. pauc.*).
+μετα(υ)της επορνευσαν *post* της γης *sec.* ℵ.

† Another conflation of ℵ already in the IV[th] century of *αυτης* (AE *etc.*) and *της γης* (B *etc.*).

‡ Here is a fine illustration as to how conflations arise. First ℵ reads *τα υδατα* for *ταυτα* with 130 200 but no others. ℵ[a] finding this *adds ταυτα* and agrees with *aeth* only.

xviii. 4. εξελθαται ℵ.
5. αχρει C (*et vide supra* xiv. 20).
εως (*pro* αχρι) P *Hipp.*
6. κερασαται ℵC.
7. —εαυτην B.
8. θανατου *pro* θανατος B.
ὁ θεος ὁ κυριος ὁ ℵ.
9. στρινηασαντες B.
ιδωσιν *pro* βλεπωσι ℵ. (ιδωσι *etiam* 178-203-240).
πτωσεως *pro* πυρωσεως ℵ*.
11. κλεουσιν C.
επ αυτους B.
12. αργυρουν CP.
μαργαριτας CP, μαργαριταις A (*et boh pl.*).
βυσινου B.
—και πορφυρας A.
σκευος *pro* ξυλον A.
13. —και μυρον C.
σεμιδαλν B.
14. ριπαρα *pro* λιπαρα ℵ. (ροιπαρα 113 *solus*).
15. βασανησμου B.
16. βυσινον P.
κοκκινον και πορφυρουν και βυσσινον A.
κεχρυσωμενον ℵ.
—τιμιω B.
19. εβαλαν C [*non W-H., sed* επεβαλον *mg., ut* A 56].
εαυτων (*pro* αυτων C).
πολης P.
τιμοτητος C. (*mutilus* A . . οτητος).
ααυτης (*vult* εαυτης ?) *pro* αυτης C.
20. ουραναι ℵ.
21. +ισχυρον *post* λιθον ℵ.
ως λιθον *pro* ως μυλον ℵ.
ως μυλικον C (ως μυλινον A *W-H. et* 146-155).
εν σοι *pro* ετι B*.
22. —πασης τεχνης ℵA *et boh.*
μυθου *pro* μυλου C (making perfect sense).
ευρεθη *pro* ακουσθη *sec.* B.
23 *init.* —και B.
ενποροι B.
24. ενι *pro* επι C.

xix. 1. —και η δοξα ℵ*.
2. εφθιρεν ℵ.
αυτης *pro* αυτου *sec.* ℵ.
χιρος ℵ.
3. ειπαν (*pro* ειρηκαν) C (ειπον *fam* 38 111).
4. — ζωα ℵ* (*et boh*[c]).
των θρονων *pro* του θρονου P.

xix. 5. *και φωναι εξηλθον εκ του θρονου λεγουσαι* ℵ* *sah.*
και φωνη εξηλθεν εκ του θρονου λεγουσα ℵ[a] *boh.* } †
—*και sec. ante φοβ.* ℵCP *sah boh*[B] *W-H.*
6. *λεγουσων* ℵ (*pro λεγοντας, λεγοντες, vel λεγοντων*). *λεγουσης f.* 119.
7. *νυμφη pro γυνη* ℵ[c] *et sah boh*: ϣελετ, *et gig*: sponsa.‡
8. *περιβαλητε* A, *περιβαλειται* E.
9. *λεγι* (*prim.*) A, *λεγε* ℵ*.
το διπνον ℵA.
+*μου post λογοι* ℵ (*et syr*Σ). (+*μοι* 106, +*οι* A *f.* 4 121 149 222 *syr*S).
αληθεινοι A.
10. *ενωπιον pro εμπροσθεν* B.
αυτον pro αυτω B (*et gig latt*).
11. *πιστος καλουμενος* ℵ [*non copt*] *et W-H.*
αληθεινος A.
πολεμι ℵ.
12. —*γεγραμμενον ο ουδεις* ℵ*.
η μη pro ει μη ℵ*.
13. *περιρεραμμενον* ℵ*, *περιρεραντισμενον* ℵ[c].
κεκλητο pro καλειται το ℵ.
14. *ηκολουθι* ℵ.
λευκον βυσσινον A. (*λευκοβυσσινον f.* 95 *sola et W-H. mg*).
16. —*επι το ιματιον και* A. (*Vide aeth Cass. Silent W-H.*).
17. *εν μισουρανηματι* P.
το διπνον ℵA.
18. *απαντων pro παντων* B.
19. *κατα pro και tert.* ℵ*.
20. *το χαραγμα pro τη εικονι* B (*Prim.*).
της κεομενης ℵ.

xx. 1. *αγγε pro αγγελον* ℵ* *errore* [*sed* ⲉⲕⲉⲁⲅⲅⲉⲗⲟⲥ (*αλλον αγγελον*) *sah*].
αλλον αγγελον ℵ[a] *aliq. sah*$^1/_3$ *arm syr*S. }
—*εκ του ουρανου* ℵ*.
κλιν ℵA.
αλυσεσιν pro αλυσιν ℵ*.
2/3 —*χιλια ετη και εβαλεν αυτον* ℵ [*nil suppl. â correctoribus*].
3. *εμμενως αυτον pro επανω αυτου* A [*silent W-H.*].
δι pro δει ℵ*.
4. *εκαθεισαν* A.
πεπολεμημενων pro πεπελεκισμενων A [*silent W-H.*].
—*και* (*post θεου*) ℵ.
5. *και οι λυποι* (—*δε*) B.
6. +*και post ιερεις* ℵ.
8. *τετρασι pro τεσσαρσι* ℵ.
—*της γης* ℵ*.
—*τον ante γωγ* ℵ* (= *copt et lat*).
γωγ' ℵA, *μαγωγ'* ℵ (114).
9/10 —*πυρ* (9) *usque ad λιμνην* (10) ℵ*.
10. +*οπου ante ὁ ψευδοπροφητης* ℵ.

† ‡ Here we see in these two places ℵ* ℵ[a] ℵ[c] all involved in Coptic sympathy. It therefore is not *one* underlying Greek text involved, but *layers* of Greek and Coptic texts.

xx. 12. και μεγαλους και τους μικρους ℵ*.
επι *pro* ενωπιον ℵ*, ενωπιον επι ℵ[a] (*vide boh*).
ηνεω̈χθη (*pro* ηνεωχθησαν) *absque* και βιβλιον αλλο ηνεωχθη ℵ* (*cf.* 1-208).
13. και ο τ̇ὰ θανατος ℵ*.
κατεκριθησαν *pro* εκριθησαν ℵ [*nec mutav. corr.*].
14. και ουτος ο δευτερος θανατος εστιν ℵ (*ut fam* 38 *absque* και).
15. ευρεθησεται ℵ* (*pro* ευρεθη. *Vide supra* v. 4).

xxi. 1. και την θαλασσαν ουκ ιδον ετι (*pro* και ἡ θαλ. ουκ εστιν ετι) A.
2. κενην ℵ *solus* (xxi. 1 κενον, κενην ℵ *et* 200 *arm* 4).
3. —ηκουσα ℵ*.
λεγουσα ℵ*.
4. δρακυ *pro* δακρυον ℵ* (*cf.* vii. 17).
ουτε κραυγη ουτε πενθος ℵ.
ουται *pro* ουτε *sec.* B.
ετι *sic pro* ετι οτι ℵ.
τα προβατα *pro* τα πρωτα ℵ*.
απηλθαν A *et W-H.*
5. κεναποιωπαντα ℵ.
λεγι A*.
πιστοι και αληθεινοι εισιν A.
6. —της πηγης A. [*Silent W-H.*].
δωρεας ℵ.
7. κληρονομησι ℵ.
8. τοις δε ὡ̇ς̇ διλοις ℵ*.
φονευσει ℵ, φονεῦι E.
ιδωλολατραις ℵA.
ψευσταις (*pro* ψευδεσι) A. [*Negl. W-H.*].
ο εστιν θανατος (—δευτερος) P.
9. εχωντων B.
των γεμουσων των ℵ[a].
διξω ℵ.
10. εδιξεν ℵA.
11. +απο *post* δοξαν ℵ. [*Ita gig*: habentem gloriam a Deo (*pro* hab. claritatem Dei), *ut* ℵ: εχ. την δοξαν απο του Θεου. *Ita et Iren. gr* (*ex Anastas*)].
12. εχοντι (*pro* εχουσαν *pr.*) ℵ [*non mutatum ab* ℵ[a]]. *Cf. boh.*
εχοντας (*pro* εχουσαν *sec.*) ℵ*, εχουσας ℵ[a].
14. τιχος ℵ.
16. +αυτης *ante* τετραγωνος ℵ.
μικος *pr.* B (μικος *bis* 12).
—αυτης *post* μηκος ℵ.
17. το χιλος *pro* το τειχος ℵ [*non corr. ab* ℵ[a]].
$\bar{\Delta}$ και (*fin. lin.*) εκατον τεσσερακοντα A, (εκατον $\overline{\text{ΜΔ}}$ ℵ *ut* 146).
18. και ην εν δωμασι του τιχους (*pro* και ην η ενδομησις του τειχους) ℵ*.
ειασπις ℵ.
fin. —καθαρω P.

xxi. 19. τιχους ℵ.
εις *pro* πρωτος ℵ (*cf.* xxi. 9 *ubi subst. f.* 35 *et f.* 38 ο πρωτος *pro* εἷς).
+και *ante* ο δευτερος ℵ (*et arm* 2. *aeth syr*S).
+και *ante* ο γ̄ ℵ (*et arm* 2. *aeth syr*S). [*Non* ℵ *ante rell., sed* +και *ubique arm* 2. *aeth, et syr*S *præter ult. et penult.*].
20. σαρδιονυξ' A.
βηρυλλιον P.
εθ̄ *pro* ενατος ℵ*, (θ̄ ℵ^{a} *aliq.*).
τοπαδιον ℵ* *sah*$^{1}/_{3}$ *boh*^{DN} *syr*$\Sigma^{1}/_{3}$. τοπανζιον P.
χρυσοπρασον A, χρυσοπρασιος ℵ^{a} [χρυσοπρασος ℵ*].
21. +ων *ante* ην ℵ*. (*Cf. sah syr*S ων *pro* ην. *Om. claus. boh*).
υαλως B.
fin. διαυτης *pro* διαυγης ℵ* (*et* 144 *sed contra fam*).
22. ο γαρ ο κυριος θεος ℵ^{a}.
+εστης *post* αυτης B*.
23. φενωσιν BP.
25. κλισθωσιν A.
ημερα *pro* ημερας ℵ (=*clarè* 'die' *Tyc* 2. *Beat. Prim. Rell.* per diem).
27. εισελθωσιν *pro* εισελθη ℵ *solus. Cf. sah.*
ο ποιωσει *pro* (ο) ποιων ℵ*.
ουρανου *pro* αρνιου ℵ [*nec. corr.* ℵ^{a}].

xxii. 1. εδιξεν ℵ.
—του *pr.* ℵ.
2. ενθεν *pro* εντευθεν *prim.* ℵ*. (*Cf. Ezek.* xlvii. 12).
—εντευθεν *sec.* ℵ*.
—ξυλον ζωης ℵ*.
ενθεν και ενθεν και (—ξυλον ζωης) ℵ^{a}.
πυουν *pro* ποιουν B.
μινα B (μηναν A 241).
αποδιδους εκαστω B.
εθων B.
(P *in ver.* 2 *partim illeg.*).
3. καταγμα (*pro* καταναθεμα) ℵ*.
—ετι ℵ*.
—ο *ante* θρονος ℵ (*Latt.* thronus *vel* sedes).
4. οψωνται P.
+και *ante* επι ℵ. (+ην *arm* 1).
5. ουχ εξουσιν χριαν A (*et aliq.*).
ουκ εχουσιν χρειαν ℵ (*et aliq.*).
6. αληθεινοι A.
απεστιλεν ℵ.
διξαι ℵ.
δι *pro* δει ℵ.
7. ερχονται *pro* ερχομαι ℵ^{a} [ερχομαι ℵ*]. *Al.* ερχεται *et* ερχομεθα.
προφητιας B.
8. προ (*pro* εμπροσθεν) A. } *Ergo:*
—των A. } προ ποδων *pro* εμπροσθεν των ποδων (=*Lat.* ante pedes).
δικνυντος ℵ, διγνυοντος A.

†xxii. 10. +τουτους *inter* λογους *et* της προφητειας ℵ* (*et* 146*com.*, *sed* + ταυτης *sah boh arm* 1, *et*: τους λογους χρηστηριους *vel* προφητικους *pro* τους λογους της προφητειας).
προφητιας B.
ενγυς ℵ.
13. πρωτος και εσχατος η αρχη και το τελος A.
‡14. +ως δε η εξουσια *ante* επι ℵ*.
15. ιδωλολατραι ℵA.
16. ρηζα B.
ο αστηρ ο λαμπρος και ο προινος A.
17. —το *prim.* ℵ (*et boh*[AN] *ut latt*).
—ἡ ℵ (*ut latt*: Et spiritus et sponsa).
18. η μαρτυρω εγω (*pro* συμμαρ. γαρ) ℵ.
επιθησει επ αυτον ο θεος *pro* επιτιθη προς ταυτα επιθησει ο θεος επ᾽ αυτον ℵ.
—επ αυτον A.
19. αφελειται *pro* αφαιρη B (αφεληται *fam* 62).
αφελι *pro* αφαιρησει ℵ (αφελοι, αφελει, αφελαι, αφελη *rell.*).
20. λεγι ℵ.
§ 21. —παντων ℵ (*et* 200 *gig W-H.*, *non copt*).
—υμων A (*et Beat. aeth*$^{1}/_{2}$).

To this enormous list—(enormous, even if we eliminate all itacisms)—must be added many places where ℵAC have found an adherent or a few adherents among the junior Greek MSS.

Abandonment of A at times by the 'fashionable' text. Without considering the latter, however, it shows in what a curious case we should find ourselves if deprived of the witness of the cursives, or if, for instance, Erasmus and Stunica had set up their text from ℵ A or C instead of from *fam* 1 or *fam* 10. (Corssen calls our fashionable text 'a text which the moderns have distilled from a few Greek uncials, which is only a reflection of a purposeful and fixed recension of the fourth century.') The things discarded by Hort, such as πρωτοτοκος, used several times by A for πρωτος, would certainly be in the text. This makes it almost ludicrous for Hort (because it is the easier reading) to eliminate ἡμᾶς from the text in v. 9 on the sole authority of A (without one word in his margin) when he abandons scores of A omissions, such as ii. 18 —εκκλησιας, iv. 11 —και εκτισθησαν, v. 10 —τω θεω ημων, vii. 1 —επι της γης, ix. 2 —ως, x. 2 —ανεωγμενον, xi. 5 —ουτω, xiii. 12 —του θανατου, xviii. 12 —και πορφυρας, xix. 16 —επι το ιματιον και, xxi. 6 —της πηγης, or: i. 10 +εγω, i. 13 ομοιωμα, ii. 6 οχεις (*pro* εχεις; A *must* be deliberate here, he could not have made a mistake for εχεις), ii. 22 φυλακην *pro* κλινην, iv. 1 οσα *pro* α, iv. 11 θεληματι (*pro* το θελημα), vi. 8 ὁ ἀθανατος *pro* ὁ θανατος, vi. 13 οι αστερες του θεου *pro* οι αστερες του ουρανου, viii. 12 τεταρτον *pro* τριτον *ult.*, ix. 11 βασιλεα +τον αρχοντα, xi. 2 μετρησουσιν *pro* πατησουσι, xii. 7 οτε μιχαηλ *pro* ο μιχαηλ, xii. 16 το υδωρ *pro* τον ποταμον, xiv. 1 +το *ante* γεγραμμενον xvi. 9 ενωπιον *pro* το ονομα, xvi. 16 ποταμον (*pro* τοπον), xviii, 2 εκεκραξεν, xviii. 12 μαργαριταις (*sed* μαργαριτας CP *W-H. mg*), xx. 3 εμμενως αυτον *pro* επανω αυτου, xx. 4 πεπολεμημενων *pro*

† Could anything clearer unite ℵ to the Coptic? It is not an underlying Greek, but an overlying Coptic influence here. It must be remembered that the possessive and qualificative always precedes the noun in Coptic, so this was the proper place for ταυτης before της προφητειας. Glancing at this ℵ read it τουτους perhaps, and tacked it on to λογους and passed on. No other MS. adds τουτους here.

‡ This intrusive δε and reduplication again suggests a glance at the Coptic column of his MS., for ϪⲈ might be present there, as it is in the surviving MSS. of *sah* (instead of ϨⲰⲰⲀ which *boh* has).

§ Westcott and Hort omit παντων with ℵ (which A retains), have nothing in the margin, and then proceed with των αγιων for υμων with ℵBE *plur.*, but by their canons it should have been, it seems to me, either: Η χαρις του Κυριου Ιησου μετα παντων
or „ „ „ „ „ μετα υμων.

πεπελεκισμενων, xxi. 8 *ψευσταις* *pro* *ψευδεσι*, xxii. 5 *ουχ εξουσιν χριαν* *pro* *ου χρειαν εχουσι*, xxii. 8 *προ ποδων* *pro* *εμπροσθεν των ποδων*, xxii. 18 —*επ αυτον*, xxii. 21 —*υμων*.

Now examine the lists as regards the misdemeanours of ℵ and C besides—they are as bad, or worse—and I protest—(*ita me Deus amet ut verum loquor*)—that if we had to depend only on ℵACBP our text produced from that composite would be a sorry one indeed, and the task of editing it a prodigiously difficult undertaking. Misdemeanours of ℵC *al.*

I have no quarrel with Westcott and Hort. Anybody is at liberty to compile and print a text. Their compilation, however, has had the most astonishing vogue, in view of the very slender apparatus vouchsafed by the authors and upon which their followers have to rely; but I have a very real antagonism to the acceptance of their whole text as final, or judicious, or good in its details. In its mass, as regards the Apocalypse, it is not bad, and that simply for the reason that the uncials are in large accord with the 1 group, on which was based the printed text against the mass of cursives. But, amidst a very veritable forest of variations in this book, the second volume of Westcott and Hort's Greek New Testament has only 22 small notes on select passages. Of these most deal with minor matters. Only two of the *cruces* are discussed, namely, xv. 6 *λιθον* or *λινον*, xix. 13 *βεβαμμενον* or *ρεραντισμενον* *etc.* Westcott and Hort's text.

The key-passages tending to elucidate the justice of the application of their nomenclature as to 'Syrian,' 'pre-Syrian,' 'neutral,' 'Western' *etc.* are left untouched. Key-passages.

For instance the doctrinal variant at:

xii. 11. "And they overcame him through the blood of the lamb and through the word of '*their*' witness or '*His*' witness",

and the deep variant at:

xxii. 14. "Blessed are they who keep his commandments," or "Blessed are they who lave (or 'have laved') their robes," (and the conflation of both readings)

are left without a word.

The very interesting and complicated passage about the ships at xviii. 17 is not noticed at all.

At xviii. 12 in their notes they give us something definite, but I think they were under a misapprehension in their conclusions. As to xviii. 12.

They adopt the reading *μαργαριτων* of ℵ in their text, with the *μαργαριτας* of CP in their margin. They neglect *μαργαριταις* of A and *boh pl.* (ⲛⲉⲙ ⲛⲓⲙⲁⲣⲅⲁⲣⲓⲧⲏⲥ). They say nothing of *μαργαριτου* of the ordinary text and of most MSS., which is supported by Hippolytus, if his text has come down to us unadulterated.

But is it not simply the 'treasure of' gold, silver, precious stone and of pearl (singular) running through the whole sentence? It may be the 'harder' reading, but not if we look at it in the right light; by abandoning it they vitiate their own canon.

*Syr*SΣ agree with ℵ, but who shall say whether the plural points were in the originals or may not have been added afterwards? I have a great respect for *syr*S, but I cannot shut my eyes to the fact that there is a residuum of hundreds of readings in that document still unvouched for by Greek, Latin or Coptic witnesses.

For the *μαργαριτων* of ℵ we find no cursives but the following: 35-87-132-181 [against the rest of the family 34-124-156-165-188] 59 [against 121] *fam* 95 111 113 159 and *fam* 178, all of some importance, but all rather given to critical editing. None support A or CP.

As to CP they had already transformed *λιθου τιμιου* into the acc. plural *λιθους τιμιους* (joined by one family 114) while keeping *βυσσινου* in the singular; while ℵ, with a majority of the 178 family (but not 178 itself) had written *βυσσινων* (to follow *μαργαριτων*) with four bohairic MSS. This Westcott and Hort do not accept.

The fact that the cursive families are divided against themselves rather invalidates their support of *μαργαριτων*, if they are to be considered balancing factors.

Passing to their text proper, we have only to confront some of their decisions with the situation as it rests to-day to see how far short they have fallen of a scientific standard.

And next, they *invent* a reading at iv. 7 by writing το προσωπον ως ανθρωπου in the genitive, instead of ανθρωπου without ως as AB and many, or ως ανθρωπος in the nominative as the *t.r.* and others. Here ℵ writes alone ως ομοιον ανθρωπω in the dative. The latter can be compared to *gig Vict.*: 'simile homini,' but no Latins or Greeks have the genitive. We have to go to *sah boh,* which have ως προσωπου (or . . ω) ανθρωπου before we can find any trace of it. *Aeth* and *arab* seem also to favour this. (It is always difficult to distinguish between genitive and dative in Coptic).

W-H. vary between τεσσερα, τεσσερακοντα and τεσσαρας, τεσσαρων with the MSS. A or ℵA or C as they happen to fluctuate in their spelling, but the climax is reached at ix. 8, 9, where they write ειχαν in verse 8 for ειχον with ℵA (no cursives but 113 with ηχαν), and then *repeat* ειχαν in verse 9 although both ℵ and A have ειχον there, and even 113 ηχον!

Why, I wonder, abandon at ix. 21 the πονηριας (*pro* πορνειας) of ℵA (+*fam* 178), when they delight to follow these MSS. in tiny little variations†; and why abandon at ix. 5 the πεση of ℵABP conjoined (+ hosts of cursives) for παιση? If the uncial spelling is to be followed elsewhere in all its vagaries why not here? *Syr*S writes πεση επ' for παιση, and cursive scribes improvise with πιασει, πληξη, κρουση, and δακη (as *sah boh* and *Amos* v. 19). That ℵABP, conjoined, hold πεση signifies (it would seem) something more than an itacism here.

At xviii. 3 πεπτωκαν, 'fell' for 'drunk,' is still only witnessed to by CA. In all my cursives I have only found 67 do this [against its sister], and no Versions support *W-H.* Surely it is wrong.

In the first chapter:

i. 3. they retain τους λογους της προφητειας against τον λογον της πρ. of ℵB 32 100 102 130 154 178 *arm.*

13. they write χρυσαν (for χρυσην) with ℵ*CA but not one cursive.

15. they print πεπυρωμενης in the text with CA (no cursives) and give πεπυρωμενοι of textus receptus in the margin, completely ignoring the senseful πεπυρωμενω of ℵ 16-69-102 *f.* 46 56 143 146 *etc. h gig Prim. Apr. ps-Ambr. syr copt arm.* (*Iren. aeth* turn the phrase. *Iren.*: Quemadmodum in camino succensus est. *Aeth*: Et pedes ejus tanquam aes Libani quod focillant in igne. *Cypr.* de fornace ignis).

The phrase is: και οι ποδες αυτου ομοιοι χαλκολιβανω, ως εν καμινω πεπυρωμενω—as in a burning furnace, or πεπυρωμενοι—blazing as in a furnace. But πεπυρωμενης? What does that mean, surely not with *Cypr.* de fornace ignis (*Cypr.* does not even say '*in* fornace ignis'). This participial genitive seems unworthy of a place in any text. It is the most unbalanced of any of the terms used.

In the second chapter there is nothing much to notice.

At ver. 3 they follow C(A) alone for και ου κεκοπιακες. 4 ,, ,, ℵC 4 127 ,, αφηκες. 5 ,, ,, ℵ only for πεπτωκες.	No particular harm. Only the three MSS. ℵCA are not agreed.

But at ver. 9 they write πτωχειαν while ℵCA *etc.* have πτωχιαν, while at ver. 23 they write εραυνων with CA only (no cursives).

Ver. 8 τω εν σμυρνη = 166 122 unknown to Hort. He follows A alone, who, however, wrote τω εν σμυρνης εκκλησιας.

† For instance at xix. 11 they vary the order of καλουμενος πιστος to πιστος καλουμενος with ℵ alone (with none of my two hundred and thirty cursives), whereas they usually prefer to follow A, and never follow ℵ alone except as above and at ii. 5 for πεπτωκες.

In these two chapters in the 'Notes on select readings' attention is devoted at considerable length to matters like λύσαντι or λούσαντι in i. 5; as to the seven lamps and the seven churches in i. 20, both of them passages incapable of any satisfactory solution; and to ii. 13 about Antipas. After that there is a note on iv. 4, vii. 13, ix. 10, xi. 3, xiii. 10, 15, 16, 18, xiv. 20, xv. 6, xviii. 12 and xix. 13.

All the other weighty matters are neglected. There are a few readings in the margin, but the absence of others is very noteworthy, for so many readings of the text proper have least support upon their own theory of the preponderance of certain witnesses.

At i. 7 no notice is taken of ὄψονται (for ὄψεται) read by ℵ a good number of cursives with *copt syr* and *Vict.*

At i. 10 they show no knowledge of the addition of ἐγώ before ἐγενόμην which A exhibits, and which is confirmed by *gigas* (+ego iohannes), while both syriacs and sahidic have +και.

In i. 16 ἔχων is omitted by A 143 and *aeth*, where according to syriac methods it could well be spared.

In i. 19 the δεῖ μελλειν for μέλλει of ℵ (C) (143 200) is quite ignored, and so forth.

We pass to chapter iii.

iii. 2. —τα *ante* εργα. So only CA 1*mg* 57 187 *Er.* 1. 2. 3. *Ald. Col.* Very rough: ου γαρ ευρηκα σου εργα πεπληρωμενα ενωπιον του θεου μου. They go back to an error of the first printed text *ex* the latin. The latin is smoother with σου later, thus: opera tua plena.

17. ουδεν *pro* ουδενος *with nothing in margin*, yet only AC 12 (I add 81 114 121 146 152-179 193 204 241 [*non* 1-208]) against the Versions and Fathers.

iv. 1/2. Punctuation. *W-H.* join μετα ταυτα to verse 2. Only 40-210 do this and *Hier*[Dan].

4. —εν *ante* ιματιοις λευκοις with AP some curs. and *syr*S, but surely ℵ 130 143 *f.* 178 and 200 *arm* 4. are right here with a primitive εν λευκοις (—ιματιοις).

6. *W-H.* print τεσσερα. So A alone to this day.

8. τα τεσσερα with ℵA, still alone.

10. βαλοῦσιν with A and few.

v. 6. απεσταλμενοι *pro* τα απεσταλμενα *txt.* απεσταλμενα *mg.* but απεσταλμενοι is based solely on A. The only other authority we have been able to find is 146.

8. τα τεσσερα. So ℵA 38 only.

9. —ημας. So A only to this day (*aeth*).

14. τα τεσσερα. So A 38 57*errore* [*non Col*] 69.

(vi. 1. ὡς φωνῇ βροντης). Only 200 233 251 I think accent with circumflex.

6. [τεσσαρων]. Because A eschews it here.

17. η ημερα η μεγ. της οργης αυτων with ℵC 18 *syr* and some, *against* αυτου of A *rell.* Why, I wonder?

vii. 1. [τεσσαρας *ter*]. Because A does not do it here.

2. [τεσσαρσιν]. Because A does not do it here.

4. τεσσερακοντα τεσσαρες. So C, but A τεσσαρακοντα Δ, and ℵ τεσσερακοντα (—τεσσαρες).

11. [τεσσαρων]. Because none have ε here.

viii. 1. οταν *pro* οτε. To CA now add our 111 127-215 but no others.

ημιωρον follows C (to which I add 41-42-53, 44-52-82, 97-214[*contra* 122], 146*txt* [*non com.*]). A has ειμιωρον, but ℵ ειμιωριον.

ix. 14. λεγοντα ℵ*A 25 *only*, almost impossible reading.

15. [τεσσαρες]. Because A does not do it here.

x. 9. *απηλθα.* So A and quite a few cursives, but not ℵP (*hiant* CE).

xi. 2. *τεσσερακοντα* ℵA no cursives.
5. *sec. loco θελησῃ* ℵA no cursives. This is finesse.
17. —*ο ερχομενος* ℵC no cursives.
ibid. *ειληφες* C only (no cursives, no other uncials). Then why not *κληρος* for *καιρος* at xi. 18 with C alone?
18. *τους μικρους και τούς μεγαλους* ℵCA 200 201 only.

xii. 2. +*και post εχουσα* ℵC *f.* 95 146 178 [*non f.*] *h gig Prim. aeth.* Add *W-H.*
5. *αρσεν* CA no cursives.
10. *ὁ κατηγωρ pr. loco pro ο κατηγορος* A absolutely alone.

xiii. 5. *τεσσερακοντα* ℵCA.
8. *οὗ pro ὧν* C 19 124 130 146*ter.*
ibid. +*αυτου ante εν* CA 124 130 146 *f.* 178.
10. *ει τις εις αιχμαλωσιαν εις αιχμαλωσιαν υπαγει* A alone.
15. *αυτῃ pro αυτω* CAP*.

xiv. 1. *τεσσερακοντα* } ℵCA no cursives.
3. ,, }
13. *αναπαησονται* only ℵA no cursives.

xv. 3. *ο βασ. των αιωνων Recte cum* ℵC 18 *etc.*
6. *εξηλθαν* C only, but at xix. 3 *W-H.* hold *ειρηκαν* of ℵA *etc.* against *ειπαν* of C.

xvi. 3. +*τα post απεθανεν* CAE* *etc.*
6. *δεδωκας* CA 111 200.

xviii. 3. *πεπτωκαν* CA 67 with *W-H. txt. only.* No *Verss.*
16 *fin.* *μαργαριτῃ* ℵCAP *etc.* Add *W-H.*
21. *μυλινον.* Only A +146-155 (*μυλικον* C). Very unlikely all others would change. No cursives.

xix. 4. *τεσσερα* ℵCA 156.
5. —*και ante φοβ.* ℵCP *sah boh*[B] and so *W-H.*
11. *πιστος καλουμενος* with ℵ only. Only time ℵ is followed alone. (—*καλ.* AEP. *Hiat* C).
13. *ρεραντισμενον* follows P 36 200 (ℵ has *περιρεραμμενον*).
14. *λευκοβυσσινον* is placed in margin, but only 95 read thus then, and to-day only that family 95-127-215 reads thus. A has *λευκον βυσσινον.*

xx. 2. *ο οφις ο αρχαιος* A *f.* 178 *syr.*
5. *οι λοιποι absque και et δε* A 111 200 *vg gig Prim.* and so *W-H.*
9. —*απο του θεου* A and few with *Prim.*
11. +*του ante προσωπου* ℵAP *f.* 95 111 113 143 200 233.

xxi. 1. *απηλθαν* ℵA 200.
3. *θρονου pro ουρανου* ℵA 18 *Iren. etc.*
4 *fin.* *απηλθαν* A only.
6. *γεγοναν* A 203-240.
17. *τεσσερακοντα* A.

xxii. 5. επ' αυτους ℵA 18 *etc.*
11. ρυπανθητω ℵ *etc.*
12. εστιν αυτου ℵA 65.
14. οι πλυνοντες *etc.*
21. —παντων ℵ 200 *gig* and so *W-H.*

But I have no desire to prejudge the issue for anybody else, content if, like Donaldson in 'The new Cratylus,' and Pococke in his 'India in Greece,' or Morgan Kavanagh in the 'Origin of Language and Myths' I may regroup as well as enlarge the evidence, and then leave it to posterity to judge of the value of the work done. Happy enough, in the face of many difficulties, to have succeeded in assembling and digesting the material available and to have brought it to birth; for the passing of such matter through the Press is not the least part of the labour, and this has had to be done with eyes which are no longer as acute as they were.

Here is the matter in a nutshell, as exhibited by Sophocles in a paradigm (λίθοι understood):

καίτοι σμικροὶ μεγάλων χωρὶς
σφαλερὸν πύργου ῥῦμα πέλονται·
μετὰ γὰρ μεγάλων βαιὸς ἄριστ' ἂν
καὶ μέγας ὀρθοῖθ' ὑπὸ μικροτέρων.
ἀλλ' οὐ δυνατὸν τοὺς ἀνοήτους
τούτων γνώμας προδιδάσκειν.

Soph. (*Ajax* 158/163).

May I repeat here almost the same words as I employed in the John Rylands Bulletin —(Vol. 8. No. 2 for July 1924)—at the close of my five articles on some of the important MSS. of the Apocalypse:

And while the world, after 2000 years, is in such an agony of confusion, out of the Babel of voices can still be heard ringing in our ears, if we listen, the patient voice of John of Patmos, uplifted and manifesting to us that the great El Elyon of Melchisedech reappeared in his Apocalypse as the portentous Knower and Searcher of all hearts, King of Kings and Lord of Lords, as the Holy One, the KING OF THE AGES, who WAS and IS and IS TO BE, the Creator (iv. 11) and Container and Ordainer and Pervader, the Presider and Dictator; the unexpected Returner, the Deliverer, the WORTHY ONE, the JUST and TRUE, HE of the Unknown Name (xix. 12) "called" the WORD OF GOD, The enthroned and rainbow-encircled Diamond (of iv. 3), HE also of the golden crown and sharp sickle, the Reaper with eyes aflame, set in a visage effulgent with power, and with the voice of many waters, The Bestower of the crown of life and of the secret protective names, the Lord of Love and the Lord of Patience, THE FAITHFUL WITNESS with Righteousness the girdle of His loins, THE BEGINNING OF THE CREATION OF GOD, the First-born of the dead, the Ruler of the Kings of the Earth, the Veiler and the Unveiler, the Revealer and Withholder, the ARCHÉ and the TELOS, the FIRST and the LAST, the ALPHA and OMEGA, He who "became dead and lived again"; He is ARIEL the LION of Judah, the Scion of David, the Keeper of the Keys, The Opener of the Seals, the Conqueror, the Morning Star, The Shekinah and the Daysman, the Keeper of the Tree of Life and of the Book of Life, the Headman of the marriage feast, THE ALMIGHTY, as well as the LAMB who is the Light of the Heavenly Mansions and in whom is concentrated all power and riches and wisdom and strength and glory and honour and Eulogia and Eucharistia; and, beyond all this, His Headquarters are situated at the Source of the Water of Life (xxii. 1), and He is the "ΠΗΓΗ" of the twenty-first chapter, "the 'WELL' at the World's end," when time shall be no more, the MAKER OF ALL THINGS NEW.

And there, at the fountain head of the River of Life, is situate the Tree of Life, with its roots drinking from that crystal stream, and whose leaves, we are told, are for the healing of the Nations.

'And behold is the day,—
The table of the Lord,
Upon which I would spread my labours.
I would offer Him wine
Distilled through my soul,
Sweet of mine agonies,
Heady of my resurrection
Through them.
And bread,—wrought by my hands;
And salt,—that the viands be fit,—
The salt of my joy in the labour.
And when I have prepared the table,
I shall say unto Him:
Lord, Lord, here is thy feast,
And feasting for thy sons and daughters,
Prepared in love and gladness,—
And, depart then in peace.'

NOTICE

Please do not quote from the evidence in this Introduction without reference and verification from the full synoptical collations. The lists in this Introduction are not always perfect, and are only inserted to carry the student along with our work, some of the MSS. being collated out of order.

Where [*non* 51] or [*non* 90], [*non* 14] or [*non* 92] is found, it is to emphasize that sister MSS. are opposed. Occasionally, for greater emphasis, I have inserted [*non* so-and-so], but the absence of the emphatic remark is not to be taken as making for a reading where the MS. is left out. To quote [*non* —] all the time would have opened the way to error. The student must eliminate the numbers not found quoted, as at vi. 11 —*μικρον*, and —*οὐ*, where, although I have only quoted [*non* 51] (in contradistinction to 90), quite a number of others *have* the words, some both, like 12, 46 *etc.*, some have only one, like 38 which has *μικρον*, but —*οὐ*.

Where I have quoted "*alii?*" or "*al.?*" for difference in verse division or other minutiæ, it is to indicate that I may have overlooked these in a few of the other MSS.

CATALOGUE AND DESCRIPTION OF THE MSS.

THE ELDER DOCUMENTS.

The uncials.

Oxyrynchus 848 (Ap. xvi. 17/20). *saec.* v. Grenfell and Hunt, vol. vi. p. 6.
Oxyrynchus 1079 (Ap. i. 4/7). *saec.* III/IV. Grenfell and Hunt, vol. viii. pp. 13/14.
Oxyrynchus 1080 (Ap. iii. 19–iv. 3). *saec.* IV. Grenfell and Hunt, vol. viii. pp. 14/15.

NOTE.—A large omission at iii. 19 is shared by our No. 108, a MS. of some importance. In iii. 21 the perfects νενεινηκα και κεκαθικα undoubtedly represent an early Latin overflow (unique). Thereagainst +τω *ante* πνευματι in iv. 2 is new.

Oxyrynchus 1230 (Ap. v. 5/8 and vi. 5/8). *saec.* IV. Grenfell and Hunt, vol. x. pp. 18/19.

ℵ or Greg. 01, Sod. δ 2. *saec.* IV. Petrograd (from Sinai).
A or Greg. 02, Sod. δ 4. *saec.* V. London, B.M. (prob. from Alexandria).
C or Greg. 04, Sod. δ 3. *saec.* V. Paris, N.L., No. 9 (palimpsest).
P or Greg. 024, Sod. α 3. *saec.* IX. Petrograd (palimpsest).
B or Greg. 046, Sod. α 1070. *saec.* VIII. Rome (Vat. 2066, *olim* Bas. cv).
(Sometimes known as Q).
E or Greg. 051. *saec.* X. Athos (Pantokrat. 44).
F or Greg. 052. *saec.* X. Athos (Pantel. 99. 2).

ℵACBP. These five well-known uncials I have recollated—ℵ from Tischendorf's editions, compared with Scrivener's careful collation published in 1864 and with Lake's more recent and invaluable photographic edition; C from the standard printed edition of Tischendorf in 1843; A from the larger phototype edition issued by the British Museum; B from Tischendorf's edition printed in Appendix Nov. Test. Vaticani, Leipzig, 1869; P from Tischendorf's reprint in the Monumenta Sacra inedita.

As regards ℵ all I said in my 'Concerning the Genesis of the Bohairic Version' is fully borne out in this more minute examination, and I have nothing to withdraw, for a largely increased number of cases are adduced where ℵ was influenced by the Bohairic. I will not therefore expend time and space on a further detailed discussion of the matter. A capable jury will certainly render the proper verdict. As to ℵ.

Note also the influence upon some of ℵ's New Testament readings of the Greek of the Old Testament Septuagint Version.

In dealing with ℵ as a polyglot and an eclectic and a consulter of Versions and dictionaries and concordances and critical authorities, note:

Luke v. 32 ασεβεις ℵ* alone, against
αμαρτωλους of B all other Greeks and Versions as well as *Clem*rom *Barnabas Justin* and *Iren.* extant here.

There *can* therefore be no "underlying Greek text" here assuredly, but only a question of pure eclecticism, not of texts but of interpretation. It is a question between δικαιους and

F

ἁμαρτωλους. "I am not come to call the righteous but sinners to repentance." Why did not ℵ use ἀδικους?

Immediately following ℵ goes with the 'Western' readings. He was a great student. Observe shortly afterwards also vi. 17 ἰλημ + και πιραιας ℵ with W, two of Scrivener's lectionaries (1/2 each) and *a b c e* ff_2 *l q r μ*. (D *d* vary by omitting και ἰλημ and substituting for this and και της παραλιου Τυρου και Σιδωνος the phrase και αλλων πολεων εληλυθοτων). Again, see ℵ at vi. 44 βλαστου against βατου of most and βατων of a few.

Horace says: Quanquam ridentem dicere verum quid vetat?

E.

E. After collating Apoc. 120 in our list in the Angelica library at Rome (Feb. 1912) I received from Mr. H. Jantsch, director of the German photographic expedition to the East in 1911, photographs of the MS. 051 (Gregory, pp. 1042/1046, formerly Greg. No. 1526 or "E"), and very fortunately was at once able to identify it as the sister or the mother of 67-120, one of which I had but just collated. I should not have had the photographs taken had I known that Dr. Gregory had collated the MS. at Athos in 1902 and published in 1909 in vol. III. of Textkritik, pp. 1042/1046 as above. This MS. for convenience we will now again call "E" instead of 051. It is only extant from xi. 15 onwards, but 67-120 now supply us with the rest of the text from the beginning to xi. 15. Thus our labours have at any rate supplied the missing part of E. The uncial writing is very late, well on into the cursive period, and is wholly artificial. Jerusalem is twice abbreviated ἱελημ. One real peculiarity is writing αγγελος thrice with one gamma, and εναγελισαι once.

It is wanting xxii. 8-14 *fin.*; and also xvii. 1-3. Curiously enough Gregory says that the scribe has written these three verses in cursive by mistake, and he gives two variations. I cannot find a trace of the text in my photographs; nor does Gregory record in xvii. 1 the blunder of 67 72 100 κεφαλας for φιαλας, which might be found in E.

Gregory collated with the tiny diamond edition of Pickering 1828. I do not suppose that one student in fifty thousand owns this small volume. Why always complicate these studies by using different standards? He rarely records ν εφελκ. and variations in spelling.

Gregory's collation.

I have not followed hitherto Gregory the collator. Supplement and correct his collation as follows (apart from spelling, ν εφελκ., and numerals not recorded):

xi. 15.	εγενετο η βασιλεια	xiv. 8.	MS. πεπὦτηκε. *Male Greg.* πεπῶτηκε.
18.	*Post* των νεκρων (*schol. interject.*) +και ηλθεν η οργη σου και ο καιρος των νεκρων, *pergens* κριθηναι κ.τ λ	11.	εις αιωνα αιωνων
		12.	[των αγιων]. *Male Greg.* ἥ των αγιων.
		15.	—του *ante* θερισαι
xii. 5.	*Marg** αυτον (*cum* 67 116 120).	xv. 1.	ταυταις *pro* αυταις
18.	αμον	5.	—ιδου
xiii. 1.	κερατα ῑ και κεφαλας ζ̄	xvi. 3.	+τα *post* απεθανεν
2/3	—το θηριον ο ειδον *usque ad* εθεραπευθη *ver.* 3. *Absunt text. et schol.* [*silet Greg.*].	6.	—γαρ
		16.	—της γης και
		18.	—οι *ante* ανθρωποι
4.	—και προσεκυνησαν το θηριον	xvii. 10.	και βασιλεις επτα εισιν *bis*
12.	τους εν αυτη κατοικουντας	xviii. 3.	της δυναμεω *sic*
13.	εποιει* *primo loco*	9.	επ αυτην *pro* επ αυτη
16.	του μεγαλους *sic*	xviii. 10 *fin.*	η κρισισου *sic*
17.	δυναται	16.	—και *quart.*
ibid.	αγωρασαι*	*ibid.*	κεχρυσωμενην
18.	+εστιν *post* αυτου		

xix. 5. τω θεω *pro* τον θεον
ibid. —και *ante* οι μικροι
12. —ως
15. παταξη (*Male Greg.* παταξει).
ibid. του θυμου της οργης (—και)
17. —λεγων "allein". *Cum* 1 *et mult.*
18. +τε *post* μικρων
xx. 8. —τον (*ante* μαγωγ)
ibid. +και (*ante* συναγαγειν)
xxi. 3. λαος
8. και απιστοις · εβδελυγμενοις (—και *sec.*)
ibid. ο εστιν ο δευτερος θανατος
xxi. 12. *Habet man. vet. in marg.* και επι τοις πυλωσιν αγγελους δεκαδυο.
14. *Omit. Greg. ver.* 14.
16. —τοσουτον εστιν (*non* —τουτον εστιν)
ibid. +εν (*ante* τω καλαμω)
21. και (*pro* ως)
25. πυλεωνες
xxii. 2. *Omit. Greg. ver.* 2.
15. αι πορναι (*pro* οι πορνοι). *Male Greg.* πορναι.
16. ὁ πρωϊνος *non* ὁ προϊνος
17. ερχεσθω (*pro* ελθετω) *non* ερχεσθε.

Not a very creditable showing in eleven chapters for our leading cataloguer!

This E type is a curious one, very largely with the Erasmian family, but not very sympathetic to the B group. It is therefore quite close to the Textus Receptus except in curiosities. As said before, the nearest affiliation for type is 67-120 and 17.

In E xxii. 8/14 are missing. Here we have extant 67-120, but strangely enough the following verses 15/17 are then missing in 67, as well as verse 14.

The collation, as entered, speaks for itself.

The following are the less usual readings:

xii. 4. τικτειν with the Compl. group.
5. αρσενα (—υιον), (with αυτον in the margin. So 67. 116. 120 which Gregory failed to record).
14. —του* (*ante* μεγαλου) So 12 only.
ibid. πετεται So B 67-120 and a few.

xiii. 2/3. Omission which Gregory does not report. But surely in verse 2 he would have recorded —ην with 67 *etc.*, αρκου with ℵABCP, verse 3 —ειδον, and +εκ with ℵABCP.
4. και (*pro* ὁς) with 67-120 only.
13. εποιει* *prim.* with 31 *Hipp. boh.*
ibid. —εις την γην with 17* ? 67-120, 95 113 188 *Prim.*

xiv. 5. οτι αμωμοι εισιν (—γαρ) with 17****-67-120 169-216.
6. —εν with 17-67-120 only.
12 *fin.* +χαρησονται with 17*-67-120 169-216 251.
18. εκ του θυσιαστηριου εξηλθεν with 17-67-120 130 169-216 176-206 251.

xv. 1. ταυταις (*pro* αυταις) with 17 28 46 *etc.*
4. +ὁ (*ante* μονος) with 17 only.

xvi. 3. +τα (*post* απεθανεν) with CA 12 81 111 120 *etc.*
—τη (*ante* θαλασση) with 67-120, 114-193-241.
10. απο (*pro* εκ) with ℵ 17-67-120 169-216 178-203-240.
[But εσκοτωμενη with *t.r. against* 67-120].
12. επι τον μεγαν ποταμον ευφρ. with 17-67-120 233, 169-216.
16. ἑβραϊστῆ and so 12 21 67-120 109 122 141 156 169 189 210 216.
17. —απο του θρονου E**txt cum* 67-120 *gig* [*suppl. marg.* E* *ipse*].

xvi. 18. —οι (*ante* ανθρωποι) and so ℵB 12 *al. pauc.*

[*ibid.* Note ουτω E with *t.r. against* 67-120].

xvii. 7. —του (*ante* βασταζοντος)* Apparently new.

15. ὄϊδὲς *sic pr. man vid.* (οιδας 7-45-104-151).

ibid. *Rasura septem vel octo litt.* *Cf.* +και η γυνη (*ante* ου) 4 20 31 32 48-64 67 74 106 109*gr* 120 171 174 182 *aeth.*

xviii. 4. βλαβητε and —εκ των πληγων αυτης. *Cf.* P 12 17 67 73 79 80 81* 100 103 120 121 179 *etc.*

7. —και πενθος οτι (*pr.*) with 17 59 67 114-193-241 120 121.

9. κλαυσωσιν with 18 67 116 120 (114-193-241) 169-216.

10 *fin.* η κρισισου and so 39 114 180.

11. ἐφ' αὐτους *sic* (*pro* επ αυτη) *Cf.* 12 67 169 204 *etc.*

16. κεχρυσωμενην with 72 139 (67).

(xix. 2. διεφθειρεν of B *al. pauc.* is opposed by the omission of ητις εφθειρε την γην by 59 67 81 114 120 121 189 204 241).

(14. τα στρατευματα τα is also against 67-120).

ibid. ἔφιπ͞ποι πολλοι* *Cf.* 12 *etc.*

17. —και συναγεσθε with 1 46 59 67 80 81 88 101 114 120 121 137 138 152 159 179 204 208 241 *Prim.*

18. φαγετε* and so 120.

20. της καιομενης*? So AP 67 81 120 121 189 204.

xx. 5. αναστασης* with 39-151.

9. εκ θεου απο του ουρανου with 17-67-120, 81 121 159 169 204 216.

11. ο ουρανος και η γη with 10-17 *etc.* and *Compl.*

13. τοις εν αυτοις.νεκρους with 67-120 152 [*non* 179].

xxi. 2. καικοσμημενην*? with 1 39 104 (114).

(3. λαος, missed by Gregory, is *against* 67).

5. καινοποιῶ πάντα with 17 21 67 73 79 81 100 103 114 120 121 *etc.*

ibid. —οτι with 17* 18 25 35 47 58 70 78 84 94 *etc.*, is, however, against 67-120.

7. και αυτοι εσονται μοι υιος appears new.

9. των γεμοντων [των] with ℵAP 12 18 56 67-120 *etc.*

12. —και επι τοις πυλωσιν αγγελους δωδεκα**txt.* So A 62-63 65 67-120 100 120 136 143 147 162/3 184 187* 241 [*non* 114] *arm.*

14. +των δωδεκα (*ante* ονοματα) new?

21. και *pro* ως New.

25. πυλεῶνες with 12 59 81 114 119 120 144 148 152 158 169 172 204 216.

xxii. 2. πλατιας with ℵ 104 only.

2 *fin.* —και τα φυλλα *etc.* *Cf.* 12.

5. εστιν (*pro* εσται) with 17-67-120 116 169 171 172 216 217.

6. +δια μεσου του την οπτασιαν εωρακοτος μακαριου ιωαννου and so 120 (17-67, 169 171^{sup}).

ibid. τα μελλοντα γινεσθαι with 67-120 164*com.* 169 171^{sup} 216.

15. αι πορναι with 12 114-241 137 179** only (*hiat* 67). (πορναι *absque* αἱ 152-179*).

17. ελεγον (*pro* λεγουσιν) with 17-120 (*hiat* 67) 169*txt.*

18 μαρτυρω παντι εγω is with 169-216 172-217

F. As regards the other uncial fragment at Panteleemon 99.2 now called 052 also x. cent. but only 4 leaves, collated by Gregory at pp. 1046/1047 of above-named publication, we shall call it F and reproduce at vii. 16–viii. 12 the readings which he gives. Unfortunately the range is too limited to get a full view of the type of text, but it has one reading alone with 81 viii. 11 εις (*pro* ως), and several with 62-3, and one with 46-88-101, so it is not hard to group it with the 1 *fam* or the Erasmian family.

In vii. 16 —ὁ agrees with 38 59 (another of the 1 family) 73 and 80, but —παν appears new so far [up to 123]. (το is substituted for παν by 6-31-106); it is a pity the rest of this MS. is missing as it would appear to tie the 1 family together before they went slightly apart. Perhaps we may yet pick up the brother with this omission of παν. At viii. 10 ωσπερ also appears new so far.

Since writing the above we can now definitely group F-38-178-240, 178 being a Patmos MS. And the above —παν at vii. 16 is also omitted by 178, and at viii. 10 ωσπερ by 178, viii. 11 ὡς *pro* εἰς by 178, so that it is most unfortunate that so small a fragment of F remains.

240 is a late MS. at Panteleemon undoubtedly derived direct from F.

I have certainly exposed myself to the charge of being far too prolix in the following catalogue and description. But what I had to be at the pains to do for myself—so that I might not forget the salient points as they passed behind me but be able to recall them—I hope will be of the same use to the student.† If the student will examine the MSS. step by step, as I have done, he will not find the notes too full. If I had made them less full, he would have had far more work in order to obtain a bird's-eye view of the evidence as we go along. There is mist sometimes in the prospect, but it clears as the sun gets higher, and as the day advances the panorama, while opening out, is well defined from previous (and gradual) study of detail.

Here let me give a very earnest warning. Don't juggle with the catalogue numbers of MSS. any more. Gregory's otherwise valuable work is vitiated by an insane personal desire to alter numbers. Previous examiners and cataloguers of MSS. were careful not to do so. On the other hand, previous collators and editors have been extraordinarily lax in the standard text which they used for comparison. Do let us stick to Stephen's third edition in the future. I would have been spared some work if Birch, Alter, Matthaei and the rest had used the same text. As a rule the collator *forgets* to say what edition he used! Thus Reiche in 1847, a most estimable man, who wrote a really valuable treatise and collated a few MSS. (badly), doesn't tell us what copy he used. He only says on the titlepage "*cum textu vulgo recepto collatio.*"

Scrivener's collations (Supplement to Codex Augiensis 1859) of the thirteen cursives 7, 8, 14, 28, 29, 31, 87, 93, 94, 95, 96, 97, and 98 I have reproduced with due care, being attentive to take into consideration that Scrivener then collated with Elz. 1624. My collations are all based on comparison with the text of Stephens III. (as reprinted by Scr.). I have also reproduced Scrivener's collations of 26 27 and 89 published posthumously in Adversaria Critica Sacra (Cambridge 1893). The latter are probably not quite as accurate as the first series, especially as they were arranged (that is *grouped*) for publication after his health and eyesight began to fail him. Yet I have not thought it necessary to go over Scrivener's ground again. Therefore I am only responsible for the rearrangement of his collations as incorporated in my second volume. **The cursives.**

As regards Scrivener's 89 we have adopted his notation. But see Gregory. The whole

† As we have to *weigh* and not *count* evidence, which is the proper method and with which I am thoroughly in accord, it is absolutely necessary to have a complete digest of each MS., and I hope I have brought out the really salient features of each, both for the *history* of the text and of its *criticism*—two very different things, sometimes confused.

subject of the different notations is dealt with in its proper place elsewhere. We will only pause here to point out the facts connected with this codex. In Scrivener's third edn. of the Plain Introduction (as also in Miller's IVth edn.) the whole MS. is numbered Evan 603, Act. 231, Paul 266 and 271, Apoc. 89. Gregory goes out of his way to confuse matters. At No. 89 Apoc. he substitutes S. Sabae 20, (mixing this up with his own 104 below), for Scr.'s B.C. II. 4, giving the number 108 to our codex 89. And 108 is given thus: 108 (Evv. 699, Ac. 256, P. 306). At Evan 699 (Greg.) is found (Ac. 256, P. 306, Ap. 108) correctly enough, but turn back to *Gregory's* Apoc. 89 (Ev. 466, Ac. 189, P. 267) and then refer to p. 342 = Evan 466 (Ac. 189, P. 237, Ap. 89) *sic*. Turn to P. 237 = Evan 466 Greg., but Paul 267 = S. Sabae 53 Greg. Further, Gregory's 104 Apoc. which refers to S. Sabae 20 again is given 104 (Ac. 243, P. 287), but Ac. 243 refers at p. 642 to P. 287, Ap. 102, so that some care is necessary hereabouts! Our 89 is Scrivener's 89, and not Gregory's. Let this be understood.

In the third (folio) edition of Robert Stephen, 1550, there are no verse divisions; these only appeared in the small edition published in the following year, 1551. Comparing these verse-divisions with Scrivener's notation, in his reprint (editio 1887) of Stephen's third edition (all my collations and all Scrivener's later ones are made with this as a standard) I find three differences: ii. 28 begins in St. IV. (1551) at ως καγω instead of at και δωσω αυτω. xvii. 10 begins οι πεντε instead of at και βασιλεις επτα εισιν. xviii. 17 begins οτι μια ωρα instead of και πας κυβερνητης. These differences occur in Elz. 1624, with which Scr. made all his early collations. I doubt if Scr. ever possessed St. IV (he never refers to this edition as if he had a copy), and doubtless for his reprints of St. III he used the verse notation of *Elz.* An examination of the other books of the N.T. will probably confirm this. In our collations we have conformed ourselves strictly to the verse-divisions of St. IV., which the student is requested to note.

Apoc. 1. Scr. and Greg. 1. Soden $A\nu^{20}$. Apoc. 1.

As regards the remaining cursive MSS. which I have not personally collated, we commence with 1, the famous Reuchlin Codex (which served as a basis for Erasmus text) long lost, but discovered and collated by Delitzsch and Tregelles [published by them in 'Handschiftliche Funde,' Heft 1 and 2, Leipzig, 1861 and 1862]. Tregelles' collation I *hope* is accurate, but he seems to omit some minor readings noticed by Delitzsch. Tregelles collated with Scrivener's reprint of St. (editio 1863) and I have followed him by reproducing all the various readings given.

Treg. and Delitzsch often differ, alas; that is, they severally give readings not mentioned by the other. I hope and suppose that they supplement each other completely. Dr. Delitzsch supplies many small variations not given by Treg., see iii. 8 *εχει*, iv. 9 *δωσουσιν*, v. 7 *ειληφεν*, vii. 7 *ισσαχαρ* (text), ix. 4 *εχουσιν*, ix. 11 *αββαδων*, ix. 15 *αποκτηνωσιν*, x. 11 *βασιλευσει*, xi. 1 *εδωθη*, xi. 2 *μετρησις*, *εδωθη etc.*, and *vice versa* Treg. corrects or supplements Delitzsch, see ii. 20 *ολιγα*, iii. 7 *ανειγει*, ix. 19 *αιξουσιαι*, xiii. 2 *—και etc. etc.*

I have been at much pains to follow them both.

The above little list does not present a tithe of the differences between these two eminent critics, but I have noted them all in their proper places. It is painful to realize how few men are qualified to collate accurately, even when striving to do their best. Our physical limitations are too great, and I can only hope myself for the results nearest to complete accuracy which my best endeavours will allow. But Delitzsch seems to have collated this MS. at least twice, and evidently he and Tregelles made use of each others collations; yet they differ many times (notwithstanding Delitzsch' Supplements to his own labours in Heft 2) and Treg. omits a good many things (quite unintentionally I am sure) even after having Delitzsch' labours before him to check his own.

Delitzsch' studies on the subject of this Reuchlin codex in Heft 1 and his investigations of the Erasmian texts are worthy of all praise. He is hard enough on Erasmus, but he fairly "roasts" Tischendorf for his carelessness in *assuming other* Greek witnesses for some of Erasmus and the Reuchlin readings. This must be strictly borne in mind if using the notes to the Apoc. in Tischendorf's critical editions. Far less well did he (Delitzsch) conduct his investigations of the Complutensian text. And Tischendorf's notes in ed. VIII. are accurate enough for all general purposes.

The complete 1 family is tabulated on the following list. No. 208 is an absolute counterpart of Erasmus No. 1.

LIST OF MSS.

By Groups, with Indications of Present Locality.

(Omitting the well-known uncials ℵACP, and the large B group with eighty cursives.) Groups.

Oxyr. (4 fragments) 848, 1079, 1080, 1230.

Athos	Paris	Rome	Rome	Athos	Athos	Rome
E-(17)-	67-	120-	(169-	216)	with which connect the fragment	116.

E-(17)-67-120-(169-216) with which connect the fragment 116.

Athos	Rome	Patmos	Salonika	Athos
F-(38)-	178-	203-	240.	

F-(38)-178-203-240. (*Vide Oec. infra*).

Maihingen Venice Paris Paris Paris Rome Rome Munich Venice Venice Rome Rome Vienna

Erasmian family: 1-46(=88-101-137)-59(=121)-62=63-67(=120)-72-(81)-88-101-120-121-136

Vienna Athens Modena Rome Rome Venice Venice Patmos Leyden Jerusalem

(=62)-137-141-147(=136)-152-159-162-163-179(=152)-184(=136-147)-187

Athens Venice Athos Athos Athos

(i. 1–iii. 12)-189 (*partim*=59-121)-(204)-208(=1)-235 (=*Er.* 3)-243(i-v. =*Ald.*)-251.

London Wolfen-büttel Oxford New York

also: 29-30-98-129.

Rome Paris Madrid Modena Rome

also: 119-123-144-148-158 (Most ancient stem of the family). And connect 149-186 with this to some extent, but 149-186 have a distinct connection with the arabic version or its underlying text.

Cambridge Paris Rome Rome Moscow Florence Rome Parham Crypto-ferrata Athens Rome Athos Athos Athos Jerusalem

Complutensian fam.: 10-17-(21)-37-49-77-91-96-110-150 (to xxi. 9)-(154)-157-160-161-187(iii.

Jerusalem Athos Meteora Athos Athos Athos Athos Athos Athos Athos Athos Athos Athos

12-*fin.*)-190-192-202-212-221-223/4-227/9-230-(231)-232-(233)-242-243

Athos Sinai

(v.-xxii.)-244-250.

Frankfort o/Oder Florence Paris Athens Athos

also: 13-23-55-150sup (xxi. 9–xxii. *fin.*)-(226). Group has a Coptic background.

Leicester Dublin Meteora

also: 14-92-(201).

also: *fam* 21 to follow. Probably the oldest stratum of the Compl. family, 37 and 221 being stepping-stones.

B family very numerous. Of these connect 33 with 194, 50 and 177, 153-211-222. 56 is a valuable super-type of B, many ancient readings not having been reworked.

Paris Rome Moscow Paris Venice
Arethas: 4-20-48-64-74.

Oxford London Zittau Athos Athos Athos Athos Athos
and: 6-31-106-(164 166 as to i.-xi.)-171-174-(182).

London Hamburg Rome Florence Rome Ferrara Cheltenham Athos Florence
Graeco-Latin: 7-16-39-45-69-102-104-151-180.

London Rome Paris
also: 8-24-140.

Oxford Oxford Florence
also: 9-27-75.

stepping stones to
London Rome
97-122.

Rome Oxford Moscow Rome Rome Munich Munich Naples Naples Petrograd Dresden Athos Sinai Vienna Paris Athos Andros Athos
Egyptian: 21-28-(65)-73-79-79ª-80-99-100 (xi.–*fin.*)-103-112-(130)-135-138-139-170-191-(220)-

Athos
221.

(Add the Compl. MSS., and especially 37-221-244 as having access to the 21 recension).

Rome Paris Paris Rome Rome Turin London Athos
also: 25-19**-58-70-78-84-94-207. (Of these 70 is most careful).

Oxford Rome Rome Paris London Athos Dionys. Athos Vatop. Athos Laura
also: 26-41-42-53-107-(153-211-222†).

Wolfenbüttel London Oxford Venice New York
also: 30-(29)-98-(128)-129.

† Our oldest dated MS. is 222 at the Laura. Dated 1015.

Vienna Vienna Rome Berlin Athens Athos Milan Paris Jerusalem Constantinople
Coptic: 34 (with Arethas' com.)-35-68-87-(124)-132-156-(165)-181-188. [132 the most reliable, 124 the most independent].

also: family 13 listed above under Complutensian.

Rome Paris Munich
also: 44-52-82.

Paris Dresden Escurial Athos Athos Moscow
also: 51-90-(*cf.* 125)-172-217-246.

Paris Rome
also: 59-121.

Paris Venice Parham Escurial Rome Athos Athos Athos Athos
also: 61(=126)-(74)-95-126-(159)-(164-166)-218-219.

Munich Venice
also: 81-204.

Parham Lesbos Athos Athos Athos Rome
also: 95-127-215 (after ch. x.)=172-217 *partim*, and 159.

London Rome Athos
also: 97-122-214 (*cf.* the 7 family) and *Cassiodorus*.

Athos Athos
Sahidic also: 176-206 exhibiting a lost sahidic foundation text.

Upsala Paris Athens Jerusalem
Comp. Syriac as to: 108-109 (*græco-arm*, but *arm* differs) and 149-186.

Athens
also: 111 connected indubitably with the base of *syr*Σ.

Rome Jerusalem Athos
also: 114-193-241.

Rome Athos
also: 40-210 (supertype of the CAB recension, with the rarest readings tracing to retranslation).

also: *fam* 119 listed under No. 1. To which add family 38 listed above under F.

Messina Rome Turin Rome Patmos Salonica Athos
Oecumenius: 146-155-155A *et* F-38-178-203-240 (quoted as *fam* 38 as a whole, and *fam* 178, when 38 deflects).

Paris Rome Athens Jerusalem
Composite of 18, 40, *fam* 119 and *syr* are: 149-186 with an independent strain.

Andros Athos

Composite of *fam* 1, *fam* 10, *fam* 21 and *fam* 146 are: 191-220. See also 169.

England Lesbos Athos

Composite of ℵ and A = 95-127-215.

Athos Athos Athos

Composite of *fam* 1, *fam Compl. etc.* is: 233 (with a touch of 153-211).

Rome Rome

Composite of *fam* 62/3, 1 and *fam* 119 with large elements of 67-120, and of 38 and *fam* 38, and touches of 18, 22, 206 and ℵA is our 251 (Athens).

Important single documents are the following:

Paris Dresden Paris Paris Vienna Dresden Paris Moscow Parham Paris Venice

18 · 32 (close to the 4 group and to 109) · 36 · 47 · 56 · 65 95 (=partially 61-74, partially

Parham Lesbos Athos Upsala Paris Athens Athens Athos Escurial Athos Athos

95-127-215) · 108 · 109 (gr-armenian) · 111 · 113 · 130 · 143 · 164-166 (with Arethas' com., but

Meteora Andros Athos Athos

largely independent in some readings) · 200 · 191-220 (composite, see under *fam* 21) · 226 (composite; strong sahidic base) · 233 (Athos) (composite of *fam* 1 and Compl. *etc.*).

Of the large 'cursive' B type group (amounting to some 75 or 80 MSS.) 50 (Moscow) and 177 (Athos) have elements and errors in common.

Amplifying slightly note that:

Of *single* groups we find 62/63 and 46-88-101 to be from one stem. Also 44-52-82. Practically in the same case are 7-16-39-45-69-102-104 and 26-41-42-53-107. Also 30-98 (with 29 partially).

13-23-55 represent one parent, not so very old (probably not before x[th] century) though they are not quite identical to-day from critical editing since; yet they can be classed as one MS. So also 9-27-75; 34-35-68-87; 8-24; so 6-31-106; 51-90; 97-122; 95-127; 172-217; 176-206; 40-210; 114-193-241; 149-186.

Stepping-stones between the *Compl.* and *Erasmian* families are such MSS. as 36 † and possibly the 45 group. Also 12 and 81 and 114 with all their manifest vagaries.

Also the very important group 21-28-(65)-73-79-79[a]-80-100 (from xi. on)-103-112 *etc.*,

† Apoc. 36. See a variety of places and note such as xiv. 6 *τους κατοικουντας* of *t.r.* A and some = *τους καθημενους* of ℵCBP and a large number of cursives and Compl., but *τους καθημενους τους κατοικουντας* is read by the Erasmian group 1. 46-88-101 and 12, whereas 36 reads *τους καθημενους και κατοικουντας.*

Again, xvi. 14: *εκπορευεσθαι* of *t.r.* and Apoc. 1, where, however, Apoc. 1 adds ἃ above the line, becomes ἃ *εκπορευεται* of ℵ** and most cursives, including 46 and 101; 88, however, goes out of its way (forsaking 46 and 101) to omit ἃ, whereas 36 reads *εκπορευονται* (—ἃ).

which is interesting, comprising an old Egyptian text, good in parts, but very independent, although containing the double element of Compl. and Erasmian texts (through the Syriac; see *syr*S).

Of this group 80 is as ancient or more so than any, correlating the base of 1. 62/3 and also giving valuable hints as to this classification. Stepping-stones between B and Compl.-Erasm. and 21 groups are 108 and 109.

Among MSS., less independent in view, yet giving a very good account of the best traditional text, may be ranked 47 and such documents as 22.

34 and 87 (with the more careless 35 and its sister 68) and such MSS. are somewhat more mixed, yet have value in determining many points. This group is an Arethas revision on an old Egyptian base, and is now enlarged to 34-35-68-87-124-132-156-181-188 with 132 the most careful example of the type.

38, while indulging in curiosities, and a very eclectic MS., not to be trusted as a whole, furnishes several interesting keys, is largely related to 62, and to both Erasmian and Complutensian groups. Its sisters turn up in Apoc. 178, 203 and 240, but 38 is the more revised and the least dependable.

23 is also a key MS. largely related to the earliest bilingual græco-latin codices.

40 is another important key MS., and, so far, independent enough, though mixed, with good indications of its critical origin, and as unsatisfactory as 90, viewed in the same light as a whole. 18 and 40 are græco-syriac MSS., independent of each other. Now 210 checks 40.

51 and 90 are near cousins, branching away from their stem, with 40 as a helpful key in parts.

41-42 represent the B revision, with a clinging tendency to the old ways; *i.e.* a mixed text of value, showing transition. See above for the full group 26-41-42-53-107. So are 108 and 109 with survivals of *syr*S.

53 and 41 were copied from a copy of 42, in which the readings of 42** had been incorporated.

Of purer B MSS. we may rank the Arethas MSS. 4, 20, 48, 64, 74, with 32 *etc.* and 245 at Elasson.

25-19**-58-70-78-84-94-207 are practically identical, 70 being the most accurate of the group.

18 is very old and important.

61-95 agree in a variety of unique readings absolutely up to the middle of chapter xi. and then go apart. At x–xii. they are joined by 74, by some process unknown.

56 *is a new type and extremely interesting.*

108** (from xxi. 14–xxii. 21) now confirms all the 56 readings there and gives a hint of the locality where 56 comes from [see under 108 and 104].

114-193-241 claim our attention as being, after 56, as interesting documents as any. 114 is written late (dated 1330) it takes us alone to readings of ℵAC and P not found in any other cursive, yet its chief family characteristics are of the 1 family; it is a critical old text with a good many fresh readings.

Then there remain the great B group, and the pure cursive or Arethas grouping, which intermingle frequently. The members of these two groups can be promptly identified in the collation.

119–123 (close sisters), following so soon after the exceptional 114, again open our eyes to the latent possibilities of even the latest cursives in point of date. For 119-123 turn out to precede ℵ. Where ℵ conflates, 119-123 are the first to give us the reading (ix. 20) on which the conflation was based! 119-123 further emphasize the great age of the Erasmian or 1 group.

Group now comprises five MSS.: 119-123-144-148-158.

We now continue the catalogue:
"*Qui docet, discit.*"

Apoc. 2 (Paris gr. 237). [Scr. 2. Greg. old 2, new 82? Soden O[1]]. Collated Aug. 1896. Apoc. 2.
Probably ιε of Stephens, cum comment. No inscription by first hand. Second hand has ιωαννου αποκαλυψις. This second hand has added in red a great many capitals, writing over the original letters. This MS. was probably copied from an uncial MS., judging from internal evidences, and most likely from an ancient one of few letters to a line, but it would hardly be from a very early one as ει is hardly ever written ι. The present MS. is apparently of about X–XI[th] century. There are but few peculiarities, occasionally we find a beautiful modern Z for ζ, otherwise written ȥ. Alpha, however, is written very frequently ω, and on the first page (i. 1) αποστειλας is written αποστειλαις, which we should mark as a variant but for the fact that the iota is unintentional, being the tail of the alpha only. The breathings are square and there is no trace of iota adscript or subscript. ν εφελκ. is almost but not quite ubiquitous.

Apoc. 3. *Latet.*

GROUP 4-20-48-64-74.

Apoc. 4 (Act. 12. Paul 16) = Paris gr. 219. [Scr. 4. Greg. old 4, new 91? Sod. O[14]]. Apoc. 4.
Handsome folio. The text imbedded in a running commentary (Arethas), although distinguished by quotation marks > in the margin. Inscription (in semi-uncial gold script) ἰω̄ του θεολογου και ἠγαπημενου αποκαλυψις. Iota *post*script (never subscript) is nearly invariable and all through, being moreover but rarely added incorrectly as in so many MSS. ν εφελκ. occurs hardly ever. και almost invariably written ϛ. ζωον always written *without* iota. αδης written generally *with* iota. Termination —εια rarely, but occasionally becomes —ια.

It would be invidious and unnecessary to comment on Wetstein's shortcomings in the collations of these two MSS. (2 and 4) published in his N.T. It is sufficient to state that I have thought it proper and necessary to go over the ground again.

Running commentaries like that of Apoc. 4 give us the oldest commentary on punctuation and as such are of importance; *e.g.* xiv. 13 the text ends at αποθνησκοντες. followed by commentary (4 lines). Then begins again Απαρτι λεγει. The text is απαρτι λεγει ναι το πνευμα, but the commentary repeats απαρτι ναι λεγει το πνευμα *with text. recept.*

See also ix. 12/13; xiii. 13 μεγαλα και πυρ· ινα εκ του ουρανου καταβαινηι κ.τ.λ.; xvii. 8/9 εστι· και παρεσται· ωδε κ.τ.λ.

On the other hand xix. 10 is punctuated, *viz.* ὅρα· μὴ συνδουλος σου εἰμι as in some others!

The affinity between Apoc. 4 and 26 is very close.

In this MS., says Martin, is an inscription "Hunc librum dono dedit Janus Lascaris græcus, vir ut integerrimus ita doctissimus, mihi Petro Merieli Constantiens (i) decima Januarii, anno ab incarn. Dni. M.D.XVIII." Below, the No. xxxxii of the library of Cardinal Nic. Ridolfi.

Martin also says that the Acts and Paul are not given in full but only partially, the vol. being a commentary, outside of the full text of the Apoc.

Now see 48 (Matthaei's l) an absolute sister (devoid of commentary), though neither 4 nor 48 were copied from each other. Matthaei could probably not identify them, as Wetstein's collation of 4 was too poor.

64, another handsome folio vol. with golden decoration, but Com̄., of *Arethas*, surrounding text, is of this family. See further on. Also at Paris.

See also No. 20 and No. 74, yet none were copied from each other. Full group is 4-20-48-64-74.

Apoc. 5. Valla. *Vacat.*

GROUP 6-31-106-(164-166)-171-174-(182).

Apoc. 6. *Apoc.* 6 (Ac. 23. P. 28). Bodleian, Oxford. Barocc. 3. [Scr. 6. Greg. old 6, new 314. Sod. O[11]]. Collated Sept. 1898.

Written on beautifully thin vellum. As the writing is only about 5 × 4 inches, some idea can be gained of the wonderfully fine penmanship of both text and commentary, when I say that the lines of the text vary from about 5 to 13 per page (one page has 18 lines, but the average is about 8 or 9) and those of the commentary from about *fifty-four* to *sixty*. Sit down, oh reader, and try to write thus! The commentary is written in the most delicate and perfectly legible semi-uncials. The form of contraction of *ευ* is rather unusual (text).

There are some square breathings, others are round. *ν εφελκ.* occurs but seldom.

There is no iota subscript, and postscript only after ch. v. 8; it occurs only 18 times, *viz.* v. 9 *αἰδουσιν*, ix. 5 *παισηι*, ix. 11 *ἑλληνικηι*, x. 6 *αὐτηι bis*, xi. 13 *τωι θεω*, xiv. 3 *αἰδουσιν*, xiv. 17 *τωι ουρανω*, xiv. 18 *κραυγηι μεγαληι τωι εχοντι*, xv. 1 *τωι ουρανω*, xv. 3 *αιδουσι*, *ωιδην* (*sec.*), xv. 5 *τωι ουρανω*, xvi. 8 *αὐτωι*, xvii. 4 *τηι χειρι*, xvii. 9 *ὡιδε*, but not after this.

There are several *lacunæ*. The codex begins at i. 1 and the inscription is complete. There is a break between f°. 245 and 246 after i. 10 *εγενομην εν πνι.* F°. 246 *recto* resumes at i. 17 *και οτε ειδον*; again between f°. 269 and 270, after *ἑλληνικῆι* ix. 11. F°. 270 *recto* begins in the middle of ix. 17 . . .*λαι των ιππων ως κεφαλαι λεοντων*; again between f°. 291 and 292 after xvii. 10 *και*. F°. 292 *recto* resumes at xviii. 8 *θανατος*. The codex ends on f°. 297 *verso* at xx. 1 *και ειδον αγγελον καταβαινοντα εκ του ουνου εχον* . . ., the remainder is missing.

The sections agree mostly with those of P, but not always, *e.g.* MB at xiv. 9 not xiv. 13; NϚ at xix. 1 not xviii. 8; again NΔ is at xvii. 8, whereas P at ver. 6, and Scr. at ver. 7; again NΘ is at xix. 17, whereas P at xix. 19 and Scr. xix. 20.

Not being satisfied with previous collations (Tregelles' being imbedded in foot notes is unsatisfactory) I have collated this MS. anew. For purposes of classification and grouping of MSS. it is necessary to note *minutiae*. (Cramer has published the MS. in composite form in his Catena). This MS. for instance is very closely allied to Apoc. 31. For proof absolute consult xviii. 14, xix. 9 *etc.* Now see 106 for much relationship, and 182 also in a very small hand but without com.

The full 6 group is now 6-31-106-171-174-182, and exceedingly interesting, to which add 164-166 partially. See beyond.

I collated this MS. and Apoc. 9 during the same visit to Oxford in 1898. There are a good many more variants in Apoc. 9 than in Apoc. 6.

GRAECO-LATIN GROUP 7-16-39-45-69-102-104-151-180.

Apoc. 7. *Apoc.* 7 (Ac. 25. Paul 31). Br. Mus. Harl. 5537. [Greg. old 7, new 104? Sod. α 103]. Collated by Scr. (l) in Codex Augiensis. It is dated 1087. See digest of readings under the other MSS. of the group.

GROUP 8-24-(140).

Apoc. 8. *Apoc.* 8 (Ac. 28. Paul 34). Br. Mus. Harl. 5778. [Greg. old 8, new 110? Sod. α 204]. Collated by Scr. (d) in Codex Augiensis (see 24).

Group 9-27-55.

Apoc. 9 (Ac. 30. Paul 36). Bodleian, Oxford, misc. gr. 74 [Greg. old 9, new 325. Sod. *α* 111], formerly Hunt 131. Present book-mark Auct. E. 5. 9. Collated Sept. 1898. See Scrivener on Act. 30. The MS. is written by two hands. **Apoc. 9.**

f^os. 1-56 black ink about XII-XIII. (Act. xv. to end).
f^os. 57-end brown ink, handsome, XI.

The Apocalypse was probably copied from an uncial.

The scribe shows a knowledge of quite a number of various readings.

The breathings are square, and diæresis over iota. No occurrence of iota post- or subscript. *ψ* is written in very old square style. The MS. is probably early XI. cent., although on cursory inspection it looks younger. The paragraphs are not numbered, but it was prepared for sections as one letter (small), further in the margin indicates the breaks. *π̅ν̅α̅* in the singular is contracted, *πνευματα* always in full. The scribe was undoubtedly his own Diorthotes, and no doubt himself scratched in places, changing *επεσαν* to *επεσον etc.* In viii. 3 he seems to have scratched the end of *δωσει* or *δωση* himself, and forgotten to fill anything in.

ν εφελκ. occurs often, but is not constant.

Apoc. 9 and 27 are very closely related indeed, so specially (see numberless places even to the subscription) that they must have the same archetype. I can prove from this, in a roundabout way, that the scribe of 9 was his own Diorthotes. At x. 9 he first wrote *απηλθον*. It has been changed and he seems to want to make it *απηλθα*. This is read by Apoc. 27. Besides, the scribe of Apoc. 9 has made several small additions interlinear and in the margin with the same ink and at the same time that he wrote the original. Apoc. 9 and Apoc. 2 are sometimes together almost alone. See also at xviii. 13 where they and others omit *και οινον*; this is a curious omission (see the context) and noteworthy as regards groups. At xx. 5 the same group largely has an omission owing to homoioteleuton (*q.v.*). Note at vii. 5 and xiv. 8/9 a trace of ℵ's parent; at xix. 12 a trace of ℵ^a; at ix. 11 and xiv. 3 a trace of B's parent; at x. 9 a trace of A; at xiv. 2 a trace of P; at xv. 4, xvi. 13 a trace of C. At xix. 5 *all the uncials* join Apoc. 9 with only 14 and 27.

The late scholia at iv. 10/11 *etc.*, are not worth notice.

Group is now: 9-27-75, a sub-group of the græco-latin agglomeration.

GROUP 10-17-37-49-77-91-96-110-150-(154)-157-160/1-187-190-192-202-212-221-223/4-227/8/9/30-(231)-232-(233)-242-243-244-250.

Compl. group. *Apoc.* 10 (Evan. 60). Cambridge Univ. Dd. 9. 69. [Scr. 10. Greg. 10, new 60. Sod. α 1594]. Collated 1901. Gregory says of the xv. cent., but it is earlier. Neatly written, with but few errata or errors of homoioteleuton, it is not very easy to assign its exact date. Considering its comparatively late date, the entire absence of any trace of iota sub- or post-script points to the copy of a considerably older MS., as does also the presence of many old readings of ℵCAP, whereas the complete absence of ν εφελκ., the presence of many commas and the frequent readings of B and cursive groups points the other way. The ligature φ̊ for φρ in ευφρατην and σφραγισης occurs at xvi. 12 and xxii. 10.

There are only seven unique readings (of the MSS. so far examined), *viz.*:

iii. 16. —και ουτε ψυχρος ουτε ζεστος So now 113 164 203 *gig arm Prim.* share the error.
xi. 7. αβυσου So 36 55* 72.
xiii. 18. —γαρ
xv. 1. —τας (*ante* εσχατας) So 49 161* 174 223* 227/8*.
xviii. 12 *fin.* μαργαρου So 30 47 90 107* ? 121 122 178**mg.* 189 203 [*non* 240].
xix. 7. αυτην *fin.* So 51 62-3 72 80 90 136 138 147 178 184 203 240 246.
11. —ὁ (*ante* καθημενος),

of which two remain still unsupported.

The closest affiliation of this MS. is so far with 96, as seen primarily by the exact agreement in their common *inscription.* It does not, however, agree throughout with 96, yet in places which leave no doubt (iii. 18, xii. 4, xiv. 6, xv. 6, xviii. 17, 21, xx. 12, 14) bears witness to a few of its idiosyncracies, and rarer readings (*e.g.* xiii. 18, xv. 4, xvi. 16) showing how the common element has been preserved, but that is all.

Note further ix. 5 πληξη a feature of the Complutensian group.

iii. 21. —μετ' εμου alone with 18.
v. 8. Δ' (*pro* τεσσαρα) alone with 17.
ix. 17. υακινθυνους alone with 8; ix. 19 ομοιοι alone with 1.
xii. 4. τικτειν with 17. 96 and Compl. group.
xviii. 14. απωλοντο with ℵ 7. 8. 17*** 87. 96.
ευρησεις with 1. 17. 96.
xxi. 16. σταδιου alone with ℵ[a]; xxi. 19 —εκ alone with A.
21. αγιων (*pro* υμων) alone with 12,

and several other traces of ℵ, and also of Complutensian sources; and some friendship with 17 of the same group.

There are some *scholia* throughout. This copy was used by Mill, Bentley and Alford.

Full group is: 10-17-37-49-77-91-96-110-150-(154)-157-160-161-187-190-192-202-212-221-223/4-227/8/9-230-(231)-232-(233)-242-243-244-250. See further under these numbers.

Apoc. 11. *Apoc.* 11. *Hodie latet.*

Former collations indicate that it goes with 6. 31 and some others, and is of Egyptian base, being partially with the 79 family as at xviii. 14 *fin.* but having the shorter addition with 6. 31. 47.

GROUP 1 *etc.* (but 12 is a somewhat eclectic member).

Apoc. 12 (Act. 40. P. 46) = Vat. Alex. 179, olim Petavii 3. [Scr. 12. Greg. 12, new 181. Sod. *a* 101, *a* 1578]. Collated in 1901 from photographs. The Apoc., f[os]. 155-169, is said to be of about XIV cent., whereas the Acts and Epistles are said to be of the XI cent. Personally we consider the Apoc. to be considerably older than XIV cent., say of the XII cent. Much of the scribe's style antedates the XIV cent. and appearances are deceitful as he used a soft pen. This is an important copy (see Scr. Greg. *etc.*) and was used by Zacagni for his edition of the Prologues *etc.* of Euthalius. Apoc. 12.

Part of the Apoc. is divided into *στιχοι* and *κεφαλαια*, without a list of *κεφαλαια* preceding the book, but the contents of the *κεφ.* are given in the text. The first *κεφ.* is *κεφ.* B. followed by Γ. Δ (λοΓοc B̄) Є ϛ, but Z (*λογος* Γ) and following are wanting.

The MS. opens with the inscription:

αποκαλυψις ιωαννου του θεολογου ϗ ευαγγελιστου.

Then follow the opening phrases of Andreas' commentary, beginning with the first verse of the first chapter and continuing from *ἀποκαλυψις ἐστιν ἡ των κρυπτων etc.* for five lines, with several variations, but ending abruptly at *παν* in the middle of the phrase *τοις υψηλοις και θεοπρεπεσιν υπερ παντας etc.*, when there follows an ornamented line, broken in the middle by the inscription *αποκαλυψις ιωαννου* (so that the codex has *two* inscriptions), and followed by the text. In the third line (end of verse one) there is a blank space of an inch and a half, followed by *τω δουλω αυτου ιωαννη ος etc.* Instead of the first *λογος* and chapter beginning at verse 4, there is no indication of *κεφ.* A at either verse 4 or 5, but at the *end* of verse 4 (*θρονου αυτου*) there is a small rubric followed by two blank lines (sufficient for the omitted *κεφ.* A) when verse 5 is begun without further ado, *και απο ιησου χριστου etc.*

The whole first page has a kind of palimpsest appearance as seen in my photographic copy, from which I collate, but from evidence on other leaves it seems that this is not the case, but that some portions of the skins were rough and "oily" and would not take ink well, so that the scribe has several times later on left little blank spaces rather than attempt to write on these spots.

The codex was used by Mill, Birch *etc.* See further on.

Breathings are frequently hard for soft and *vice versa*; some are of a peculiar shape, being square with a *long* rectangular centre or tail. Of iota *post.* or *subscript* there is absolutely no trace. Itacisms are exceedingly frequent, and in connection with various readings are dealt with later. The forms *προφητιας*, *λαοδικιαν*, *ιδεν etc.*, coupled with the inscription *αποκαλυψις ιωαννου* (so far alone with C), and other peculiarities, point to an early exemplar as its immediate forerunner, notwithstanding the somewhat late origin of the MS. itself. This should encourage the friends of ℵ to look anything but askance at cursive testimony, however late in date. But from our point of view such MSS. prove too much. Here is just such an one as agrees with Burgon's description of ℵBD of the gospels, and ℵ of the Apoc. In this MS. there are a host of *new* readings, which fairly outdo even these old exemplars. We get a good instance of this at xiv. 11, where we see a group of MSS. tracing to a common ancestor:

εις αιωνα αιωνων αναβενει P.
εις αιωνα αιωνων αναβαινει E 1. 4. 7. 14. 19. 26 *etc.*
εις αιωνα αιωνος αναβαινει C. 18. 28 *etc.*
εις αιωνα αιωνων (—*αναβαινει* +*αμην*) 12.

No. 87 is wanting here, and ℵ agrees with the *t.r.*, but for an itacism of ℵ*. Here we see our MS. 12 follow the group in the exceptional reading *αιωνα*, but of course outdo them by omitting *αναβαινει* altogether and adding *αμην*!

Some of the commas are of curious form, thus ^ so placed that sometimes they might almost indicate various readings.

From the innocent appearance of this MS. outwardly one would hardly gather the world of base originality within. The writing is regular and neat; there are but *very* few corrections, and the text flows on without break over hill and dale of added glosses and of the most woeful omissions due to homoioteleuton.

Birch ("*Variæ Lectiones ad Textum Apocalypseos*," Copenhagen, 1800) professes to criticise Mill and Wetstein for their readings of this MS. and offers for comparison his collation with theirs. Yet he gives but few readings, and, as in much of the rest of his work, proves to have been no better than his predecessors. Why! a monograph could with propriety be devoted to this MS. and its peculiarities. We have not stumbled across its immediate parent. It must stand as one of the very *peculiar* MSS., yet apparently not copied direct from an uncial [see Apoc. vii. 2 αγιον (*pro* αλλον) which could only occur from copying the running double λ written so frequently below the line; also note occasionally ιδου (*pro* ειδον), which could not be copied from ιΔοΝ, but might be miscopied from a cursive *nu*] although certain cases of homoioteleuton and other things tend to incline one to this view sometimes.

Contractions are mostly as usual, though υιος is contracted $\overline{\upsilon\iota\sigma}$ instead of the usual $\overline{\upsilon\sigma}$, and ιλημ is once erroneously written $\overline{\iota\eta}\lambda$. ανθρωπων usually contracted is occasionally given in full, and κυριος κυριων is written at full length in xix. 16.

ιωαννης is contracted $\overline{\iota\omega}$ at i. 9; in other places when written out the diæresis is frequently placed over the iota.

Note i. 13 the form μασθοις for μαστοις with ℵ 7. 29; ii. 2 βασταξαι with P 1. In fact this MS. has some of the peculiarities of each of the uncials, now agreeing with ℵ or C or B or A or P alone, or with a small group: anon opposing them all in favour of the *text. rec.* in places too where other less eclectic MSS. oppose the *t.r.*

Note the so-called conflate reading at ii. 15 ομοιως ο μισω with P 17* and a few. Also others, such as xxii. 6 αγιων προφητων *bis script.* This is a curious instance of conflate reduplication resulting from or leading to transposition.

Græco-Syriac ancestry.

And the most noticeable thing of all—in a MS. combining so many unique features and agreeing so often with the idiosyncracies of ℵ first, then 7, then 28, then 31 *etc.*—is the frequent *absence of transposition* of words, so common in all cursive MSS., due to its Syriac ancestry the same as 1—(yet see a unique transposition iv. 4 καθημενους πρεσβυτερους, iv. 6 οπισθεν και εμπροσθεν)—though this is largely due to its brotherhood with Apoc. 1 (of which, more anon), and which was the basis of the Erasmian text. However, notwithstanding agreement with 1 alone in many places, there are a *very large number of places* where they diverge unexpectedly. Note among many: xi. 8 αυτων (*pro* ημων) again with nearly all authorities against *t.r.* and 1. xvii. 4 και τα ακαθαρτα της πονηριας αυτης (so 67). Here it agrees with the group A 1. 7. 17. 18. 28. 31. 87 *etc.* as regards αυτης, but gives us the curious originality πονηριας for πορνειας (so 130).

The fact remains that notwithstanding eclecticism this MS. is the only one so far which agrees in many places with 1 when standing alone. This occurs 48 times or more than twice in each chapter. They consist of 25 omissions, a few substitutions (note δεκαδυο xii. 1) and transpositions, no additions, and the rest a bare dozen itacisms or peculiarities of spelling [of course this does not take into consideration the many places where 1. 12 *and* the *t.r.* are all three in agreement]. It is noteworthy that by far the larger number of passages do not partake of varieties of spelling. In this respect Apoc. 12 conforms much more to Apoc. 7 and some of the uncials. Sometimes Apoc. 12 is more faithful to the uncials than its great friends 1 and 28. See xi. 9 αφιουσιν ℵ*CAP 12, αφιουσι 1. 28.

One of the rather curious things about the scribe of 12 is his comparative *consistency* (so noticeably absent in the other MSS.) in his curious forms of spelling. *E.g.* ii. 18, 24 θυατηριοις in both places, so far a novelty. See also i. 9, 10 εγεναμην both places; iv. 11, v. 12, xi. 17 δυναμειν; v. 4 ηυρεθει; xii. 8, xviii. 24, xx. 11 ηυρεθη; v. 8, ix. 14. 15, xiv. 1. 3, xix. 4

τεσσαρις; also σιμειον or σιμεια in xii. 1. 3, xiii. 13. 14, xv. 1, xvi. 14, xix. 20; πολεις xviii. 19 and 21; αλλιλουια xix. 3 and 6 *etc. etc.*

The great peculiarity of this codex is a combination in places of seeming irreconcilables, *viz.*

(*a*) frequent and prolonged agreement with *t.r.* against many variations in other MSS.,
(*b*) coincident with occasional unique readings,
(*c*) and agreement in peculiarities of spelling with the oldest exemplars.

[Now see *fam* 114 as another example of similar treatment of the text, close to 12 in places].

In the viith chap. 5/8 the peculiarities of ℵ, of our MS., and of a few others, are perhaps more strikingly brought out in all their nakedness, at the passage of the sealing of the twelve tribes, than elsewhere :—

Apoc. 12 omits εκ φυλης ρουβην }
ℵ omits εκ φυλης γαδ }
Apoc. 87 91 201 omit εκ φυλης ασηρ
Apoc. 28 writes εκ φυλης νεφαλειμ *twice*, 56 omits with 21 40-210.
Apoc. 30 39 91 98 180 omit εκ φυλης μανασση
ℵ and 35-87 104 218 omit εκ φυλης συμεων
Apoc. 28 91 100 182 218 220 omit εκ φυλης λευϊ
Apoc. 128 omits εκ φυλης ζαβουλων
Apoc. 14 153-211 182 222 240 omit εκ φυλης ιωσηφ,
ℵ and 28 transpose and place after βενιαμιν
Apoc. 219 omits εκ φυλης βενιαμιν.

Note a contrariety of readings in ii. 24 βαθη *with t.r.* and ℵ, *against* CAP and most cursives. Five words further on βαλλω *with* CAP and most cursives against *t.r.* and ℵ.

The scribe does not often betray himself and admit various readings, proceeding, as we have said before, evenly and smoothly with his allotted task of omitting whole verses, adding glosses, producing new scripture and forms of scripture, without break or hesitation, and *apparently* copying "straight" from his exemplar. Yet, notice at iii. 2 εμελλον αποθανειν. He wrote first α μελλον αποθανειν, inserting afterwards, above the line, the ε before μελλον.

Notice further, particularly (of however many other places), iii. 7 την κλειδα του δᾱδ with the *t.r.* 1 *etc.*, against nearly everything else.

Please note that this important MS. contains ἡμᾶς at v. 9, and does *not* agree with A here, although closely with it in peculiarities in this neighbourhood, *e.g.* επεσαν v. 8, also *particularly* note vi. 13 σαλευομενη A and 12 *alone*. This still leaves our friend A out in the cold, alone among MSS. in omitting ημας v. 9, a mere copyist's blunder, as I have pointed out before (but cannot emphasize enough in this important passage), the word being dropped in error between the end of one column and the beginning of the next.

Before proceeding to chronicle the unique readings of Apoc. 12, I would call attention to the glosses at i. 18; iii. 14; xi. 18; xvii. 4; xviii. 7/8; xix. 16/17; xxi. 8/9; xxii. 6 (all wholly in the text and duly reproduced verbatim in our collation), and to the following minor points :

iii. 9. διδωμοι. There are no accents on this word, so it is impossible to conjecture if οι is an itacism for ι, or if the scribe had a knowledge of the variation διδῶ for δίδωμι.

vi. 4. —απο. Although there is space left here sufficient for two letters, we can be certain the scribe did *not* write εκ. Probably τη in error.

vi. 13. —μεγαλου with 53 152*, and σαλευομενη (*pro* σειομενη) with A alone.

vii. 11/12. *Post* θρονον *sec.* —επι προσωπον αυτων και *usque ad fin. vers.* 12 αμην. Compare Apoc. 28, the only MS. so far which has anything like it, omitting nearly all verse 12, and confirming hitherto apparent similarity of archetype of 12 and 28 in many other places.

xii. 6. εχει *absque* εκει *seq., i.e. cum t.r. et* 1, but against the uncials.

xii. 10. αδε at the end of a line for αδελφων. This αδε is written well out into the margin, the η of ημων following is written in the left hand margin of the next line, and the whole appearance of three lines here is of being squeezed. Notice in this connection —ο κατηγορος των αδελφων an omission of Apoc. 1. Evidently our MS. is closely related to the exemplar used by 1, and the scribe of 12, by inserting the words, cramped himself for room.

xiii. 14. —λεγων τοις κατοικουσιν επι της γης *usque ad* μαχαιρας·

xiii. 15. —ινα και λαληση η εικων του θηριου και ποιηση οσοι αν μη προσκυνησωσι την εικονα του θηριου.

These two long instances of omission owing to homoioteleuton are both caused by the frequent occurrence of the word θηριου, and rather point to copying from an uncial [as does σιων (xiv. 1)], but are inexcusable as showing a servile copying and a lack of memorial acquaintance with the Scripture. They are not by any means the only occurrences, as many other careless instances of omissions from homoioteleuton are recorded. This tends to invalidate what weight might be accorded this copy in its support of the uncials. From homoioteleuton we can safely count this copy at xiii. 15 for —ινα *sec.*, αποκτανθωσιν.

xvii. 4. *Post* μαργαριταις +το λιθω(?) τιμιω και μαργαριταις κεκοσμηται.

This is entirely new. The forms of κοσμεω only occur in the Apoc. at xxi. 3 and 19, and are confined to descriptive attributes of the Holy City, the new Jerusalem. The scribe has therefore taken an unwarranted liberty in inventing and introducing the clause here. 114-193-241 are the only others to add κεκοσμηται *tantum.*

xxii. 6. 18. 19. This is typical of the scribe. At verse 6 he indulges in a very long additional gloss, and omits verses 18 and 19 altogether!

We now approach our examination of the solecisms of this codex, and we are sure the reader will be surprised, notwithstanding all the foregoing (and remembering that in the average cursive MS. there are a mere dozen), to learn that there are no less than 205 unique readings in these short xxii chapters, *not* counting 201 cases of unique varieties of spelling *etc.*† And of these 205 cases, only 20 are additions, *including* 6 glosses. Omissions number 98; and here we only reckon each *place* where an omission occurs, no matter how long the omission, as at xvii. 9-14, where no less than six whole verses are missing, and other eight places where eight entire verses are wanting. This large number of omissions points to great carelessness and *not* to "a shorter text being preferable." Of substitutions we have several *monstra*, such as

xiv. 8. ουρανου (*compendio*) *pro* οινου
xix. 15. ρομφαια (*pro* ραβδω)
xxi. 10. ιηλ (*compendio*) *pro* ιλημ
xxii. 2. καρπον (*pro* καρπους), to which add:
xxii. 15. αι πορναι

and naturally αγιος twice instead of thrice iv. 8; οι ουαι xviii. 10 *etc.*

† I have been careful to include in the 201 cases many peculiarities that might properly be added to the 205 unique readings, so as not unduly to swell this huge total. As there are 405 verses in the Apoc. it will be seen that there is exactly one solecism per verse of MSS. so far examined to be credited to this valiant scribe, with the facile flowing pen. I will not chronicle them here.

Alone with 1.

Here is the list of passages where Apoc. 1 and 12 stand together alone against *t.r.* and all others :—

ii. 10.	εχετε 1. 12.
iii. 12.	—και το ονομα της πολεως του θεου μου 1. 12.
v. 12.	εσφαγμενων 1. 12.
vi. 15.	—και οι δυνατοι 1. 12.
vii. 13.	—εισι 1. 12.
viii. 1.	ημιοριον 1. 12.
9.	—εν τη θαλασση 1. 12.
ibid.	διεφθαρισαν 1. 12.
12.	πληγη 1. 12.
ix. 15.	αποκτηνωσιν 1. 12.
x. 6.	—των αιωνων 1. 12.
10.	το (*pro* τω) 1. 12.
xi. 4.	—δυο ελαιαι και 1. 12.
5.	αυτους θελει *sec.* 1. 12.
6.	—αυτα 1. 12.
7.	οτε (*pro* οταν) 1. 12.
xii. 1.	δεκαδυο 1. 12.
3.	—επτα 1. 12.
14.	—εις την ερημον 1. 12.
xiii. 2.	—ην 1. 12.
16.	και (*pro* η) 1**. 12.
xiv. 6.	τους καθ. τους κατοικ. 1. 12.
7.	θαλασσας 1. 12.
xiv. 13.	—αυτων *sec.* 1. 12.
xv. 6.	—και (*ante* περιεζωσμενοι) 1. 12.
xvi. 1.	—του θεου 1. 12.
10.	—πεμπτος 1. 12.
12.	—αυτου *sec.* 1. 12.
13.	—ομοια βατραχοις 1. 12.
15.	βλεπουσιν 1. 12.
18.	ουτος 1. 12.
xvii. 6.	—ιησου 1. 12.
xviii. 4.	—εξ αυτης 1. 12.
16.	—και λεγοντες 1. 12.
ibid.	—και (*post* κοκκινον) 1. 12.
17.	ερημωθη 1. 12.
19.	,, 1. 12.
xix. 3.	—αυτης 1. 12.
5.	—λεγουσα 1. 12.
10.	+και (*ante* των εχ.) 1. 12.
20.	βληθησονται 1. 12.
xx. 3.	εδησεν 1. 12.
ibid.	—ετι 1. 12.
7.	οτε (*pro* οταν) 1. 12.
10.	—εις τ. αι. των αιων. 1. 12.
xxi. 8.	—και (*post* απιστοις) 1. 12.
12.	πυλεωσιν 1. 12.
xxii. 14.	πυλεωσιν 1. 12.

A reference to vol. II. will show the additional testimony gathered since.

For the rest, I cannot do better than save my readers the trouble of much weariness of the flesh by presenting a full chapter already dissected and ready for discussion.

Let us take, *e.g.*, chapter xvi. and analyse it to realize to the full the eclecticism of this MS.

Verse 1. With *t.r.* φωνης μεγαλης and against CAB and many cursives.
With *t.r.* εκ του ναου. B and nearly all cursives omit except 1, 17, 28 *etc.*
—τοις 7. *Habet* 12.
υπαγεται with ℵC and a few.
—και *sec.* with 1. 7. 17. 18. 26. 28. 96. and many.
εκχεεται with ℵC 200 *alone.* εκχεετε A.P. 1. *etc.*
With *t.r.* —επτα (*ante* φιαλας) against ℵCAB and most cursives.
—του θεου alone with 1 (*hiat* 208) 67 81 114 120 121 123 152 159? 179 189 193 204 241.

Verse 2. +αγγελος (*post* πρωτος) with *fam* 28 *etc.*
εξεχεεν read consistently throughout, much more so than ℵ and others.
With *t.r.* επι against εις ℵ^aCABP and nearly all cursives, except 1. 17. 28 *etc.*
With *t.r.* ελκος against ελκον ℵ.
With *t.r.* κακον against —κακον A

Ver. 2 (*cont.*) With *t.r.* κακον και πονηρον against πονηρον και κακον ℵ.
With *t.r.* εις against επι ℵCABP and nearly all cursives, except 1. 17. 28 *etc.*
With *t.r.* το χαραγμα του θηριου against του θηριου το χαραγμα *fam* 7. This is noteworthy in view of close approximation to 7 further on.
With *t.r.* τους *tert.*, against —τους *tert.* 7. 28. 29 *etc.*
προσκυνουντας τη εικονι αυτου with CABEP. 28 and most cursives, *but against* 1. (την εικονα προσκυνουντας αυτου) and ℵ 17 *fam* 119 152-179 189 (προσκυνουντας την εικονα αυτου).

Verse 3. With *t.r.* αγγελος, against ℵ^{a}CAP 18. 95 and a few.
ως αιμα νεκρου with *fam* 7 and a few. ℵ has αιμα ωσι νεκρου, and 1 has αιμα νεκρου (—ως).
With *t.r.* and ℵBP 1. 17. 28 against —ζωσα nearly all cursives, and ζωης CA. 95-127-215 and 111 *aeth.*
+τα (*post* απεθανεν) with CAE and a few (which it has just opposed).
With *t.r.* and the mass εν τη θαλασση against επι της θαλασσης ℵ alone.

Verse 4. With *t.r.* αγγελος against —αγγελος ℵCABP and nearly all cursives except 1. 17. 28. 87 *etc.*
With *t.r.* εις *bis* against επι *bis* of 18. 31. 113 *vg* and —εις *sec.* of ℵCAP 17. 95. 96 *etc.*
With *t.r.* εγενετο against εγενοντο of A 36 56 95 100 111 127 130 146 149 200 *etc.* and *Verss.*

Verse 5. With *t.r.* and all the rest so far των υδατων against —των υδατων of 1 (and 233).
—κυριε with all uncials and practically all cursives so far examined, against *t.r.*
With *t.r.* and the mass ει against —ει *fam* 7 alone.
—και (*ante* ο οσιος) with ℵP 6. 17. 18. 28. 31. 94. 96 *etc.* against *t.r.* and 1, and against —και ο of CAB and most other cursives.

Verse 6. With *t.r.* and the mass against αιματα *prim.* of ℵ *fam* 39 and a few.
With *t.r.* εδωκας πιειν against ℵCA (and a few cursives reading ποιειν). [Lachmann and Tregelles, however, alone follow CA 111 200 in δεδωκας].
—γαρ with ℵCABP 1. 17. 28. 87 and indeed nearly *all* cursives against *t.r.*

Verse 7. —και ηκουσα αλλου εκ του θυσιαστηριου λεγοντος *alone* by this MS.
With *t.r.* and the mass αληθιναι against αληθειναι of CA 151 210, notwithstanding that *as a rule* this MS. reads αληθειναι.
κρισις with ℵCA 111 *alone.*

Verse 8. With *t.r.* αγγελος against —αγγελος CABP and many cursives, but not 1. 17. 28 *etc.*
εδωθη with 7 and very few.
With *t.r. etc.* καυματισαι and not καυματησαι of P. *fam* 7 *etc.*
With *t.r.* and all others εν against —εν ℵ 81-204.
With *t.r.* ℵACP 1. 17. 28 *etc.* τους ανθρωπους εν πυρι against εν πυρι τους ανθρωπους of B and the mass of cursives (—εν πυρι 18 *arm* 3. *syr*S).

Verse 9. With *t.r.* —οι ανθρωποι with ℵCAP 1. 28. against +οι ανθρωποι (*ante* το ονομα) of BE and the mass of cursives *including* 17 and 87.
+την (*ante* εξουσιαν) with ℵAEP 17 96 *etc.* against *t.r.* and CB 1. 28 and most other cursives so far.

Verse 10. —πεμπτος alone with 1-152-179 (*hiat* 208).
With *t.r.* αγγελος against ℵCABP and all cursives except *fam* 1. 10. 21. 34 and 200.
With *t.r.* and the mass εσκοτωμενη against εσκοτισμενη of ℵ^{c}B and a few.

Ver. 10 (*cont.*) εμασσοντο alone with 32 36 39 59 180 215 241 against εμασοντο of 7 104 113 151, εμασσωντο of *t.r.* B and some cursives, and εμασωντο of ℵCAP 1 itself 17 and many cursives.

With *t.r.* and the mass εκ against απο of ℵE and only 17. 67-120 169-216 178-203-240.

Verse 11. —εκ *sec.* with P 38 *f.* 46 69 81 101 112 *f.* 119 137 152 179 204.

With *t.r.* remainder of verse, against several variations by ℵ and others.

Verse 12. With *t.r.* αγγελος against —αγγελος all uncials, 1 and the mass of cursives except *fam* 10 *fam* 21 *fam* 34 *etc.*

την φιαλην αυτου with *t.r.* ℵCAP 1. 17. 28 *etc.*, and a good many others against αυτου την φιαλην of B and a considerable group of cursives.

With *t.r.* and all others μεγαν except μεγα of 1. 200. 244*.

With *t.r.* τον ευφρατην and CA *etc.* against —τον ℵBPE and a number of cursives.

—αυτου *sec.* with the 1 *fam* and some others.

With *t.r.* and the mass ετοιμασθη against ετοιμασθει of 7 and 87.

ανατολης with ℵCB and the mass of cursives, but against *t.r.* AP. 1 *etc.*

Verse 13. ιδον (as elsewhere almost uniformly) with ABE 7. 14. 20 and a few against the others.

With *t.r.* everywhere else in the verse except —ομοια βατραχοις with 1* and 81 114 123* 121 152 179 189 193 204 208 241 (ℵ* has ειωσει βατραχους, ℵ** has ειωσει βατραχοι).

fin. +εκπορευθεντα *fam* 21, +εκπορευομενα 18 alone [*non* 12, *cum t.r. etc*], +εκπορευοντα 81***.

Verse 14. With *t.r.* and E 1 *etc.* (*Hiant* CP) against δαιμονιων of ℵAB and nearly all cursives.

With *t.r.* εκπορευεσθαι and against the variations of ℵ** (ℵ* *cum t.r.*) AB (CP *hiant*) 1. 17 (*ex emend**) 17. 28. 87 and the great mass of cursives. Hence ℵ* and this MS. almost alone support *t.r.*

σιμεια alone with 104 as very often elsewhere.

—της γης και with ℵAB (*hiant* CP) and practically all cursives including 17. 28. 87 *etc. etc.* Apoc. 1* reads —και της (*ante* οικουμενης) according to Tregelles and Delitzsch, confirmed by 152-179*-208.

With *t.r.* and *f.* 1 *f.* 46 *f.* 62 *etc.* πολεμον against τον πολεμον of ℵAB (*hiant* CP) and all other cursives.

—της ημερας εκεινης this MS. alone. This is new, as ℵ 14 read —εκεινης only, and A and 95 transpose της μεγαλης ημερας (—εκεινης), but 215 omits της ημερας εκ. της μεγαλης against its sisters 95-127.

—του *ult.* with 31 32 75 89 112 155 159 189 220 222 233 against ℵAB (*hiant* CP) 1. 17. 28. 87 *and all the rest*, and *t.r.*

παντοκρατωρος with 7 20* 28 39-69-104-151 149 154 156 180 207 and *Compl.* alone so far.

Verse 15. εαυτου (*pro* αυτου) *prim.* alone so far with 81 137 152 179 204. This is "*ex emend. supra lin. a prim. man.*"

περιπατει with 7. 28. 30. 98 *etc.*

βλεπουσιν alone with 1 (Delitzsch) 81 112 189 200 204 against *t.r.* and the mass, and βλεπουσι of 1 (Treg.) 17*? 28 *etc.*, and βλεπωσιν of ℵA 50 67 113 210 *Er.* 1. *Ald.*

αισχημωσυνην alone with 200. The only variation is αισχυνην of 7 and 29 45 61 62-63 and a few.

Verse 16. *εβραιστη* alone so far of those recorded, but read by E and a few (*εβραιστει* 7).
αρμαγεδων with ℵAE 1. 7. 17. 18. 87. 95. 96 *etc.* against *t.r.*, and *μαγεδδων* of B (*hiant* CP), *μαγιδων* of 28, *μακεδδων* of 14-92, and *μαγεδων* of the majority of cursives.
[For the rest with *t.r.* and not supporting ℵA or 14 in the other variations].

Verse 17. With *t.r.* against all and sundry variations, except —*μεγαλη* with A. 1 and a few.
εκ (*pro απο prim.*) with ℵA 1. 18. 95 and quite a number.
—*του ναου* with E* 1. 18. 28 and quite a few.
and *γεγονεν* with ℵABE (*hiant* CP) 2. 6. 7*. 8. 14. 19. 20. 87. 93. 98 *etc.* against *t.r.* 1 *etc.*
Our MS. does not here support ℵ in its vagaries, nor 28 (*κεφαλην pro φιαλην*), nor A 14. 95 —*του ουρανου*.

Verse 18. Our MS. reads—uniquely so far—(—*και φωναι*), *αστραπαι και βρονται* against *t.r.* 1, but twenty other members of the 1 family support 12, and the transpositions of ℵAB (*hiant* CP) and the mass of cursives, none of these authorities omitting *και φωναι*.
With *t.r.* *σεισμος bis*, against *σισμος bis* of ℵA. [This is noteworthy, because *almost uniformly* our MS. reads *σισμος*, *σισμοι*, whereas ℵ and the other uncials only do so very occasionally].
With *t.r.* *εγενετο prim.*, against —*εγενετο* B and large group of cursives including 87, but not 1. 17. or 28.
With *t.r.* and the rest *εγενετο sec.*, *not εγενοντο* (*pro εγενετο sec.*) with ℵ*.
—*οι* with ℵBE (*hiant* CP) 14. 17. 95 and some, and against *t.r.* A. 1. 28 and the rest.
With *t.r.* and the rest *εγενοντο sec.* not *εγενετο* with A *fam* 38 and 251.
With *t.r.* and the rest *επι της γης*, *not* —*επι της γης* with 7. 14. 45-104-151.
τηλικουτος alone with 26. 169. 200. 216.
ουτος (*pro ουτω*) alone with 1 (Delitzsch) 104 114 127 193 204 241 [*ουτως* 18. 28. 95. 97 and twenty more].

Verse 19. *επεσαν* with ℵ^{a}ABE (*hiant* CP) 7. 8. 9*. 17. 27. 28. 96**. 97 of those so far recorded, and quite a number of others.
There are no other variations, the vagaries of ℵ. 14. 28. 31. being neglected.

Verse 20. This verse is entirely wanting. There are, however, few variations to be found in it, Apoc. 1 omitting *και ab initio* with 208, 87 with 188 reading +*ἡ* (*ante νησος*), and ℵAB and a comparatively small group (including 7 and 87) reading *εφυγεν*, and *fam* 21 +*και* (*post ορη*).

Verse 21. The only variation here from *t.r.* is *αυτου* (*pro αυτης*) read alone by 29 and our MS. [B omits *αυτης*; not A or ℵ (*hiant* CP) and *αὕτη* is read by many cursives (not 1. 17. 28 or 87 which are with *t.r.*) and 14 reads *αὐτη*].
The other variations from *t.r.* of 14, 18, 28 are neglected by our MS., as is also *ουρανους* (*pro ανθρωπους*) given by Delitzsch as the reading of Apoc. 1 and confirmed by 208.

Fare thee well Apoc. 12. We shall disentangle the wheat from the chaff before we have finished.

Ten years later (1911) we meet a worthy compeer in the MS. 114, to which please refer.
Meanwhile we have identified other intervening members of the 1 family, as 46-88-101 59. 62/3 *etc.* See complete list elsewhere.

Group 13-23-55-150sup-(226).

Apoc. 13 (Act. 42. P. 48. Evst. 923. Apl. 56) in the Lyceum of Frankfort on/Oder, Germany. [Scr. 13. Greg. 13, new 42? Sod. α 107]. Collated 1901. Apoc. 13.

This is a clearly written MS. of about XIII cent. (Greg. and Scr. say XI). It has no trace of iota post. or subscript, except in one place xxii. 3 αὐτῇ. The usual contractions are found, except

πνευματων in full i. 4,
πνευματα in full iii. 1; iv. 5; xvi. 13. 14,
ανθρωπων in full ix. 18,
ουρανω in full xi. 15,
κυριων in full xvii. 14; xix. 16,
ισραηλ in full xxi. 12.

An unusual contraction occurs at ii. 13 σα͡ᵃνᾶ for σατανα; and a ligature occurs 3 times in chap. xxi and only there, *viz.* πόλε⁊ for πολεως in verses 14, 19 and 21, instead of ς.

Itacisms are very rare, yet a solecism of this kind occurs at xxi. 18 τοιχους for τειχους.

ν εφελκ. is rare also, yet this MS. is found alone in this respect with P 7* and 12 at iv. 11.

It stands largely with B and group (see typical places like viii. 8. 9. 10. 11 *etc.*). Often alone with a purely cursive group. It shows a plain and undisguised affinity for the readings of 9 and 27; yet notice at xxi. 20 χρυσοπρασινος alone with 9 and 27, and σαρδωνυξ, αμεθυσος against them.

There are a few new readings, by far the most noteworthy being the long gloss (from Andreas' commentary) incorporated into the text at xvi. 20/21. One often wonders how such things occur, as this is the only instance in this MS., and follows two verses without a single variation from the textus receptus.

A folio is missing containing xviii. 3/13, so that we count—xviii. 3 . . της γης *usque ad* xviii. 13 σιτον . . .

The page after the break begins και κτηνη. We are obliged to count in our collation —και προβατα, but the reading is probably και προβατα και κτηνη.

There is also an omission at xiv. 1/3—(γεγραμμε.) νον *usque ad* ηγορασμε (. νοι), which sentences were dropped between two pages, and have been supplied at the bottom of the page by a late hand. This hand gives several interesting readings.

The inscription is new so far, and does not agree (as it might) with that of either 9 or 27 (which differ from one another). The *sub*scription on the other hand agrees with those of 9 and 27 (which coincide) except that the latter have not "τελος της." At first sight I thought this might be an error, but I find on reference, Scrivener collated 27 and I collated 9, and we agree in our reported subscriptions, both of us omitting τελος της.

Of unique readings we notice, of additions:

i. 17. +οτι (*ante* εγω) So 23-55.
ii. 14. +του (*ante* βαλααμ), but now found in 23-55 and thirteen others.
iv. 6. +αυτου (*post* ενωπιον)
viii. 13. αγγελου ως αετου, *cf. Cass.*: quasi aquila visa. Others αγγελου *or* αετου.
ix. 9. +και (*ante* ιππων) So 23-55 and 44-52-82.
xiv. 8. +αυτοις (*ante* λεγων) So 23-55* and 16-39 [*non* 45]-69-102-180 (+αυτω 113 *syr copt aeth arm Prim.*).
xvii. 9. +την (*ante* σοφιαν) Not 23-55, but 62-63-136-147-162/3-184 *sah*$^2/_4$.
xix. 2. οτι εκρινεν αληθῆ (*pro* οτι αληθιναι) So 23-55.

xxi. 9. *την γυναικα* <u>*και*</u> *την νυμφην του αρνιου* So 32 150sup [*non* 23-55].
10. +*και* (*ante την αγιαν*) So 23 (*hiat* 55) and 150sup.

and of omissions:

xii. 7. —*ο* (*ante μιχαηλ*) So 164 166 190.
xiv. 1-3. *Desunt a prima manu.*
xv. 2. —*αυτου prim.* So 108 127 215 217.
8. —*εκ* (*ante της δοξης*) So 23-55* and 34-156-165-188[*non rel. fam*] 149-186.
xxii. 5. *και ου χρεια* (—*ουκ εχουσι*) with B and some.
8. *ακουων* (—*ο*) *και βλεπων ταυτα* So 16 and some, but not 23-55.

and of "*monstra*":

vii. 5. *Δαν pro γαδ* So 23 [*non* 55] and 9** 16-39*gr*-69*gr*-180*gr* and 75 [*non* 9*-27] 130.
xviii. 1. *αυτων* (*pro αυτου*).

Notice also:

ii. 26. *κρατων* (*pro τηρων*) (So 55 130). The scribe writes *κρατουντα errore* ii. 14 and *κρατουντες* vii. 1, evidently being fond of the word and its variations!
iii. 7. *και ουδεις κλεισει αυτην και κλειων και ουδεις ανοιξει*
xvi. 1. *ουρανου* (*pro ναου*) = *arm* 4. *copt.* So only 23-55 and 233 of Greeks.
xxi. 23. *η* (*pro ουδε*) So 149 150sup 186 207.

For the rest, there are a few unusual transpositions, *viz.*:

iv. 2. *εν τω ουρανω εκειτο* So 55.
viii. 12. *και το τριτον των αστερων και το τριτον της σεληνης* Alone.
xxi. 12. *δωδεκα πυλωνας* So 150sup.

Also a few occasional peculiarities of spelling:

i. 11. *σαρδις* (ℵa) and 201 *copt.*
iii. 14. *λαοδικαια* So 36 241.
viii. 5. *ειλιφεν* So 72.
13. *μεσουρανησματι* So 124 *Er.* 3. 4. 5, (*μεσουρανισματι* 1 113 123* 152 179* 208 *Er.* 1. 2).
ix. 2 *fin.* *φρεατου* Alone.
xiii. 13. *ποιη* So only 113 187 218.
xviii. 19. *ηριμωθη* Alone.
xxi. 18. *τοιχους* Alone.

The rest (some nine instances) are almost all pure errors.

In order to show the close affinity of 9 and 27 to this MS., we will give a list of passages where all three stood together, alone at the time of writing:

ii. 13. *σου τα εργα και*
14. +*του* (*ante φαγειν*)
vi. 7. +*και* (*ante ηκουσα*)
vii. 2. +*του* (*ante θεου*)
4. *εσφαγμενων*
viii. 2. *εστηκεσαν*
ix. 11. *εν τη ελληνικη δε*

xv. 6. οἱ αγγελοι οι επτα
xviii. 18. εκραυγαζον
19. λεγ. και πενθ. και κλαιοντες
xx. 12. practical agreement but for an ν εφελκ. of 13.
13. —ο (*ante* θανατος)
xxi. 20. χρυσοπρασινος

In a few cases 9 and 13 stand alone:

iii. 5. ουτω (*pro* ουτος)
ibid. —και ενωπιον των αγγελων αυτου
xvii. 6. +αγιων (*ante* μαρτυρων)

In a few cases 13 and 27 stand alone:

iv. 9. δωσει
11. ο κυριος και ο θεος ημων αγιος
xii. 11. μεχρι (*pro* αχρι).

On the other hand, there are numerous places where 13 forsakes 9 and 27. See vii. 17 οδηγει with them and others, but ποιμανει with *text. rec.* against them and the same group precisely. Again xix. 15 our MS. reads παταξῃ against παραταξῃ of 9 and 27. Also ἄρκτον *cum t.r.* against ℵACBP and most cursives, including 4. 9. 27. 31 and 87.

It is occasionally but rarely found with 87, see, however, particularly vii. 7 χιλιαδας *ult.*, and vii. 8 χιλιαδας *prim. alone* with 87. The other places where they are found together with but few other authorities, may be seen in the following list of passages where our MS. has exceptional readings:—

N.B.—About chapter xii. and onwards it conforms much more to the readings of A, see specially xii. 7.

The MS. has some connection with the old Syriac version and with Coptic. See now Apoc. 23 (written *with* iota subscr. throughout), for interesting affinity with 13, and evidently influenced by same archetype, and 13-23-55-150^{sup} are close to 9-27-75.

GROUP 14-92.

Apoc. 14 (Ev. 69. Ac. 31. Paul 37). Leicester. [Scr. 14. Greg. 14, new 69. Sod. δ 505]. Collated by Scr. (f) in Codex Augiensis. An important document. See more fully referred to under Apoc. 92. Apoc. 14.

Apoc. 15. A fragment found in E of the gospels at Basle. Collated and published by me in one of the appendices to my collation of Evan. 604. [Scr. 15. Greg. 15, new 2087. Sod. α 1583]. These few scrawled verses, however (iii. 3–iv. 8), buried in Evan. E will be found to have quite some critical value. Apoc. 15.

Not until we reach No. 119 do we pick up some of 15's itacisms of η for οι, besides agreement in readings.

As 119 is a *most important* MS. we can now admit that 15 was based on something worth attention.

Graeco-Latin Group 7-16-39-45-69-102-104-151-180.

Apoc. 16. *Apoc.* 16 (Act. 45. P. 52). City of Hamburg. Gk. 1252. [Scr. 16. Greg. 16, new 336. Sod. *α* 500]. Belonged to Uffenbach. Used by Wetstein and Bengel. Collated by me Dec. 1901. Owing to an error on the part of the photographer, who reproduced the whole 534 pages of the MS., instead of the Apocalypse alone (pp. 51-110), as ordered, this cost me $400! Yet I may be able to use the rest to advantage, for, contrary to what the Librarian Eyssenhardt, wrote me in 1898—"Dear Sir, our MS. of the Apocalypse is utterly worthless, having been written about the year 1600 . . . .,"—I find it *a most valuable copy*, having many unique readings, a host of "uncial" readings, and being a sister MS. to the græco-latin No. 7, though not copied from it, and hence derived from an older parent. Its date is about 1500.

After the vi^th chapter we find rather fewer variations, and somewhat less agreement with 7. Between chapters iii. and iv., the *κεφ.* t—(*κεφ. ι*)—is inserted in the text, *as is the case in* Apoc. 7 (see Scr. *Cod. Augiensis,* Introd. p. LXXVI), this being the only instance of this in each MS. Elsewhere the *κεφ.* are noted in the margin, occasionally with the "*περι etc.*" in full. See under Apoc. 45.

Besides the inscription "*αποκαλυψις ιωαννου του θεολογου ἥν εν πατμω τη νησω εθεασατο,*" we find another, slightly different, placed before the epistle of Jude, as follows:—"*αποκαλυψις ιωαννου του θεολογου ἥν εν τη πατμω εθεασατο.*"

There is no trace of iota sub- or postscript, notwithstanding the modern date of the MS., except possibly postscript at the end of a line on p. 80 *ραβδωι* xii. 5.

ν εφελκ. is infrequent, but there are a goodly number of itacisms.

ιδον for *ειδον* is found everywhere, except in two places, vii. 1 and xxi. 22, in fact more consistently than in any other MS., but *ι* for *ει* in *προφητειας etc.* is very infrequent.

There are a great variety of ligatures, and the usual contractions are frequent, the only absence of these I note are at i. 4 *πνευματων*; iv. 5, v. 6 *πνευματα*; x. 8 *ουρανου*; vii. 14 *κυριε*; xvii. 14, xix. 16 *κυριων*; ix. 4 *ανθρωπους*.

The final sigma 'ς' is quite frequently found in the *middle* of words, pointing possibly to the copy direct of an uncial MS. Consider also i. 11 {*εις μυρναν.* / *εις αρδεις.*} Also xiii. 3 *εσφραγισμενην*, but this is not read by any of our known uncials. Once, xix. 10, at beginning of a word: *ςυνδουλοσ*.

As this MS. was copied so late, an uncial may still lie "*perdu*" in some library from which this MS. and No. 7 were copied, unless in our later examinations we find they were obtained from an intermediate and elder cursive. Quite as interesting as the agreement of our MS. with 7, are the places where they differ, and which are set forth in full in the complete conspexus of all the MSS. Notice *e.g.* vi. 12 +*ολη* (*ante σεληνη*) 7; +*ολη* (*post σεληνη*) 16. Also ix. 5 *παιση cum t.r.* 16, but *πεση* 7. Also xxi. 7 *κληρονομηση* 7, *δωσω αυτω* 16. The inscriptions are not the same, the form of that of 16 being older than that of 7.

A contemporary second hand has made a very few corrections. A late third hand has made more, see chapter vii., some with but little other authority, and one with none.

There were no less than 85 unique readings, besides 18 unique errors, and 35 cases of unique spelling or itacism, a total of 138 as per the following lists before I came to the rest of the family.

The MSS. so far examined, comprising the uncials, Nos. 1 to 21 of the cursives, plus 26 and 27 of Scr. and his examined codices beyond 87.

Notice xvii. 9 *επτα ὀρκοι εισιν*!

A few of the solecisms have a trace of other authority, notably of א.

The full family of this græco-latin recension is now

7-16-39-45-69-102-104-151-180

and 16 must be examined in relation to the whole group, for in the course of transmission the family sub-divides thus— 7-45-104-151,
and 16-39-69-102-180.

Unique.

xvii. 9 is the most interesting and unusual; see also xviii. 5.

i. 5. υμας (*pro* ημας *prim.*) So 100 113 218 *aeth.*
7 *init.* +και** Alone.
9. κυριου (*pro* θεου) and 69-102-180.
10. —τη (*ante* κυριακη) and 69-102-180, 121 143 200 228.
11. —ειμι So P and *fam* 16.
εἰς ἄρδεις So 69 145 218 233.
ii. 1. εφεσου (*boh gig syr*S).
9. +των (*ante* ιουδαιους)! Alone. *Vide* ℵC ιουδαιων (*absque* των).
ibid. —εαυτους. So 69-102-180, 113.
iii. 4. περιπατουσι So 69-102 81 143 146 164 204 *am syr*S.
5. περιβαλεται So 102-180 (C 21. 69).
17. εχεις (*pro* εχω) So 102-180 (εχης 69).
18. —εκ πυρος So 59 only.
fin. βλεψης So 139 154 (αναβλεψης 59 102 *copt*).
iv. 8. —και ο ων So 39-69-102*-180.
10. —οι So 39 67 69 187 203.
11. την δυναμιν και την δοξαν και την τιμην So 39-69-102-180.
v. 6. —του θρονου και των τεσσαρων ζωων και εν μεσω So 39-69-102-180 *syr*Σ.
7. +της χειρος (*ante* της δεξιας) So 39-69-102-180.
11. και των πρεσβυτερων και των ζωων So 39-69-102-180.
13. —ο So 39-69-102, 108 226.
ibid. εν τω ουρανω και επι γης So *fam* 21.
ibid. —της (*ante* θαλασσης) Alone.
14. —τα So 39-69-102-180, 88-101 [*non* 46] 80* 114-241.
vi. 11. αυτου (*pro* αυτων *prim.*) So 39-180.
vii. 2. τους τεσσαρας αγγελους *gig boh Prim.*
viii. 7. —κατεκαη (*post* δενδρων) So 218 *Tyc* 1.
ibid. —κατεκαη (*post* χλωρος)* So *h*? *boh.*
ix. 8. γυναικος So 200 *arm. pl.*
11. ὑπ αυτων Alone.
x. 1. —ο (*ante* ηλιος) So 38 39-69-180-40 58 67 167.
3. —μυκαται Alone.
6. +αμην (*post* αιωνων) So 36 39-69-180 *sah.*
ibid. +ο (*ante* χρονος) So 219 228.
xii. 6. +το εκει (*post* εχει) Alone thus with το.
xiii. 14. και εζησεν απο της πληγης της μαχαιρας So 39-69-102-180.
16. και τους δουλους και τους ελευθερους So 24 36 39-69-102-180, 140 *aeth.*
ibid. επι της δεξιας της χειρος αυτων So 39-69-102-180.
17. —η (*ante* τον αριθμον) Alone.
xiv. 2. —εκ του ουρανου ως φωνην So 69-102-180, 113.
8. +εν φωνη μεγαλη (*post* λεγων) So 39-69-102-180*mg et fam* 46.
10. —εν πυρι και θειω So 39-69*-102*-180.
11. —αναβαινει εις αιωνας αιωνων So 39-102*-180.
13. απαρτι λεγει το πνευμα (—ναι) So 39-69-102-180 (*et* —ναι ℵ).
xv. 2. —και εκ του χαρ. αυτου εκ του αριθ. του ονομ. αυτου So 39-69-102-180, 81 182 *h Prim.*
3. —ὁ θεος ὁ So 39-69-102-180, 187.
4. τις ου φοβηθήση *sic* Alone.
5. +του θεου (*ante* της σκηνης) So 39-69-102-180.

xvi. 6. +οτι (*ante* αξιοι) So 36 39-69-102 151 251 *syr copt aeth Prim.* [*cf.* א +οπερ].
13. —και εκ του στοματος του θηριου So 36 146-155. [א].
xvii. 9. επτα ὅρκοι εισιν! Alone.
12. +οὗ (*post* ωραν) So 39-102*-180.
17. —ποιησαι την γνωμην αυτου και So 39-180 *al. pc.*
xviii. 3. +οι (*ante* μετ' αυτης) So 69-102 *boh arm.*
ibid. πορνευσαντες (*pro* επορνευσαν) So 39-69-102-180.
5. αι αμαρτιαι . αμαρτιαι αχρι του ουρανου So 39-180.
6. αὐτῆς (PRO ποτηριω) So 39-180.
10. —η (*ante* ισχυρα) So 32 39-102-180, 84.
11. —και πενθουσιν So 39-69-102 *al.*
19. —χουν So 39-102*-180.
21. οτι ορμηματι ουτος [א] (οτι ουτος ορμηματι 39-69-180).
23. ακουσθη (*pro* φανη)! So 39-180.
xix. 15. +αυτου (*post* οργης) So 39-180.
19. οικουμενης (*pro* γης) So 39-102-(180).
xx. 1. +αλλον (*post* αγγελον) So 39-102-180 [א[a]].
4. ιησου του θεου*
6. —και του χριστου So 78 [*contra fam*].
9. απο του ουρανου απο του θεου So 39-102-180 (18).
10 *fin.* +αμην So 104 159.
11. +ο (*ante* τοπος) Alone.
13. —τα (*ante* εργα) So 112-152.
xxi. 4. εξαλειφη
ου (*pro* ουτε *tert.*) So 39-102-180.
8. —εν So 39-102-180.
—και (*ante* θειω) *ps-Ambr.*
10. μοι (*pro* με) *aliq.*
17. +τα (*ante* τεσσαρακοντα) Alone.
xxii. 2. και (*pro* ενα) Alone.
4. οτι (*pro* το *sec.*) Alone.
13. δε (*pro* ειμι) Alone.
18. —του βιβλιου Alone.

Unique Spelling or Itacism (so far). See Vol. ii.

i. 5 αγαποντι; ii. 10 οἶς (*pro* εἰς); ii. 17 λευκον; iii. 1 σαρδεσι; iii. 2 στηριζων (7); iii. 9 ἵξωσι; iv. 3 ομοιως; viii. 11 αψινθειον (א 4. 7. 8. 21. 28); ix. 2 αβυσου; ix. 17 ιακινθινους (*Compl.*); xii. 14 τρεφητε; xii. 18 τον (*pro* την); xiv. 6 φυλων; xiv. 8 πεποτηκεν; xiv. 14 ομοιως; xiv. 14 ανθρωπω; xvi. 2 προσκυνουντες; xvi. 10 ἐμασων (*pro* εμασσωντο); xvi. 11 εκ τα ελκη (*cf.* Apoc. 7); xvii. 8 ἦν (*pro* ἦν *bis*); xviii. 4 συγκοινωνησεται; xviii. 5 εκολληθησαν; xviii. 7 βασιλεισα; xviii. 14 απολοντο; xviii. 22 φωνην (*pro* φωνη *prim.*); xviii. 23 λιχνου; xix. 2 εξεδηκησε; xix. 9 αρνειου; xix. 16 μυρον*; xix. 20 λυμνην; xx. 1 κλειδαν; xx. 4 προσεκινησαν; xxi. 19 σμαραδδος; xxi. 20 χρυσοπρασυνος (9. 13. 27).

Unique Errors.

ii. 17. σωσω (*pro* δωσω *sec.*)
iv. 1. θυραν So *Oxyr*[1080] 69-180, 143 218.
v. 13. των καθημενων (τον καθημενον 39, του καθημενου 111).
vii. 3. *Post* δενδρα +εκ φυλης ρουβιμ ιβ χιλιαδες.
xi. 2. αυτον (*pro* αυτην) So 102, 88-101.
xiii. 18. αυτων (*pro* αυτου) So 39 69-102.
xvi. 15. μακαριο
21. σταλαντιαια
xvii. 18. βασιλετων (*but see* א 156 βασιλειων *cum aeth arm boh*$^3/_{12}$).
xviii. 6. αὐτην (*pro* αὐτῇ *prim.*) So 39-69-180.
9. επ αυτων (*pro* επ αυτη) So 39-102*-180.
10. λεγοντε
xix. 10. συνδουλοσ (*pro* συνδουλος σου)
15. αυτω (*pro* αυτη) So 38 *syrS.*
xx. 10. του (*pro* τους) So 155.
11 *fin.* αυτης (*pro* αυτοις) So 44 72.
12. τους μικρους *bis* 16, *sed* τους μικρους τους νεκρους 7-151-180.
xxi. 20. ο ογδοος ο ογδοος.

We find *sole* agreement with No. 7, the sister MS., no less than 34 times:—i. 3, 5, 8, 15; ii. 16, 24; iii. 2, 3, 7, 11; iv. 1, 5; v. 8, 11; vi. 1; x. 1; xiii. 11; xiv. 7, 11 (*bis*), 17, 18 (*bis*); xv. 6; xvi. 2; xviii. 2, 11, 22; xix. 4; xx. 5, 10 (*bis*); xxii. 8, 20; besides of course in a host of other places, with varying support.

We also find 16 alone with ℵ *six times* (i. 15; iii. 19; vii. 3; xiii. 18; xiv. 4; xvi. 6), alone with ℵ* *once* (i. 11), alone with A *four times* (ii. 23; iii. 7; viii. 5; xviii. 2), alone with P *twice* (vii. 4; xi. 3), alone with B *twice* [iii. 15; (ix. 6)]; and alone with the cursives as follows:—with 1 *three times* (ii. 3; vi. 10; xx. 10), with 12 *four times* (ii. 24; xiv. 18, 19; xix. 10), with 13 *three times* (vii. 5; xiv. 8; xxii. 8), with 14 *twice* (xiv. 18; xx. 12), with 18 *twice* [iii. 18 (ℵ. 21); ix. 11], with 95 *twice* (xiv. 9; xix. 10), with 98 *twice* (i. 3; ix. 11), and *once* with each of the following: 8 (xviii. 1), 21 (iv. 8), 28 (xvi. 8), 27 (i. 11), 87 (xi. 5), 94 (xviii. 13), 96 (xxii. 2), 97 (ii. 1). [Since this was written other support has been added].

The groups supporting 16 are also interesting by reason of their smallness; and the attention of the student is invited to notice the family traits that appear, and the blood-relationship which a minute examination brings out.

Alone with ℵC *once* (xviii. 18); with ℵ[a] 12 *once* (xvii. 8); with ℵ 7 *once* (xv. 2); with ℵ 14 *once* (iii. 3); with A 95 *once* (xiii. 5); with A 7 *twice* (v. 3; xiv. 10); with B 7 *seven times* (ii. 20; iii. 17; vi. 8; xvi. 14; xvii. 12; xviii. 22; xix. 17); with B 12 *twice* (xiii. 11; xvii. 15); with B 20 (*Compl.*) *once* (vii. 6); with B 26 *once* (xviii. 6); with B 29 *once* (xxii. 1); with B 27 *once* (ii. 18); with P 7 *three times* (i. 15; ii. 3; xvi. 8) *etc. etc.*

Compl. Group.

COMPLUTENSIAN GROUP 10 *etc.*, of which 17 is perhaps the least true to formal type.

Apoc. 17 (Evan. 35. Act. 14. Paul 18). Paris. Bib. Nat. Coisl. 199 (formerly 44). [Scr. 17. Greg. 17, new 35. Sod. δ 309]. Collated from the original, Sept. 1898.

This is a copy of the whole N.T., beautifully clean, with wide margins, and written by *three* scribes. The four gospels by one (XI), the remainder, except the *Apoc.*, by the other (XII), and *Apoc.* by a third (XI–XII). In general style, the writing of all three is very similar, but ϵ of second scribe is quite different from that of first scribe; π of third scribe is quite different from π of first or second scribes. The writing of first and third scribes is very like that of Evan. 1. The second scribe wrote a somewhat heavier and squarer script.

Apoc. begins f° 311 (preceded on f^os^ 309/310 by Chrys. Hom. de Dom. resurrect.). After the first page, an unusual number of contractions begin (see x. 2–6). There are many scholia to the *Apoc.* F°. 318 *verso* and half of f°. 319 *recto* have been 'gone over'—(as in the great Vatican codex B of IV^th^ cent.)—by a more recent hand, for the original writing here had suffered and was entirely effaced in some places. To be exact, the portion thus rewritten is from ch. xiii. 8 . . . απο to xiv. 8. The readings here are therefore not indisputable, except those so marked. The late copyist has 'guessed' in several places, *e.g.* xiii. 13. We call this hand **** (confirmed now by E 67 and 120). Otherwise three earlier hands have been at work on revision (if we include the διορθωτης).

I notice *no* iota postscript, and only *one* occurrence of iota subscript, *viz.* at ii. 2 δύνῃ. There is hardly any occurrence of ν εφελκ., or want of it. The MS. was no doubt copied from a cursive or from a late and carefully revised uncial. But the original scribe certainly used more than one MS. He has often changed readings as soon as written, *e.g.* ii. 14 εδιδαξε. In these cases I quote 17 as a rule, simply. A good many places are obelised†, most, I think, by an early second hand. In these cases I give the original reading, 17* and the second 17**; some are obelised by a later hand. In this case I quote 17* and 17***, as if the change had actually been made. Where a *substitution* is obelised I only give 17, not 17*, as it is useless guessing what the obeliser read. Occasionally I have placed brackets around 17, generally to indicate that the first hand had knowledge of another reading, and sometimes seems to waver between the two. The scribe used numerals Δ, ϵ, for τεσσαρον τεσσαρσιν, πεμπτην *etc.*, very freely; sometimes they agree with Apoc. 1, but Treg. and Del. very likely overlooked some; see remarks on Apoc. 1.

Our codex, 17, seeks a sister or sisters in several new readings, for at this stage of our investigation we notice many apparent solecisms, *viz.* i. 7; ii. 10, 14; iii. 2, 4; iv. 11; v. 13; vii. 17; viii. 2; ix. 21; x. 2 (now found in 114), 7, 9, 11; xv. 4; xvi. 12; xix. 8; xxi. 5, 14; xxii. 3, 5, 6, 17. Notice a trace of P at ii. 14 (mentioned above) *q.v.* See also xviii. 4 *etc.* Also at x. 7, besides τελεσθηναι 17* (alone), and ευηγγελισατο with 28 and 96, notice ος (*pro* ως) where the only support, so far, is ο (*pro* ως) by 28 and 96. On the whole we may say that this codex is perhaps more often with 28 and 96 in other unusual readings than with most others, although there is quite a good deal of agreement with No. 1. As regards affinity between 17 and 28 see the Inscription. Also i. 13 μαζοις; ii. 10 ὦ Apoc. 28, ὧν Apoc. 17 (*pro* ἃ); viii. 13 τρις; ix. 4 —του θεου, but notice following immediately ix. 4 *fin.* Apoc. 28 omits αυτων with ℵAP 1. Not so Apoc. 17.

Notice at xviii. 4 Apoc. 17** agrees with Apoc. 1* and P. There is a strong trace of P, as pointed out above, at ii. 14, besides other places, *e.g.* iii. 18 ασχημοσυνη (and note that until the end of the verse, Apoc. 17 agrees with P *and text. rec.* against most other uncials).

† The scribe had a considerable knowledge of various readings, but generally was quick to select what he pleased *at the time he wrote*, correcting as soon as he had written. On the other hand many places are obelised, apparently by him, but *later*, and these places I think may be considered the text of his archetype.

See a very distinct trace of the parent of Apoc. 1 (accompanied by our occasional friend 96) at x. 4 *μετα ταυτα γραφεις*.

At ii. 20 [*πολυ* (*pro* *ολιγα*) with ℵ against the *πολλα* of Apoc. 28], but 17 is a somewhat aberrant member of the Compl. group, whereas 28 is a definite member of the 21 group.

Notice further iii. 4 *fin.* in connection with iv. 8. At iii. 4 Apoc. 17 has, so far, a unique addition (*q.v.*) in which occurs the expression *κυριος σαβαωθ* following ἅγιος ἅγ̈ ἅγ̈. At iv. 8, where ἁγιος occurs nine times (three out of the nine being in full, thus: ἅγ̈ ἅγιος ἅγ̈ ἅγ̈ ἅγ̈ ἅγ̈ ἅγιος ἅγ̈ ἅγιος, and which may point to copying from an uncial), in the place where ὁ θεος now stands there was an erasure. Very possibly *σαβαωθ* (as in the interpolation at iii. 14) was there originally, for our codex's friends Apoc. 7 and 28 read (and now 16. 21. 36. 39. 45) *σαβαωθ here* instead of ὁ θεος.

There is a beautiful specimen of real "conflate" reading at vi. 1 "*ἐσωθεν και ἐξωθεν και*[B′] *οπισθεν και*[α′] *εμπροσθεν*" (*sic*).

Again at viii. 13 there is a very interesting specimen of conflate reading (see Apoc. 7. 28. 96), where Apoc. 17 has *τρὶς* (PRO *μεγαλη*). This is interesting as pointing to the reading of manuscripts then being copied. The interpolation undoubtedly arose from the tendency of scribes—from liturgical habit—to change the number of *ουαι* or *αλληλουια*. Hence we know *ουαι* was read three times *here*. So far, only Apoc. 1 gives any change, reading *ουαι bis* only.

At xiii. 2 our Apoc. reads *ἄρκτου* with *t.r.* Note this, as E is wanting here. As ℵCABP, 28 *etc.* read *αρκου*, it is worth noting that before making the *τ* here, the scribe hesitated, and there is a small black stroke below the brown *τ*. This shows, I think, that he consulted other volumes before finishing, and that the ink dried before he completed the word.

At xiv. 12 *fin. post ιησου* is apparently +*χαριсονται** [+*χριστου fam* 21 *boh*]. This word is very faint; has been obelised by a later hand, as also *του* (*ante ιησου*). This is a *new* reading, and must be watched for in other MSS. (It occurs in E and 67-120, 169-216 and 251).

At xv. 2 Apoc. 17 agrees with *t.r.* in *retaining εκ του χαραγματος αυτου*. It is omitted by all uncials and many cursives. The +*και*, following, makes it suspicious and looks like an addition, the majority being right in omitting.

Apoc. 17 belongs to the distinct Compl. group 10-17-37-49-91-96-110 *etc.*, but of course owing to critical editing has other elements also.

See also 46 for rather close affiliation.

See 67-120 more specially. Part of its text traces to Syriac foundation.

Apoc. 17 is the *least* true to type of all the Compl. group. We now see why. There is aberration to the E 67-120 type.

IMPORTANT SINGLE SYRO-GREEK DOCUMENT. (See 40·210 and family 119).

Apoc. 18. *Apoc.* 18 (Act. 18. Paul 22). Paris. Bib. Nat. Coisl. 202 (2). [N.B. Coisl. 202 is Paul H]. [Scr. 18. Greg. 18, new 94. Sod. Αν[24]]. Collated from the original, Oct. 1898. Gregory says (p. 677 of his Introduction) "*Sunt fasc. ιγ´—ιε´ ex alio cod.*" I am quite unable to understand what he refers to, and he is evidently confounding something else in this connection with our MS. It is an interesting MS. of Apoc. on vellum of XI/XII. century, found, as it is, bound up with the Acts and Pauline epistles of XIII. century on paper.

The breathings in the Apoc. are found both square and round. ν εφελκ. is very rare. Iota *sub*script occurs twice (ii. 7 τῳ . . . αυτῳ); iota *post*script (with a tendency to descend a little below the line) 41 times, including αἵδου and αἵδης.

A curious sign (used by two or three scribes only), for η occurs occasionally, similar to the sign for the group ει, thus in μετανοηςςσ, read μετανοησης. The sections (not numbered) occur at ch. i. 1, 4; nothing till ii. 12, iii. 1, 7, 14; iv. 1; v. 1, 6; vi. 7; vii. 1; viii. 1; ix. 1, 6, and none after this. The smaller κεφ. or long στιχοι run to ρ at vii. 17 *init.*; again ρ (not σ) at xvii. 1 *init.*; and close ςᾱ (not σςα) at xxii. 20 *init.* That is, together 291.

The MS. has comparatively few number of variants, agreeing many times with the *t.r.* (especially in the order of words), where one would not expect it, except for its affinity to Apoc. 1; on the other hand, it agrees with *t.r.* often *against* Apoc. 1. Outwardly the MS. looks commonplace enough, with no corrections; the only feature being the numbered paragraphs. But it has a collection of so far unique variants, and agrees a great deal with groups of uncials and with single uncials in extraordinary readings, and sometimes in extraordinary forms. A very mixed text. So far in great need of relations. It has so many elements of so many other codices that it must represent a very ancient type or types, through which these all descended along one of the lines. It is a connecting link between *syr* and *sah* in very ancient times.

Notice perhaps especially xiii. 10 εἴ τις αἰχμαλωτιεῖ, αιχμαλωτισθήσεται (*pro* ει τις αιχ. συναγει εις αιχ. υπαγει), which is quite new, although the place bristles with support of conventional variations from the *t.r.* This must be due to retranslation.

At xiii. 17 ἢ αγορασαι ἢ πωλῆσαι appears to be unique (but there is not much polysyndeton).

Also xviii. 12 χρυσιου, where Apoc. 18 (more consistent than Apoc. 94) reads χρυσιου *and* αργυριου with Hippolytus and 36 alone.

Also xviii. 19 επλουτησαμεν *pro* επλουτησαν. The scribe must have been a repentant man of the world! (So 179*? *arm*).

Notice also xxi. 12 εγγεγραμμενα, and xxi. 21 κρυσταλος (with one λ) for υαλος.

The following, which seemed solecisms at the time of collation, now have this important support :—

i. 5.	—ημας *prim.*	So 143 (and *copt* in second and third places).
xxi. 16.	+αυτης *post* το πλατος *sec.*	
xxii. 3.	εσται εν αυτη	
iv. 8.	+και *ante* κυκλοθεν	So 56 (+και εν 143).
ix. 8.	+οδοντες *ante* λεοντων	*h vg.*
11.	+ὧι *ante* ονομα	*h* and *syr*S (+ο ℵ).
vii. 4.	—εσφραγισμενοι	130 146 *syr*S.
15 *fin.*	επ αυτοις	36.
17.	+και *ante* πηγας	*syr*S.
ix. 18.	και απο (*pro* απο *vel* υπο)	*syr*S *copt.*

xiii. 6. —αυτου *sec.* *syr*S.
11. δυο κερατα. *syr*S (and 19).
xv. 3. ο βασ. των αιωνων *syr*SΣ and ℵC 56 *f.* 95 111 159 172-217 *sah vg ps-Ambr. Haymo Beda* and *Liturg. Jacob.*, *Const. Apost.* and the book of Enoch.
xvi. 8. —εν πυρι *syr*S *arm* 3.
xxii. 1. ποταμον υδατος ζωης / καθαρον λαμπρον } *syr*S.
xvi. 21. —ως (ℵ) 40 *Prim.*
xvii. 10. ἔστη *pro* εστιν (ἔστη E. Superest *Prim. Auct*[p om]).
vi. 1. —ως φωνης βροντης *Prim.*
xviii. 16. χρυσω (—εν) 92 146-155 *latt syr.*
xx. 10. οπου ο ψευδοπροφ. / και το θηριον } *sah.*
xxi. 12. μεγα υψηλον (—και) *Cf. sah boh.*
xxii. 15. και οι ποιουντες το ψευδος (*pro* και πας ο φιλων και ποιων ψευδος) } *copt.*
xv. 4. —κυριε 14-92 130 *gig arm aeth Cypr. Prim.*
xvii. 13. δωσουσιν (*pro* διαδιδωσουσιν) *fam* 21 *boh* (διαδωσουσιν *Hipp.*).

Alone.

ii. 9 *init.* οιδα τα εργα σου και
iii. 21. καθίτο? *pro* καθίσαι
v. 1. εξωθεν και εσωθεν (*pro* εσωθεν και οπισθεν *vel* εσωθεν και εξωθεν)
vi. 2. επ αυτου (*pro* επ' αυτω *vel* επ' αυτον)
ix. 17. επ αυτοις (*pro* επ' αυτων)
x. 2. επεθηκε (*pro* εθηκε)
xi. 8. +των οδων *post* πλατεια *Cf. syr*Σ and S.
ibid. +ριψει *post* μεγαλης So *Oec.* and 189.
xi. 16. —τους *ante* θρονους
xv. 4. +παντα *ante* τα δικαιωματα
xvii. 12. μετα το θηριον (*pro* μετα του θηριου)
16. καταφαγονται (*pro* φαγονται) So 251.
xviii. 7. τοσαυτα (*pro* τοσουτον) (*Om. boh*).
17. οι (*pro* και οσοι) (*Cf. ps-Ambr.*).
xix. 10. και εμπροσθεν αυτου επεσον προσκυνησαι αυτω
12. και τουτο οιδεις οιδεν (*pro* ο ουδεις οιδεν)
14. λαμπρον (*pro* λευκον) So 80-138 (*cf. boh aeth*).
xx. 8. —ἡ *ante* αμμος
9. απο *pro* εκ So 178-203-240
xxi. 11. *Trs.* ιασπιδι *in loc. ante* τιμιωτατω
12. —και *prim.*
ibid. εχοντα *pro* εχουσαν *sec.* (εχοντας ℵ*).
14. δεκαδυο *pro* δωδεκα *ter in versu.*
16. +εις *ante* το μηκος
25. ουκετι *pro* ουκ. So *fam* 46 *Ald.*

xxii. 2. +*της πολεως post εν μεσω* (*της πολεως pro αυτης sah*$^2/_3$).
ibid. *δυο και δεκα* (*pro δωδεκα*)
8. *ο ακουων και ο βλεπων ταυτα* (*sah*).
ibid. *επεβλεψα pro εβλεψα.*

As to ℵ notice the following practically alone with that MS.

iv. 1. +*ιδου ante η φωνη*
vii. 16. *δισμυριων μυριαδων*
x. 4. *οσα pro α*
xv. 7. —*επτα sec.*
xx. 12. *ταις βιβλοις*
xxii. 11. *ρυπανθητω.*

Notice the connection with A at ix. 13, xxi. 13, xxii. 16,
with C „ xviii. 12,
with ℵC „ vi. 17,
with ℵA „ xxi. 3, xxii. 5,

and very many interesting things in the smaller groupings.

Enallage is frequent, as at:

xiv. 10. *της χειρος pro την χειρα* with 111 *fam* 119 176-206 200 218.

See also under unique readings, where hyperbaton will also be found, and metonymy (if not retranslation) is rife, and only equalled by Apoc. 40. Hypallage at xix. 10 is probably not intentional.

18 still remains without a Greek sister, but has as first cousins the older Syriac and ℵ.

Group 19**-25-58-70-78-84-94-207.

Apoc. 19 (Act. 17. Paul 21). Paris. Bib. Nat. Coisl. 205. [Scr. 19. Greg. 19, new 93. Sod. α 51]. Collated 1899/1900 from photographs supplied me by Berthaud frères, obtained through the courtesy of M. Omont. This is a MS. of the XI[th] century. Written by Anthony, a monk, A.D. 1079; see Gregory, p. 618, where, however, he gives Apoc. i. 1–5 as written by a second hand of XIV. cent., whereas the pages supplied by this second hand include Apoc. i. 1 to ii. 5 (f[os]. 226 *recto* to 227 *verso*). The inscription is of course by this later hand, but it is not necessary to differentiate by asterisks between the original scribe and the late hand, as we find out from a comparison of ii. 3 and ii. 14 that the late hand no doubt *rewrote* the original leaves. Such peculiar agreement between Apoc. 6. 31. and 19 could hardly exist otherwise. Apoc. 19.

Both iota subscript and postscript occur by the later hand.

i. 20 seemed unique. Now *fam* 25 agrees. From ii. 5 onwards the original scribe resumes. There are no στιχοι. Psi is very rectangular ┼. Breathings are both square and round. ν ἐφελκ. is very frequent,—almost constant in large sections—, pointing to a copy from an old uncial. This is interesting because the MS. follows chiefly B and cursive group, throwing additional weight to testimony of B as against ℵ *etc.* A good many cases of omission from homoioteleuton occur. Accents are often incorrect. There are *no cases* of iota sub. or postscript except αἵδης in vi. 8 and xx. 13, 14.

Unique passages so far are ii. 9 (—και *prim.*), vii. 1 (τινι *pro* παν or τι), ix. 7 (καρδιων *pro* ακριδων), xi. 6 (—οσακις εαν θελησωσι), xvi. 21 (καταβαινειν), xviii. 8 (—και πενθος), 24 (+των *ante* αγιων).

Notice xvi. 12 εφρατην with B *alone*, also xxi. 13. At xvi. 18 see a trace of ℵ*. At xiii. 8 xviii. 23 a trace of C. At xiii. 10 trace of A. At xviii. 19 a trace of P.

The capitals of the codex were never quite finished, see xiv. 1; xv. 2, 8; xvi. 13,17 *etc.*

At ii. 10 παθειν there is a leaning towards B and the cursive group. See in i. 14 και ως by the other hand. The same idea. See many other passages besides.

At vi. 12 and 14 (after a fairly consistent following of B and group) there begins a tendency to lean on A and a small group and ℵ and its group respectively.

The following rare readings have support:

At vi. 10. εκεκραξαν 19 is also found in 188 218 232.
ix. 2. αστηρ *pro* αηρ 19 is also found in 12 and 88[*non fam*].
xiii. 8. την γην *pro* επι της γης 19 is also found in *fam* 61 *fam* 178 *gig ps-Ambr.*
18. ψηλαφησατω 19 is also found in 32 (182) and 146*com.*
xvii. 3. ανηνεγκεν (*pro* απ...) 19 is also found in *fam* 61 (ανηνεγκαν 218).
xx. 13. τους εαυτων νεκρους 19 is also found in 37 241 *arm a. Compl.*

The scribe had apparently some knowledge of various readings, for at xv. 4 he began writing παντα (τα εθνη) but corrected it instantly to παντες.

At x. 3 μυκομενος for μυκαται is only found in 200 (μοικ.) and *Prim.*

The second hand of 19 we now connect absolutely with the group 25-58-70-78-84-94-207.

Group 4-20-48-64-74.

Apoc. 20.

Apoc. 20 (Evan. 175. Act 41. P. 194). [Scr. 20. Greg. 20, new 175. Sod. δ 95]. Vat. gr. 2080, *olim* Bas. 119. [Scr. XII; Greg. X *vel* XI].

This is part of a very neat copy of the whole N.T. of about the XIth cent., contained on pp. 150-167, and collated by me from a photographic copy in 1900/1901, supplied by Danesi of Rome.

Breathings are sometimes square, especially towards the end of the book. *Psi* is very square and old. A few ν εφελκ. are corrected by a second hand. It occurs quite frequently, and constantly enough to point to an ancient exemplar as the copy used by our scribe, who is also very partial to the form ιδον. Regarding the use of ν εφελκ. see i. 19, 20 with ℵCABP and only a few cursives. Iota *subscript* never occurs. Iota *post.* is so frequent as to be almost constant. Used in ζῶιον, ηῖρεν, ωῖδε *etc.*, but not quite uniformly. It is carried to excess at i. 15, ii. 18 χαλκωιλιβανωι.

Of almost *unique* readings, note xi. 13 δωδεκατον (*pro* δεκατον) with 32 109*gr*. [So far the only variation here is by B, which reads γ′]. The others are few and insignificant, like xx. 8 —ο (*ante* αριθμος) with 106 189; xxi. 18 —αυτης with 32 59 113 136 143 *copt*. See, however, xxi. 12 φυλλων with 120 only.

Of *peculiarities*, note:

ii. 17. κενον so far alone with C and 95.
19. χειρονα so far alone with 4-64 and 109*gr*. (κρειττονα 32).
iv. 10. —πεσ. *ad* αιωνων with 32 53 93 109 121 215 (homoioteleuton).
viii. 7. της γης (*pro* των δενδρων) with B* 10 14 30 32 33 68 97.
xii. 1. —η (*ante* σεληνη) with 1 and quite a few, but not the family group.
xvii. 15. +και η γυνη (*ante* οὗ) with E* 4 and 31 32 48-64 67 74 106 109*gr* 120 171 174 182 *aeth*.
xix. 7. αυτου (*pro* αυτω) with 1, the 4 group and some others.
xx. 5. Here the whole verse is omitted by the scribe in the first place (with ℵ 2. 7. 8. 9. *etc. etc.*), but inserted by the first hand in the *margin*, with the important various reading ανθρωπων (*pro* νεκρων) found only in B 32 34 74 113 156 165 188 189.

The various combinations, sometimes with ℵ, or B, or P *etc. etc.*, are here, as usual, emphasized. Sometimes it is quite in agreement with the group B 2. 4. 6. 9. *etc.*, as at iv. 8 αγιος *novies*. Although frequently with B and group, it is the only MS. so far which follows the spelling of B at vii. 6 μαναση. There is a strong affinity for 31 in many minor passages, sometimes alone, sometimes with 2 and 6; sometimes with 17 and 31; and at xxii. 8 with ℵ, 4. 17 and 31 *etc.* (see also xxii. 20); and occasionally is found in conjunction with 1. At xxii. 18 with AB**, the 4 group and 31 *etc.*

Note now 48, showing up the group 4, 20, 31, 32, 48 *etc.*, all *Arethas* or purest B family, also 64 and 74.

Group 21-28-73-79-80-(99-100)-103-112-135-138-139-(170)-(191-220-221).

Apoc. 21. Romae Vall. D. 20. [Scr. 21. Greg. 21, new 2014. Sod. Αν[51]]. Collated in 1901. **Apoc. 21.**

This codex (of Apoc. alone) is a late paper one of about xiv. cent., but well written, with commentary of Andreas, on 93 folios. Its chief interest lies in its very close relationship to Apoc. 28, with which (besides agreeing very fully throughout in connection with other MSS.), it stands alone no less than 81 times in the xvi chapters available for comparison. Apoc. 28 closes at xvii. 5. Apoc. 21 has the leaves containing xvii. 5 to xix. 7 misplaced, f°. 70ᵃ should follow f°. 61ᵃ and f°. 62ᵃ should follow f°. 77ᴮ, and f°. 78ᴮ should follow f°. 69ᴮ. Yet this does not prove that 21 and 28 were copied one from the other. From further internal evidence it appears on the contrary that they were derived from a common original.† Apoc. 21 has no less than 138 unique readings so far, besides some 26 peculiarities of spelling or errors.‡ It should be easy to identify the original from such striking peculiarities as occur at xi. 5, 8; xii. 11 *etc. etc.* It is interesting to observe that the very first various reading at xix. 8 after the break, confirms that the end of Apoc. 21 was copied from the same exemplar and not finished from another, as it is immediately found in agreement with 12, 17, 18, and with the same groups as before.

In Apoc. 21 iota subscript is found throughout, and is almost constant, including ᾳδου and its forms, κᾳγω *etc.*, but not invariably. Iota postscript never occurs, except once, in most peculiar form, at xxi. 19 χαλκηιδων.

The usual contractions are present, except πρ̅ο̅σ̅ for πατρος, instead of the usual πρ̅σ̅, at iii. 5 and 21. θεος and cases are found in full at vii. 3; xi. 16, 17, 19; xiv. 7, 19; xv. 3, 8; xvi. 9, 11, 21; xvii. 17; xix. 5, 9, 13; xxi. 3, 7, 11; xxii. 5, 18, 19. Also χριστου i. 9 (*fin.*). πνευματος xviii. 2. κυριε vii. 14. ανθρωπος and cases iv. 7; ix. 10; xi. 13. κυριων xvii. 14; xix. 16. ἐσταυρωθη is contracted at xi. 8.

The MS. has both κεφ. and λογ., κεφ. α = λογ. α beginning at i. 4. N.B. κεφ. νθ is at xix. 17. και and many forms are as in the early type cast for printing in the xvi[th] century, but *psi* is very rectangular, and *sigma* very frequently written c. This is interesting in such a late MS., where all known contractions ancient and modern are used, and every conceivable form of *beta*, *nu*, *etc.* For all its innocent appearance and form, however, it has very many ancient and interesting forms and readings. We can trace the influence of *all* the old uncials, as shown further on. Note, concerning ℵ, iv. 3; v. 13; xi. 14; xii. 5; xiii. 10; xv. 7; xvi. 19; xvii. 1; xix. 9, 20; xxii. 8, 20. Also, concerning C, iii. 5; xiii. 15; xiv. 11 *etc.* Concerning A, iv. 3; vi. 16; xi. 18; xiii. 5; xxi. 4, 7; xxii. 16, 21 *etc.* Concerning P, ii. 18, 24; vi. 16; xix. 7, 9, 10; xxi. 4, 16, 21 *etc.* Concerning B*, viii. 3; xv. 7; xxi. 21. ℵCAP alone with 21 at xiv. 1.

Scrivener states that 28 used the greek numerals throughout the codex. This is not borne out by his collation. Apoc. 21 in the same way only used them occasionally.

See below for list of unique readings.

Family is now 21-28-73-79-80-99-100-103-112-135-138-139-170-191-(220)-221.

The following were unique when 21 was collated. The MS. 73 is evidently its counterpart. I have indicated what support is given by fam. 21 as a whole and when only some members support 21. This will give a fair idea of the whole situation.

† See a much more elaborate reading of 28 at vii. 14; viii. 12. The climax is reached at vii. 6, where 21 omits εκ φυλης νεφθαλειμ ιβ χιλ. and 28 writes it *twice*!

‡ Of these, 70 and 17 respectively occur in the first xvi chapters, and do not include iii. 20 *q.v.*

List of Readings Unique when 21 was First Examined.

i. 7. —*και οιτινες*
9. +ο (*ante ιωαννης*) So 73-79.
16. —*αυτου fin.*

ii. 1. —*τω αγγελω init.* So 73.
2. *δυνήσῃ* So 100 only of the fam., and 240[*contra fam*].
τους (*pro αυτους*) So 73.
4. *εχων* So 73.
5. —*μνημονευε ουν ποθεν εκπεπτωκας* So 73.
10. ὃ (*pro* ἃ) So 73-79-139. [ὧ 28, ὧν 17 67 99-103-112-135-170-191-220-221 and 251; ἃ ὧν *sic* 169*-216**].
17. —ο *init.* So 138, but not the fam.
21. *ουκ ἐθελ* (*pro ου θελει, θελῃ, θελοι, ηθελησεν* of others).
24. —*τοις* (*ante εν*) So 73 and a few but no more of fam. 21.

iii. 5. *εξαλειψωσι*
7. *κλειων* (*pro κλειει και κλειει*) but rest of fam. *κλειων και ο κλειων*.
fin. *ανοιγων* So the family.
8. +οὐ (*ante μικραν*) So the family.
13. —ο *init.* *error* [*non fam*].
16. *θελω* (*pro μελλω*) [*non fam*].
18. *εχρισε* [—*ινα*] So 73-79*-112 (agst. 28: CA. 7. 28. 55* have *ινα εγχρισαι*).
19. +*δε* (*post εγω*) Against the family.

iv. 1. —*η sec.* (*ante πρωτη*) So 73-79-139 and 122 200.
8. *εχει* (*pro ειχον*) So the family.
οφθαλμους So the family.
λεγοντος (*λεγοντες* the family).
11. *κυριος ο θεος ημων* (*pro κυριε*) So only 119 151* 152 (agst. 28 and the fam., which have *κυριε ο θεος ημων*).

v. 12. *εσφραγισμενον txt**. Against the family.

vi. 1. *ερχου ως φωνὴ βροντης* So 28-73-79-103-112-139-170.
11. *η εκαστω αυτων* (*pro εκαστοις*) So 73 (the fam. has *εκαστω αυτων*).
—*και οι αδελφοι αυτων* So a few but not the family.

vii. 3 *fin.* *αυτου pro αυτων* Against the family.
16. —*μη* (*txt*) Against the family.
—*ο ηλιος ουδε παν καυμα* (*txt*). So 73*txt*. (Both have it in their commentaries).
17. *ἄνωμέσον* So 73-79, but not the rest.

viii. 9. *πλειων* (*pro πλοιων*) Not a family reading.

ix. 8 *fin.* —*ησαν* So 73 and 40-210 and 164-166 and *h aeth syr*S, but not the rest of fam. 21.
9. *θωρακς sec.* Error.
10. *εξουσιαν* (*pro η εξουσια αυτων*) So 73 and 171-174.
18. —*ἐκ sec.* (*non tert.*). So 73-79-103-112-139-170 and 159.
20. —*τα* (*ante λιθινα*) So 122[*contra fam*] 130 200 and only 73 of the fam.
21. *κλιματων* So 73 only.

x. 1. *νεφελη* So *gig copt* [*non fam*].
4. —*οτε* Not the family.
7. *τοις αυτοις δουλοις* Against fam. *τοις αυτου δουλοις*.

x. 9. λεγε *pro* λεγει So 59 but not the fam.
10. ουρανου (*pro* αγγελου) *ex emend**. against the fam.
αυτῷ (*pro* αυτα *sec.*) So 73-79-139*.
11. +και (*post* προφητευσαι) So 73-79-103-112-139-170.
+επι (*ante* γλωσσαις) So 73-79-103-112-139-220.

xi. 1. και η φωνη η λεγουσα (και η φωνη λεγουσα 73, και φωνη λεγουσα *rell. fam*).
του (*pro* τους) *errore.*
9. σωματα (*pro* πτωματα *sec.*). So the whole fam. and 59 80 124 152*? *sah boh pl. latt.*
11. και (*pro* εκ) So 73 only.
επεπεσε μεγας So the family.
13. αι (*pro* και *quart.*) *errore.*
15. ιησου χριστου (*pro* και του χριστου αυτου) So most of the family.
17. —σου Alone, against 73 and the family.

xii. 6. +τον (*ante* τοπον) So all the family and E 67-120 169 216 217 251 *Hipp. boh.*
11. μετα (*pro* δια *sec.*) So 73 only.

xiii. 7. φυλακην (*pro* φυλην) So 104 only, not the 21 family.
12. αυτου (*pro* του *pr.*) So 73.
13. ινα εν πλανη ποιη πυρ εκ του ουρανου καταβαινειν εις την γην So the family.
16. +και (*ante* της δεξιας) Against the family.

xiv. 1. μετα Against the family.
3. +σου (*post* θρονου) Against the family.
ουαι (*pro* και *quart.*) Against the family.
ηγωρασμενοι So 73-79-139 and 38.
4. ημολυνθησαν Not the family.
οποι So 73.
ηγωρασθησαν So 73-79-139.
6. —και *tert.* Not the family.
8. +ἧς (*post* αυτης) So the family (but 28 ης *pro* αυτης).
9. —η επι την χειρα αυτου Not the family.
10. θειων (*pro* αγιων) Quite alone against all the family and 73.
12 *init.* ὁ δὲ Not the family.
15. —το δρεπανον σου και θερισον So 73 only.
20. ᾳχϛ So 73-79-100-103-112-139-170.

xv. 1. —πληγας *usque ad* θεου *fin.* Alone. Not the family or 73.
8. καπνος Alone.

xvi. 10. σκοτισμενη So 73 (the rest of the fam. εσκοτισμενη).
11. αυτων (*pro* εκ των *prim.*) Alone.
21. ταλαντια So 73.
+οτι μεγαλης (*post* χαλαζης) So 73.

xvii. 2. εμεθισθησαν Alone.
4. χουσα Alone (εχουσαι 28).
5. +ἡ (*ante* βαβυλων) By corrector. Not the family (+και 100 121).
8. εν βιβλω } So the family.
—της (*ante* ζωης) }
9. οδε (*pro* ωδε) So 73.
+και (*post* καθηται) So the family.
ἐπ' ἀυτῷ So 73-79-103-112-139.

xvii. 12. *μετα του θηριου λαμβανουσιν* So the family.
14. +*εστι* (*post βασιλεων*) So the family and *sah Hipp.*
16. *μισοῦσι* So some of the fam. and 41 108 146-155.
17. —*αυτων sec.* So most of the family.

xviii. 3. *αυτοις* (*pro αυτης prim.*) Not the family.
—*τα* (*ante εθνη*) Not the family.
4. *φωνη* So 112.
5 *fin.* *αυτης bis script.* Alone.
6. +*υμιν* (*ante κερασατε*) So the fam. and 47.
7. *διοτι* (*pro οτι vel και ante εν τη καρδια*) So the family.
χειρα (*pro χηρα*) others, but not the fam.
8. +*ο παντοκρατωρ* (*post θεος*) So the family.
10. *στηκοντες* So the family.
οχυρα (*pro ισχυρα*) So the family.
11. *κλαυσονται οι εν αυτοις* (*pro κλαιουσι και πενθουσιν επ αυτη*) So 73.
13. *σμύρναν* (*pro μυραν*) So the fam.
—*και σιτον* So the fam.
15. —*απο μακροθεν στησονται δια τον φοβον του βασανισμου αυτης* Not the family.
17/19. —*και πας κυβερνητης usque ad fin. vers.* 19. Not the family.
21. *ωσει* (*pro ως*) So the family.

xix. 1. *φωνης* (*pro φωνην*) So the family.
3. *ανεβη* So the family and 50 80 177 191.
9. *εισιν* (*pro οι prim.*) So 73.
15. *και αυτους ποιμανει αυτος* So 73-79.
τον (*pro την*) So some but not the fam.
17. +*τω* (*ante μεσουρανηματι*) So the whole family and 65 164 166 178-203-240.
19 *init.* *αι* (*pro και*) *errore* So only 159.
20. —*εν οις επλανησε usque ad εικονι αυτου* So 73 only.
ωντες (*pro ζωντες*) So 120 159 only.

xx. 2. —*τον οφιν* So most of the family.
5. *τελέσθωσι* So all the family.
8. +*και* (*ante τον γωγ*) So the family (and *arm*).
10. +*και* (*ante εβληθη*) So some of the family.
14. *ουτος ο θανατος δευτερος* (—*ο*) *εστιν* So most of the family.
15. *γεγραμμενος εν τη βιβλω της ζωης* So the family.

xxi. 1. +*και* (*post θαλασσα*) So 73-79-103-112-139.
5. *ο εν τω θρονω καθημενος* So the family.
9. *των γεμοντων* (—*των seq.*) So 73-79-103-112-139-170 and 81 114 121.
11. *αυτοις* (*pro αυτης*) Not the family.
12. +*και* (*post υψηλον*) So the family.
13. *απο βορρα . . και απο νοτου . . και απο δυσμων* So some of the fam. and 164 240.
16. +*αυτης* (*post μηκος sec.*). So the fam. and 80 *syr*S.
18. *χρυσιω καθαρω* (*pro χρυσιον καθαρον*) So 73-79-100-112-139-170 and 114 200 241.
19. *ενδομησις* (*pro οι θεμελιοι*) Not the family.
—*τιμιω* So 73-103-112 and 40-210, 150[sup].
+*λιθος* (*post δευτερος*) So the whole family.
χαλκηιδων Alone thus.

xxi. 20. —ο (*ante* εκτος) So 170 only of the fam., and 159.
—ο (*ante* ογδοος) No other of the fam. Only 67 159 164.
βυριλλιος So 59 104 114 116 120 241 [*non fam* 21].
—ο (*ante* ενδεκατος) So 159 only. None of fam. 21.
23. αυτην (*pro* εν αυτη) So the fam. and a few others.
+και (*ante* το αρνιον) So 73-79-100-103-112-138-139-170 and 80.
27. ή (*pro* και *tert.*) So 73-79-100-103-112-139-170.

xxii. 1. θρονίου *sic* (*pro* θρόνου) Alone.
5. +η (*ante* νυξ) Alone. *Non fam.*
και ου χρειαν εχουσι φως λυχνου Not quite the family reading.
βασιλευσει So 73-79-100-103-112-139-170.
6. +μου (*post* λογοι) So the family and a few others.
διδαξαι (*pro* δειξαι) The regular family reading, and so *sah.*
τους δουλους So the family.
9. μη ορα So the family.
10. σφραγισαι So 73 only.
11. —και ο αγιος αγιασθητω ετι So the family (and *arab*).
12. κατα τα εργα αυτου (*pro* ως το εργον αυτου εσται) So the family, *copt etc.*
13/14. +ουτε προ εμου ουτε μετ' εμε θεος εστιν (*ex comment.*) So the family.
18. επιθηση επ αυτα επιθηση So 73-79-139.
επ αυτω ο θεος So the family.
19. εφελη Alone.

This 21 recension is old and important, linking up the uncials with *syr*S and *sah.*

We find the family *alone with* ℵ and *syr*S

at xx. 8. +παντα (*post* πλανησαι),

and *alone with* P and *syr*S (*boh*)

at xix. 10. και προσεκυνησα (*pro* προσκυνησαι),

then with ℵP together at xi. 10 for πεμπουσιν.

At xi. 12. —αυτοις with A and *gig Tyc.*
14. with ℵ *boh*[pl] *aeth* for παρηλθεν *pro* απηλθεν,
xvi. 19. ,, ℵ +του *ante* δουναι (*cf. syr et Prim.*),
xix. 9. ,, ℵP *fam* 1 *gig boh arm* 4. for —του γαμου,
xx. 9. ,, A 18 *fam* 178 *Prim.* —απο του θεου,
xxii. 16. ,, A 18 *fam* 38 56-108** 127 and a few others as well as *latt sah boh* for εν ταις εκκλησιαις *pro* επι ταις εκκλ. (here *syr*SΣ say ενωπιον).

It remains to speak of the many passages where 21 lends its support to the *textus receptus.* Of these we choose rather at hazard the following, *e.g.* :

i. 5.	αγαπησαντι	with *t.r.*	P 1 *etc. against* ℵCAB 7. 17. 29. 31 and most others.
13.	υιω	,, ,,	CAP *etc.* and many, *against* ℵB 1. 7. 14. 17. 18. 28. 31. 87 and others.
17.	επεθηκε	,, ,,	(ℵ) (1) *etc. against* CAPB 7. 14. 18. 29. 31. 87 and many others.
ii. 17.	νικωντι	,, ,,	ℵBP 1 *etc.* and most, *against* CA 7. 8. 12 *etc.*
24.	βαθη	,, ,,	ℵP 1 *etc. against* CAB 7. 18. 31. 87 *etc.*
25.	αν ηξω	,, ,,	ℵCAP 1 *etc. against* B 29 *etc.*
iii. 3.	γνως	,, ,,	CAP 1 *etc. against* ℵB 7. 14. 18. 29. 87 and others.
7.	κλειδα του δᾶδ	,, ,,	1 *etc. against* ℵCABP and nearly all others.

iii. 19.	ζηλωσον	with *t.r.*	ℵP 1 *etc. against* CAB 14. 29. 31. 87 and many others.
v. 6.	εστηκος	,, ,,	ABP and nearly all *against* ℵ 1. 7. 28. 87. 89* *etc.*
vi. 1.	οτε	,, ,,	ℵCAP 1. 7. 12. 18. 28 *against* B 14. 17. 31. 87 and many others.
vii. 17.	ποιμανει	,, ,,	ℵCABP 1. 7. 12. 17. 28 *against* many cursives.
xii. 6.	τρεφωσιν	,, ,,	AP 1. 28. 87 *against* ℵCB 7. 12. 17. 18. 31 and a good many others.
xiv. 13.	αναπαυσωνται	,, ,,	P and most cursives *against* ℵCAB 1. 7. 12. 28 *etc.*
xv. 7 *fin.*	—αμην	,, ,,	CABP and all *except* ℵ 12. 28. *f.* 46. 59 124 166 220 *boh syr*S.
xvi. 12.	ανατολων	,, ,,	A 1. 17. 28 *against* ℵCB (*hiat* P) 7. 12. 28. 87 and most others.

We do not propose to analyse further at this place.

This large 21 group is Syriac in the main, probably of polyglot ancestry, including Coptic or Egyptian influence.

INDEPENDENT MS. Consult 47.

Apoc. 22 (Ac. 166. P. 204). Romae Vall. B. 86. [Scr. 22. Greg. 22, new 632. Sod. α 1473]. Collated in 1902. Apoc. 22.

This is a clean and very interesting little MS. (with commentary) closely conforming to the *textus receptus*, while recording all the best readings of the uncial and cursive combined groups, though showing a frequent but not constant affinity for B and his cursive group in some places. It contains comparatively few unique readings, but these are of a character which rather indicate that the MS. belongs to a new archetype so far unknown to us, and we shall watch with interest for its relatives. Somewhat related to 251, but connection is obscure.

This MS. as a whole (Act 166. Paul 204) is by different hands, see Gregory, XII–XIV. cent. I have collated from photographs of the Apoc., and have not seen the whole MS. Gregory indicates in somewhat restrained terms (vol. iii. p. 636) XII–XIII. cent. for the Apoc. I should place it in the XIth. But whatever the date of the MS. itself in the Apoc., it is an early cursive copy of an important archetype. It is one of the few which gives ἰω̄' several times in the text *compendio* for ιωαννης (i. 1, 4, 9; xxii. 8). While there is seen survival of a good trace of ℵ at:

i. 13. μασθοις
ii. 20. πολυ (*pro* ολιγα)
vi. 11. ερεθη
13. επι (*pro* εις) ℵ 47 56 113 130 200 *al. pc.*
xv. 3. βασιλευ (—ο)* ℵ* 18 40 56 *f.* 119 130 *al. pc.*
xvi. 19. +του (*ante* δουναι) ᾶ διορθωτ ℵ *f.* 21. 47 *Prim.* ? *syr* ?
xvii. 17. αυτου (*pro* αυτων *prim.*)* ℵ*. No others.
xxi. 4. —ο (*ante* θανατος)*** ℵ 18. *f.* 38 47 143 200 *al. pc.*
5. πιστοι και αληθινοι εισι (A) (ℵ) 18. *f.* 38 111 143 146 200 *al. pc.*

the fact remains, that with at least three hands correcting the MS., it is as near the standard text of the xth–XIVth centuries as we could wish to find, while being derived from a strong, ancient and independent parent. If we trace the places where our MS. agrees with minority groups (i. 11, 16; ii. 18, 22, 23, 24; iii. 17; iv. 3, 4, 6; v. 6, 11, 13, 14; vi. 11, 14; vii. 1; viii. 12; ix. 11, 20; x. 6; xii. 3, 11; xiii. 12; xiv. 8, 14; xv. 3, 4; xvii. 3; xvii. 2, 5; xix. 2, 3, 18; xxii. 1, 2) we find no particular consistency, and no familiar sister groupings, as we find in many other MSS., and all the indications point to this MS. as a good independent mediæval witness to the true traditional text, derived from a new prototype. In the above list, and with ℵ in the previous list, we find the MS. several times with 12 and a small group. Besides this we find it *alone* with 12 143 *f.* 178 (*latt*) at iii. 3 ποια ωρα, and probably at ii. 13, where a space of about 20 letters, now '*in rasura*' probably contained +ο πιστος ο μαρτυς ο πιστος with 12. The scribe of 22 was his own διορθωτης, but in some cases it is impossible to distinguish whether he himself corrected his text or not. Where it is certain, I have frequently indicated 'ᾶ διορθωτ.' The three hands *, **, and *** were all more or less contemporaneous.† The second hand (when not the διορθωτης) was probably the hand which supplied the commentary. As proof of this note the following: At xix. 1–6, foot of page, there is a *lacuna*, supplied by the 'commentary hand.' At xix. 3 he omits αυτης with 1-12-152-179-208 47 111 *f.* 114 *f.* 119 and but few others. At x. 6 the second hand omits των αιωνων with only 1-12-152-179-208, 47 81 102 204 in support. Again, at xix. 6 the commentary hand omits ως *prim.* with 1. 12. a few others and *gig Prim. syr*S. At any rate both first and second hands

† A good illustration of the three hands is seen at xviii. 7:—
οτι καθως* (with certain cursives),
οτι καθιω** B 14-92 *boh arm* 2,
οτι καθημαι*** ℵCAPE and many cursives,
not one agreeing with our *text. recept.*

had access to the immediate parent MS. At xxii. 2 we notice agreement with Apoc. 1 and but few others (—τον ante καρπον).

There is no occurrence of iota postscript, and but two cases of iota subscript, at i. 13 υἱῷ and iii. 18 περιβαλῃ.

πνευματα	is written in full at	iii. 1; xvi. 13, 14.
ἱερουσαλημ	" " " " "	iii. 12.
κυριε	" " " " "	vii. 14.
κυριων	" " " " "	xvii. 14; xix. 16.

Elsewhere the abbreviations are unusually consistent. There are practically no cases of ν εφελκ.

We now come to the few unique readings, which we refer to at length, in order to help us trace the genealogy of the MS. later, if possible.

Unique Readings.

i. 20. —και αι επτα λυχ. ας ειδ. επ. εκκλ. εισι* (agrees with 14-92 35 [against fam.] 77 [against fam.] 226).
ii. 2. και την υπομ. σου και τον κοπον σου* (59).
10. μεχρι (*pro* αχρι) So now *fam* 38 113 159 226.
13. +εκει (*ante* οπου *sec.*) So now 251.
iii. 1. +και (*ante* οτι ζης) Conflate. So *syr*S.
7. δᾶῒδ (see v. 5) So 80-138.
12. —του (*ante* ουρανου) So 69* 124 226.
iv. 2. —εν τω ουρανω
3. σμαραγδου
8. +τε (*post* ημερας)
9. εις τους *bis errore*
v. 5. ΔᾶϊΔ (see iii. 7) So 171-174.
9. —εν τω αιματι σου
ix. 14. σαλπισα *pro* σαλπιγγα
xi. 11. —εκ του θεου So 55* 74 127 152* 156 218.
xii. 6. +εκει (*post* τοπον) So *f.* 46 47 111 189 220*.
xiii. 7. γλωσαν So 72 152.
xiv. 13. —οι *prim.*** So only 103-112 (against remainder of fam.) 137*.
xv. 4. ει οσιος*** So *fam* 38 and 47.
xvii. 16. φαγωνται αυτης So 47.
xviii. 12. —και (*ante* αργυρου)* (ἢ *pro* και 113).
23. και (*pro* οτι *prim.*) So 47.
xix. 1–6. *Desunt. Suppl. â man. comment.*
1. —κυριω^om. So 36 *f.* 46 47 109 123-148 [*contra rel. fam*] 137 152-179* 176-206 *syr lat aeth.*
11. —και ιδου ιππος λευκος*
14. ενδεδυμενα So *fam* 46 47 and *Ald.*
xxii. 5. —φωτος So *syr*Σ.
9. —τουτου So 127-215 only.

See 47 now in this group, including much of 22***, showing 22*** also had access to the parent MSS. Quite a few of 22's unique readings are supported by 47 (as noted above).

vii. 1 πνευση 22*** marked by me with a query has the support of ℵ 40 47 130 *etc.*, and doubtless was the reading of this third hand.

Adhesion to different groupings of the 1 family, bears testimony probably to the fundamental readings of this family before group 1-152-179-208, group 46, group 62 *etc.* went apart.

Fundamentals belonging to ℵ and latins and syriacs also seem to merit attention.

Group 13-23-55-159sup-(226).

Apoc. 23 (Ev. 367. Ac. 146. P. 182). Laur. conv. Soppr. 53, at Florence. [Scr. 23. Greg. 23, new 367. Sod. δ 400]. Collated 1904. Apoc. 23.

This number is substituted by Gregory for Scholz's 23 (=Ev. 38) which does not contain the Apoc. This MS. is Scrivener's 86, but we prefer Gregory's No., as 23 would otherwise be empty, and there is confusion around 86 which number we leave open.

This is a tall fine copy at Florence, about 10 × 7 inches, forming part of the whole N.T. (Ev. 367. Ac. 146. P. 182. Apoc. 23), 33 lines to a page, reminding one somewhat of Evan. 33 in general appearance. Itacisms are very rare (notice, however, παρδαλι with ℵA and 7 in Ap. xiii. 2) and ν εφελκ. is hardly ever met with; a case of homoioteleuton once xvii. 6. It appears to be a fair specimen of a regular XIVth century MS., written by an educated churchman in a good large hand (which does not prevent a bad slip on his part of Ἀντεῖπεν for Ἀντείπας) and is dated 1331 according to Gregory, and written on paper. I have collated from photographs, and therefore cannot verify this. He says "*Insunt nonnulla liturgica,*" but this is incorrect, as between some of the earlier chapters of the Apoc., and elsewhere, as at iii. 6/7 occur scholia, written continuously in the text, but distinguished by the word cχό' at the beginning of each addition. *Iota subscript.* is found throughout, some few omitted, and but a few added wrongly. The usual contractions are present, though πνευματα, πνευματων are sometimes found in full. This MS. belongs to a well defined but small family as a whole, and has a considerable leaning to B and its cursive group (see xx. 4 for a close alliance); yet it exhibits many eclectic readings, and quite a number of solecisms. There is further a good trace of ℵ from time to time. Notice:

ii. 17. εκ (*pro* απο) with ℵ 36 55* 56 59 91 124 143 169-216.
v. 1. +και with ℵa 13 27 55 90 172 187 217 *boh syr*S *Orig.*
vi. 13. επι with ℵ 130 and a few.
14. Conflate from ℵ: ορος και βουνος. So 226 [*non* 55].
vii. 1. πνευση ℵ, 22*** *etc.*
ix. 10. ομοιοις ℵA 14 17* *al. pc.*
xi. 8. —ημων simply, with ℵ* [*non* 55].
xiii. 2. παρδαλι ℵA 7-45 and 36 104 113 114 151.
xviii. 6. —και *sec.* ℵ and 23 alone with $boh^4/_{12}$.
xxi. 4. —ο (*ante* θανατος) ℵ 18. 22*** 47 and a few.

There is a trace of C at xi. 6 (*αν*).
There is a trace of P at iv. 8.
There is a trace of A at v. 4, vii. 14, and occasionally.
At xvi. 17 and xviii. 11 the double recension here present has led to stupid conflations: απο του ουρανου του ναου with which 55 agrees. See another at xii. 18 επι το χειλος της θαλασσης επι την αμμον.
Among the rarer readings, note:

i. 3. +ταυτης with *fam* 7. 554 111 146 151 180 *copt gig etc.*
17. εις (*pro* προς) with ℵ 13 36 55 146 200 251.
iv. 3. +και σμαραγδω with B 13-55 (26 *etc.*).
v. 4. Omit verse with A 98 102 124 130 140 143 200. [Supplied by third hand].
12. +την (*ante* σοφιαν) with 25 30 58 61 70-78-84-94 98 111 113 121 226 [*non* 55].
vii. 5. Δᾶν (*pro* γαδ) with 9** 13 16-39-69 75 130 180 *gig arm.*

viii. 9. +τας (*ante* ψυχας) with 4.13 (17) 48 55 64 67 102** 104 120 210 226.
ix. 11. εν τη ελληνικη δε with 9 13 16 27 39 55 69 75 102 180.
18. απεκτανθη with 18 36 *f.* 38 55 80-138 97-122-214 176-206 251.
xii. 11. μεχρι (*pro* αχρι) with 13 16 22* 27 36 39 55 56 69 102 122* 125* 169 172 180 216 217.
xiv. 8. +αυτοις (*ante* λεγων) with 13 16-39-69-102-180 and 55*.
xv. 6. οι αγγελοι οι επτα with 9 13 27 44 55 75.
xvii. 6. —και εκ του αιματος των with *f.* 21. 27 80-138 (Homoioteleuton).
xviii. 16. λεγουσιν *pro* λεγοντες with B 26 107 222 [*non* 55] *aeth syr*S (λεξουσιν *arm a*).
xxi. 20. χρυσοπρασινος with 9 13 (16) 27 39 (*hiat* 55) 102 113 150^{sup} 180 *Tyc*$^{1}/_{2}$.

It is easily seen from the above that the chief friends of our MS. are Apoc. 13 and 55, the former a late MS. containing the whole N.T., and they are evidently both derived from much the same archetype. Also the græco-latin family 7.

Of places agreeing *in toto* with *t.r.* compare vii. 12. It is curious that the order in this verse is left unchanged by all MSS. It must be more than a coincidence, and goes some distance to prove that scribes changed very little of their own accord and only when they had *some* MS. authority.

The new readings follow. A few are quite interesting:

ii. 2. δυνασαι (*pro* δυνη) So 67-120 146 159 [*non* 55].
5. σε (*pro* σοι)
13. αντειπεν (*pro* αντειπας)
23. εως (*pro* εν) New and expressive. So 55*.
24. +ιδου (*ante* ου)
[iii. 4. —αυτων *textû ; supplevit man. pr. in marg.*]
10. εφ ολην την γην (*pro* επι της γης) So 226.
v. 13. +ανω (*post* ουρανω) So 226.
vi. 1. —εκ *sec.* So 55 and 91 164.
4. +οι ανθρωποι (*ante* και εδοθη) So 226.
17. υποστηναι (87) So 226.
vii. 2. +του (*ante* ζωντος) So 55 102.
viii. 9. το εχον (*pro* τα εχοντα) So 226 *syr*S.
ix. 5. βασανισωσιν So 104 170 226.
ibid. +αυτους (*ante* μηνας) So 102**-104-151 170 226.
ibid. δάκη (*pro* παιση) (*cf. Amos* v. 19 quoted by Justin) So 55*txt* 226 *sah boh.*
6. +αυτων (*post* θανατου) So 55 226.
ibid. —αυτον So 226 (*hiat post* ix. 15).
xi. 9. οι λαοι εκ πασων φυλων [*non* 55].
12. δια νεφελης [*non* 55. *Cf. aeth*].
xii. 6. ινα εκτρεφωσιν αυτην εκει So 55.
9. +δρακων και (*ante* διαβολος) [*non* 55].
18. ἔστη (*pro* εσταθην) [*non* 55].
ibid. επι το χειλος της θαλασσης επι την αμμον [*non* 55].
xiii. 1. θηριον αναβαινον απο της θαλασσης
ibid. τα κερατα (*pro* των κερατων)
14. αυτους (*pro* τους κατοικουντας επι της γης)
xiv. 4. το αρνιον (*pro* τω αρνιω) *prim.* So 90 124 172 188 217 218 [*non* 55 226] *latt.*

xv. 4. +συ ει (*ante* μονος) *Syr.*
6. στηθει So 188 (στηθι 7).
7. τον αιωνα τον αιωνος So 55 *boh.*
xvi. 11. και εκ των εργων αυτων ου μετενοησαν So 55.
17. απο του ουρανου του ναου So 55.
ibid. +και (*ante* απο του θρονου) So 55.
19. του θυμου του οινου So 55.
xvii. 4. −και *sec.* (So 37 91 113 149 157 187 207 220*).
xviii. 7. +καθως (*ante* βασιλισσα) So 55 and 56 (+ως *f.* 46 97 189 214).
11. +εφ' εαυτους (*ante* επ' αυτη) Conflate. So 55.
24. +αγιων (*post* εσφαγμενων) So 55.
xix. 3. +το (*ante* αλληλουια) [*non* 55]. *Cf. copt* +ϫⲉ.
6. +πολλων και (*ante* ισχυρων) So 55 (+πολλων 59).
8 *fin.* των αγιων εισι So 55* and also 40*-210. No others.
9. +παλιν (*post* λεγει μοι *sec.*) So *Prim.* [*non* 55].
xx. 8. +ἡ παρα το χειλος (*ante* της θαλασσης) } So only 200, a very remarkable MS.
xxi. 25. εστιν (*pro* εσται) So 74* 92 111 and 200 *syr*Σ. }
xxii. 12. εσται αυτω So now 143. } *Hiant* 55 226.
14. του ξυλου So 104 113 121 151 *f.* 178. }
19. τους λογους [*non* 55].

Notice the sympathy of the extraordinary MS. 226 in the earlier part, and of 55 later. 226 is not available after ix. 15.

These are the scholia in the text:

Between chapters i/ii.: "επειδηπερ· φως αληθιν" ο χ̅c̅, τουτου χαριν, λυχνοι οι του αυτου πλουτουντες φωτιcμον."

Between ii/iii.: "Αστερα πρωινον τον σαταναν λεγει· Νυν δωσω φησιν υποχειριον τον σαταναν τοις εμοις θεραπουσι· καθως φησιν ο αποστολος· οτι συντριψει τον cαταναν υπο τους ποδας υμων· οτι δε αστηρ ο σατανας ονομαζεται, ακουε του ἠσαιου· πως εξεπεσον ο εωσφορος εκ του ο̅υ̅ν̅ο̅υ̅, ο πρωην ανατελλων":—

Between iii. 6/7: "Τον ὕπνον φὴ· την ραθυμιαν αποτιναξαι: και τα μελη σου τα αποθνησκειν τελειως δια απισταις μελλοντα στηριξον· ου γαρ ἡ αρχη τὼν αγαθων εργων στεφανοι τον εργα την, αλλα το πληρωμα":—

Between iii. 13/14: "τω νικωντι φησϊ τους πειρασμους, ποιησω δια παντο' ευφραινεσθαι τη του θεου θεωρια· τουτο γαρ το, στυλον του ναου γενεσθαι του θειου· ο γαρ στυλος, ουκ επαγαθω εξελθοι ποτε, του, εν ᾧ ερειρισται τοπου":—

In the middle of iii. 16 after 'οὐ ζεστος ουτε ψυχρος':—"ζεστος μεν εστιν, ο ζεων τω π̅ν̅ι̅· τω γαρ π̅ν̅ι̅ ζεοντι φησιν ο θειος αποστολος· ψυχρος ο εστερημμενος αγιου π̅ν̅σ̅ ενεργειας. χλιαρον δε καλει. τον μετουσιαν μεν λαβοντα π̅ν̅σ̅ αγιου δια του βαπτισματος, σβεσαντα δε το χαρισμα δια ραθυμιας. και της των προσκαιρων φροντιδος· ο δε μηπω δεξαμενος την χαριν του π̅ν̅σ̅, επ' ελπιδι εστι. και ουκ εν τοις απεγνωσμενοις ηριθμηται: κειμενον:"

Between iii. 17/18: "μελλω σε εμεσαι και αποβλητον ποιησαι, της εμης οικειοτητος· πλουτον δε φη γηινον και προσκαιρος αγνοεις οτι πτωχος ει και γυμνος, τα π̅ν̅ι̅κα και μενοντα κειμενον:"

Between iii. 18/19: "το ευαγγελικον δια τουτων λεγει κηρυγμα· τα γαρ λογια κ̅υ̅ λογια ἁγνα αργυριου· τουτο γαρ εστι τα καινα και λευκα ιματια: κειμενον."

Between iii. 19/20: "Την σμικτικην τηc τοιαυτηc πηρωστωc αινειττεται: κειμενον:"

Between iii. 20/21: "την των αγιων μυστηριων μεταληψιν, φησιν: κειμενον:"

Between vi. 4/5: "*ταυτην ημεις στοχαζομεθα την δευτεραν, των αποστολων νοεισθαι διδαχην.*"
Between viii. 6/7 at λογ. η̄, are two lines of *κεφαλαια* in the text:

"*περι των ζ αγγελων ὧν του πρωτου σαλπισαντος· χαλαζα*
"*και πυρ και αιμα επι της γης φερεται.*"

There are besides some scholia at top and foot of some pages by first hand, and a few marginal scholia by a later hand, as at v. 8 *etc.* None of any textual importance. The textual addition xvi. 20/21 by 13-23-55 was evidently considered part of the *text* by all these scribes.

13-23-55 are one family type close to 9-27-75.

The extraordinarily eclectic 226 (extant only up to ix. 15), which is at Athos, shares many of 23's unique readings unsupported even by 55.

Trilingual sympathy. P.S.—See under 104 the way its *Latin* relationship comes out with the large Græco-latin group 7-16-39-45-69-102-104 *etc.* Its original text has *tri*lingual sympathies of a pronounced type. For *Syriac* see xv. 4 +συ ει 23. 55. 59 and *Syr.* only. For *Coptic* see ix. 5 δάκη.

GROUP 8-24-140.

Apoc. 24 (Act. 160. Paul 193). Romæ Vat. gr. 2062 *olim* Basil. 101. [Scr. 24, Greg. 24, new 627. Sod. α 53]. Apoc. 24.

Gregory says *sæc.* X (*al.* XI), but I should place the Apoc. not earlier than XI, and probably XII.

There are a couple of leaves missing, containing iii. 20–iv. 10.

Iota post- or subscript never occurs. The breathings are both square and round, the MS. belonging to the real transition stage in this respect. The usual contractions obtain, yet we find πνευματων, πνευματα, κυριε, πνευματι in full (i. 4; v. 6; vii. 14; xxi. 10), and frequently θεος, θεω.

It is a close sister to Apoc. 8, but was not copied from it, and most probably derived direct from an uncial. There is internal evidence for this in the way the words are joined, and ν εφελκ. is almost constant. Sometimes it seems very tiresome to record all these, yet it is not without importance. I will cite an interesting instance. See at xv. 4 our MS. reads αγιος (*pro* οσιος) and παντες (*pro* παντα τα εθνη) both with B and his cursive group, yet in the same verse, ἥξουσιν, with the superfluous ν, with ℵCAP and a few cursives. It seems therefore clear that such MSS. as Apoc. 24 were derived from uncial sources, together with other followers of B, although the comparatively late B has influenced them so largely.

Again, it is quite clear that B (and the group following him) tried to improve the text so that it should run more smoothly. A most curious case occurs at xvi. 7, where the difficult expression "καὶ ἤκουσα τοῦ θυσιαστηρίου λέγοντος," without ἀγγέλου or φωνῆς, occurs. B supplies ἐκ, which, through Apoc. 1, has found its way into the *textus receptus*, [*R.V.* correctly omits]; but *in this instance* B *is forsaken by practically all his followers.* The more difficult (and doubtless the correct) text, obtaining and prevailing in the copies, which elsewhere were immensely and sometimes almost uniformly influenced by the glosses of B. It is most important to note and weigh this in determining the (sometimes small) weight we are to allow B, although supported by a host of cursives. The ἀλλου ἐκ seems to have come in through Erasmus, as so far there is no Greek authority for it.

Punctuation. Semicolon of interrogation.

The stops, as in X., XI. and XII. cent. MSS., are rather incorrect. The comma is freely used, and the semicolon, note of interrogation, frequently used for the comma. Observe 146 at work in a similar way. The true semicolon of interrogation, however, dates from the XI[th] century, and is found in my MSS. 36 84 92 129 146 and 169. In 90 it does not signify an interrogation.

This is a very different MS. from the last one (23) and has but few peculiarities, except those derived with Apoc. 8 from its direct archetype.

There are only three real solecisms, two of these towards the end of the book, *viz.*:

xviii. 10.	—η πολις η μεγαλη βαβυλων	both genuine family readings
xix. 19.	εν τω ιππω (*pro* επι τον ιππον)	confirmed by 140,

the other at iii. 7 ο ανοιγων και ου κλεισει αυτην . ει μη ο ανοιγων . και ουδεις ανοιξει, besides a few peculiarities of spelling, *etc.*, the most important of which is at xxii. 15 κοινες (*pro* κυνες) = 140. The others are such as: iii. 14 κτησεως, iii. 18 ινα εγχρηση, x. 5 —ὁ, xiv. 11 τω θηριω, xiv. 16 την νεφελη, xviii. 24 εσφαγμενον, xix. 13 περιβεβλημμενος, xxi. 6 τω (*pro* το *sec.*), the remainder (a few) pure errors (ix. 13, 15; xi. 2; xvi. 19 *etc.*).

We must next consider the relationship of this MS. to Apoc. 8. We have already said that it was not copied from 8. Nor was 8 copied from 24, see ii. 27/28 Apoc. 24* —μου και δωσω αυτω τον αστερα του, which is contained in Apoc. 8. Yet they are very close sisters, and while 8, (according to Scrivener's collation), sometimes departs somewhat radically from

24 for a few verses at a time, they have so many joint peculiarities, that it is beyond any peradventure that the same direct parent is responsible for these readings. As to 140 it is far more independent. There follows a list of the places where 8 and 24 are together against the rest:

8 and 24.

Inscription: Ιωαννογ αποκαλγψιc (with 2**. 20. 93. 95).

i. 11. φιλαδελφους [*non* 140].
14. —λευκον [*non* 140].
ibid. +και (*ante* ως χιων) [*non* 140].

N.B.—A new hand begins in 140 at i. 20 and therefore evidently began to copy from quite a different MS.

ii. 10. εξητε So 140.
27. +α (*ante* ως *prim.*) So 140.
v. 9. φυλακης (*pro* φυλης) *N.B.* So 140.
x. 1. εκ (*pro* επι) So 140.
2. της θαλασσης in conjunction with [την γην] So 140 and a few.
xi. 11. —ζωης εκ του *N.B.* So 140.
18. +του (*ante* κριθηναι) *N.B.* So 140.
xiii. 1. επι της κεφαλης So 140.
8. ὧ (*pro* ὧν) So 140.
xvii. 1. πορνειας *N.B.* So 140.
xviii. 1. γυνη (*pro* γη) *N.B.* So 140. (with 16*).
xix. 14. των ουρανων (*pro* εν τω ουρανω) So 140. (So now 114; and *cf.* 36 61 *gig Iren. syr*S).
xx. 8. γωδ (*pro* γωγ) *et* μαγωδ *N.B.* (So 140),

besides of course a considerable number of places, where a few other codices add their support. A notable place where they diverge radically is at xix. 1 λεγοντων 24 *etc.*, λεγουσαν 8 *teste Mill*, but this must be wrong; 8 *not* joining in the common variation immediately following of του θεου (*pro* κυριω τω θεω). We may say then, that, generally speaking, except for these few vagaries with 8, Apoc. 24 conforms very fully to the *text. rec.* for an early cursive. There are some marginal observations and liturgical notes by several late hands, difficult to read, and of no importance. There are here and there, but not consistently, other long marginal scholia by an early and very neat hand, also of no particular importance; yet in his commentary at ii. 20 he shows knowledge of the reading λεγουσα, and at v. 8 of κιθαρας, and at v. 10 of βασιλευσομεν. In fact it gives a good idea of how these commentary readings came into the *textus receptus*. For the rest, ℵ's influence is not very apparent, ℵ and 24 being practically never in accord alone, and seldom in the small groups, but frequently at times in the larger groups. A's single influence is exhibited occasionally, that of B *and* cursive group much more often, and our MS. not infrequently follows AB and a large cursive group against the other uncials. At xvii. 4, however, it follows B. This is an interesting test-passage, where the variation from *t.r.* of και τα ακαθαρτα της πορνειας read by both AB, falls into two well-defined groups, A and followers continuing with αυτης, while B and company read της γης, in numbers the groups being about equal.

The influence of ℵ, except in combination, is chiefly a survival of ancient forms of spelling. Very occasionally a peculiarity of 12, 16, 28, 87 finds the adherence of 24. Perhaps the archetype of 24 is responsible for the various reading at xiv. 16, our MS. reading there την νεφελη.

From the agreement in the simple inscription of 2**, 20, 93 and 95 we would expect to find these MSS. more in accord with our MS. than others, yet this is hardly the case.

Anyway we have here two MSS., 8 and 24, so close together, that it will be easy to add to the group, if others turn up in the course of this investigation, which seems far from unlikely.

So far only 140 has appeared, which is, however, more bold and independent.

Group 25-58-70-78-84-94-207.

Apoc. 25 (Evan. 149. Ac. 77. P. 88) = Vat. Pal. gr. 171. [Scr. 25. Greg. 25, new 149. Sod. δ 503]. Collated in 1904 from photographs. Apoc. 25.

A late MS. of the whole N.T. (Greg. XV. Birch XIV.) of about 1400 probably, of which some use was made by Birch and Scholz, but their collations are too imperfect even to refer to. This is clearly a sister MS. of Apoc. 94 (= Evan. 201, Ac. 91, P. 104), dated 1357, and collated by Scrivener; it came from Florence, and may have been copied at about the same time from the same original. This original, though with a large leaning to B and group, preserved some curious readings (see below), but owing to the great number of purely "cursive" readings in our MS., must have been far removed from the archetype which engendered them.

The MS. under review has hardly been retouched at all. None of 94's vagaries are changed. There is absolutely no trace of iota *post.* or *sub-script*, (not even with αδης and ζωον), which is unusual in so late a MS., where the absence of ν εφελκ. is rather evidence against its having been directly copied from an uncial. The comma is freely used, and occasionally looks like the use of iota *postscript*, but there is no real trace of it. The usual contractions are present, ∲ for φρ being the only one in the least unusual. We notice, in full,

iv. 5, xvi. 14 πνευματα, xviii. 2 πνευματος, xxii. 6 πνευματων,
xvi. 18 ανθρωποι, xvi. 21 ανθρωπους,
vii. 14 κυριε, xvii. 14 κυριος κυριων,
x. 6, xi. 12 ουρανον, x. 8 ουρανου, xii. 3, xiii. 6, xv. 1 ουρανω.

The inscription of the MS., coinciding with that of 94 gives us an indication of what we may expect from collation. Already in the first chapter it falls in with 94 at once, which is one of the other members of this group: 25-58-70-78-84-94-(207); the second hand of 19 is also seen to be of this family. Although the MS. is innocent and late looking, we begin to connect with curious readings already in the second chapter, ii. 5 ὅθεν (*pro* ποθεν) with *fam* 62 and this *fam* 25, but here is a complete list.

Apoc. 25 alone.

i. 8. +και (*ante* ο παντοκρατωρ) family and 178-240.
iii. 1. —του θεου the family alone.
2. —πεπληρωμενα the family alone.
14. πιστεως (*pro* κτισεως) the fam. and 153 166 211 222 *arab.*
iv. 1. σε (*pro* σοι) the fam. and f. 46, 164.
7. το πρωτον το ζωον the family.
v. 3. κατω (*pro* ουδε υποκατω της γης) the family.
ix. 16. των ιππων (*pro* του ιππικου) the family and 113 *sah aeth.*
xi. 4. οἱ (*pro* αἱ *sec.*) the family.
14 *init.* +και the family.
xii. 14. πεσηται the family, and 69 [*contra fam*].
xiii. 6. κατοικουντας the fam. and 121 136 147 184.
xiv. 1. τεσσαρακοντεσσαρες the fam., and 188 [*contra fam*].
9. αλλος αγγελος τριτος ηκολουθησεν (—και) the family.
13. φωνην the fam. and some others.
ibid. λεγουσαν family and 40-210 130 146 200 207.
18. τας βοτανας the family.
19. τον θυμον family, plus 19** 129.
xv. 5 *init.* —και family, plus 40-210 and some Latins.
6. εκ του ναου οι εχοντες τας επτα πληγας the family and *boh syr*S.
ibid. —και λαμπρον the family and *h.*
8. +του (*ante* καπνου) the family only. +εκ του others.
xvi. 17. και απο του θρονου του θεου the fam. and 218.

xvi. 18. +ευθεως (*ante* εγενοντο *prim.*) the family and *aeth Cass.*
21. —τον θεον the family only.
xvii. 8. ὅτι ἦν το θηριον και ουκ εσται this family plus fam. 61.
xviii. 1. απο (*pro* εκ *sec.*) the family only.
4. —ινα *prim.* the family.
ibid. και εκ των πληγων αυτης ινα μη λαθητε the family only.
5. +αυτοις (*post* εμνημονευσεν) the family and 216.
7. οτι ειμι καθως (*pro* καθημαι) the family only. *Cf. Cypr. Prim.*
13. μυρων the family + 69 72 and 177.
ibid. —και σωματων the family plus 43 44 52 82 121 189.
23. —ησαν the family and *boh aeth.*
xix. 3. —ο the family only.
xix. 13. +πορφυρουν (*post* ιματιον) the fam. plus fam. 61.
xx. 3. τελεσθωσι the family plus 40 47 111 *f.* 119 176 206.
4. εδοθη κριμα the fam. . . πεπελεκημενων . . the fam. plus 130 149 167 176-206 . . προσεκυνουν the family . . τας χειρας the fam. plus *syr*S.
8. —τα *prim.* the family.
14. —ὁ *prim.* the family.
xxi. 10. —απο του θεου the family plus 92 and *boh*D *ps-Ambr. Cass.*
11. τιμιω the fam. and 141 *latt syr*S.
13. και απο δυσμων . . και απο βορρα . . και απο νοτου the family and 40 91.
xxii. 16. η ριζα δᾶδ και το γενος the family and 219.

Note further agreement of fam. 25 in xii. 7 κατα with *t.r.* against all the rest μετα, and at x. 2 της θαλασσης but την γην.

An analysis of the above shows affiliation with *fam* 61 and 40-210, occasionally with *f.* 62, and with some Latins; more occasionally with Syriac.

The scribe is evidently most faithful, and does not indulge in any license apart from family traditions except as below, and for all these small changes (except two) 25 is found later to have the countenance of 78. Evidently 25 and 78 derive from the same exemplar.

iii. 8. δυνατα (*pro* δυναται) *errore.*
vi. 3. οτι (*pro* οτε) with 78 and *Compl.*
ix. 4. χοντον (*pro* χορτον) with 78 and 202.
5. —αυτων ως βασανισμος (*ex homoiot.*) with 78.
xvi. 21. αὐτὴ *sic* (*pro* αυτης) with 78 and 51. (αὔτη 58 and others).
xviii. 6. —τα (*ante* εργα)
21. ισχυρον (*pro* ισχυρος) So 78 and 40-210 69 130? 146-155 152.
xx. 8. γων (*pro* γωγ) So 78 and 39[*contra fam*].
xxi. 14. δωδεκα θεμελιους So 78.
20. βυρηλλος So 78. Not 58.
22. αυτω (*pro* αυτη) So 78. Not 58.
xxii. 6. απεστειλλε So 78. Not 58.

Here again we find a trace of 40-210, and of 69 once and 39 once, on each occasion against the rest of this Græco-latin family.

Of other combinations of interest, notice the following:

i. 11. —και (*post* εφεσον)
20. +ταυτα εισιν (*post* χρυσας)
ii. 5. ὅθεν (*pro* πόθεν)
vii. 1. +και (*ante* κρατουντας)
viii. 7. ο χορτος ο χλωρος
ix. 15. ετοιμασμενοι
xiii. 7. +εξουσια (*post* εδοθη αυτω *prim.*)
xviii. 12. αργυριου
13. θυμιαματων
xx. 14. —ουτος εστιν ο δευτερος θανατος
xxi. 5. —οτι
6. —της ζωης
12. του (*pro* των υιων).

To sum up, this 25 is a very interesting MS. of so late a date. It will never do to neglect MSS. because of late date. Here we have a very curious example of a text very largely conforming to the *textus receptus*, and while having comparatively few variations, yet has some singular readings alone with its group, which are numerous, curious, and almost unaccountable. It is partly of the B type. Yet it often sides with A almost alone, and at xviii. 21 takes us *behind* ℵ itself, and almost explains this reading.

See under the other MSS. of the group for a further appreciation of its text.

26 belongs to GROUP 26-41-42-53-107-(153-211-222).
27 ,, ,, ,, 9-27-75.

Apoc. 26, 27. Collated by Scrivener and published posthumously in *Adversaria Critica Sacra* under the initials *e* and *f*. Apoc. 26, 27.

See concerning Apoc. 26 [Scr. 26. Greg. 26, new 506. Sod. δ 101] under Apoc. 41. 42. 53 and 107. Apoc. 27 [Scr. 27. Greg. 27, new 517. Sod. α 214] is a sister of 9 and 75.

28 belongs to GROUP 21-28-73-79-80-(99-100)-103-112-135-138-139-170-191-220-221.

Apoc. 28. Collated by Scrivener and published in supplement to Codex Augiensis, under the letter *n*. See under 21-73-79-99-100-103 *etc.*, and compare 65 *etc.* [Scr. 28. Greg. 28, new 2015. Sod. α 1580]. Apoc. 28.

GROUP 29-30-98-128-129.

Apoc. 29. Also published by Scrivener in Codex Augiensis under letter *e*. Closely related to 30-98-129. See these MSS. [Scr. 29. Greg. 29, new 385. Sod. α 506]. 29 is dated 1407. Apoc. 29.

GROUP 29-30-98-128-129.

Apoc. 30. *Apoc.* 30 (Ac. 69. P. 74). Wolfenbüttel. Guelph. 16. 7 Aug. [Scr. 30. Greg. 30, new 429. Sod. α 398 and α 1471].

This MS. I have only collated *after* No. 106. Knittel had collated it in 1773, and Matthaei reproduced the readings given by him. I could not, however, rest satisfied with these. At length, in July 1908, I have been able to pay a visit to Wolfenbüttel and recollate the MS. As such things go, Knittel's collation is found to be distinctly good, but he has omitted and neglected a fair number of important readings, some of them almost or quite unique. This MS. has considerable importance for the history of the text. It is one of our very oldest paper MSS., and must date about 1300. The paper is of very long fibre, and where the glaze has been scratched off, it renders the paper brittle and the original writing sometimes impossible to recover. I have been helped in this, however, by the sister MS. 98, for they are practically one, 30-98. Another MS. 29 comes close to it, but not nearly as close as 98. Several of 98's unique readings are now borne witness to by 30. (Now see my MS. 129 as well).

The first thing to rivet our attention is the very unusual reading—unique among Greek MSS. with 98—of *θαλασσαν* for *ἀβυσσον* in xx. 3. This is the reading of the Crawford Syriac, although at xi. 7 Apoc. 30 does not read thus. This reading was duly recorded by Knittel (it is since found in 113 and 218). The question is therefore what further affinity has Apoc. 30 with the oldest Syriac. The answer must be: in a mass of small things, hitherto hidden, for the MS. has been severely revised on the B type and the cursive group of the Arethas recension, and the old stem, though underlying all, is obscured. The interesting part is, however, that I believe only one MS. stood between Apoc. 30 and its older græco-syriac parent. In other words, the scribe who gave us the text of 30, was copying a MS. itself revised *for the first time*, and not so drastically but that we can from place to place pick up the threads and establish the basis from which it sprung. For, conform as he would to B and Arethas, he cannot completely cover his tracks. Thus we have *κερους alone* with ℵC, and a number of other minutiæ which we will take up immediately.

By circumstantial and circumlocutory evidence we arrive at the same conclusion for this MS. as for others, that it was not derived from any one version, but that its various sympathies trace back to a trilingual in the earliest ages of the text (see xvii. 11, xix. 3 *init.*, xx. 3, xxii. 2 *etc.*).

It has no particular importance as a critical document, but it has every importance as concerns the true *history* of the text. So do not let us neglect *paper* documents in future [see in this connection the paper MS. at Paris, No. 123 of the important fam. 119].

We are perhaps fortunate in not having gone over Apoc. 30 in its proper place, for although Scrivener had collated the sisters 29 and 98 (for these collations I am not responsible) and their evidence was available, yet we now have over seventy intervening MSS. to help us, which we could not then have used.

Note the inscription and that of 102, and Latin sympathy connected with this Syriac base.

I mark the changes, other than those by the first hand, as **, although certainly two revisers were at work, one living within 100 years of the scribe, and the other of XVIth century. But the matter has too little importance to differentiate between them. The paper is reinforced by parchment slips on the inside. From f°. 202 to the end, the XVIth cent. hand has restored a few words or letters of the text at the beginning and end of lines, but they are no doubt the original readings. Knittel misread one (xxii. 21), and missed two that were covered by the parchment. Thus at xx. 14 the *ἡ* before *λιμνη* is covered by the parchment. The elder second hand often changes smooth breathings to rough, especially with *αυτος*, yet xviii. 7 he leaves

αὑτην (for ἑαυτην). There is no iota post. or sub. by the scribe, but the second hand has added a good many iotas subscript. The MS. has been so thoroughly revised on B, that we read αββααδδων with B, while 29 reads αββαδων and 98 αββαιαδων. So also xii. 5 αρενα with B 104, though elsewhere αρρενα. And at xviii. 13 we find —και οινον even, with the B tribe.

The first recognition of the Syriac tendency is found at i. 20 —τας *prim.* with 18. 29-98. 40-210 51. 61. 90. 93. 95. 100 and a few others. The second hand supplies it. At the outset Knittel does not differentiate between 1st and 2nd hand alterations, but later on he does.

At vi. 12 we notice —ειδον with almost exactly the same group.

We find the MS. with 98 as follows:

i. 17. —ο *ante* εσχατος with 98 (and also 143 152*).
iii. 5. εκ του βιβλου (*om. Knittel*) with 98 and 102 113 120 and 200.
ix. 7. . . .ϕ* a letter illeg. before this symbol = ωσπερ ? of 98 (*pro* ως *sec.*).
Possibly original had (ος. (In x. 7. 10 we find the same ϕ apparently for ὡς).
ix. 11. εχων (*pro* εχει) 98 and 40-210 222 and *h* (*om. Knittel*).
14. ανεμους (*pro* αγγελους) So 98. So clearly was it in the copy before the scribe of 30 that he began to write αγ and changed to αν.
15. ανεμοι (*pro* αγγελοι) So 98.
x. 2. το δε ευωνυμον So 98 and 119-144.
xi. 9. —και τα πτωματα αυτων *usque ad fin. vers.* So 98.
xii. 3. δωδεκα (*pro* δεκα) So 98, 204 (and 81*).
10. αυτον (*pro* αυτων)* So 98, 102, 124 and 140.
15. ποταμοφορήση τὸν ποιηση *sic* (*om. Knit.*, but so 98).
xiii. 3. εσφραγμενην* ? So 98 (and 81).
12. ω (*pro* οὑ)* ? So 98.
xiv. 9. ὅτι (*pro* εἰ τις) So 98 (*cf. copt*).
14. +ὁ (*ante* εχων) *Om. Knittel* (but so 98).
xv. 8. εγενηθη (*pro* εγεμισθη) 98 = εγενετος *vid.*
xvi. 15. [ασχημοσυνην] So 98. But 29 = αισχυνην.
xvii. 11. —εστι *tert.** 98 *and syr*S *boh.*
12. ουπω rescript ** 98 omits.
xviii. 20. εκρινε (—ο θεος) So 98.
xix. 3 *init.* —και So 98 *and syr*S.
(Ap. 30 *has* και (covered up by the parchment-strengthening on inner side) but plainly visible. I do not think by original scribe. Knittel says minus και, but he did not lift up the parchment).
xx. 3. θαλασσαν (*pro* αβυσσον) 98 113 218 *and syr*S.
6. και μετα ταυτα (*pro* μετ' αυτου) So 98.
xxii. 2. +και (*ante* κατα) So 98 *and syr*S.
12. θυμός (*pro* μισθος) So 98.
18. επιθη επ αυτω, επιθησαι (*Malè Knittel* επιθησει) So 98 only.

At xi. 18, 98 reads εθνων for νεκρων with *f.* 38. *f.* 61. 74 124* 146 200. Not so 30, but the scribe *avoided* the mistake, for there are signs that he first wrote εθ, then suppressed theta for kappa, and added ν at the beginning.

xvi. 10. [εσκοτωμενη] *Contra* 39. 72. 98. 102. *etc.*
xviii. 4. [συγκοινωνησητε] *Contra* 98 *etc.*
xx. 11. [ὁ ουρανος] *Contra* 21. 39. 73. 98. 113. 143, all —ὁ.

xxi. 13. και απο νοτου...και απο βορρα...και απο δυσμων So 98 and 113 122 214 *arab.*
23. φαινωσι* So 210; *Contra* 98 φαινοι.
xxii. 6. —δειξαι τοις δουλοις αυτου* only supplied by 4th hand in margin, while 98 transfers the clause to the end of the verse.

Alone with 29 and with 29-98.

ii. 2. —και τον κοπον σου 29-98.
vii. 13. ὅτι (*pro* οὗτοι) 29-98. (*Om. Knittel*).
ibid. ποτεν (*pro* ποθεν) At first was probably ποτε with 29.
xii. 15. —υδωρ 29-98.
xviii. 19. +τον (*ante* χουν) 29-98.
xx. 14. οὗτος ο δευτερος εστιν (—θανατος) 29 (98 differs).
xxi. 22. ειχον (*pro* ειδον) (ειχεν 29-98),

plus a few other places at iv. 6; vii. 4; xii. 12; xiii. 2 *fin.*; xviii. 5, 22; xix. 18; xx. 6 *init.*

Observe also the following and the support:

v. 13. ἐν αυτ°/ῶ, πάντα καὶ ἤκουσα* ℵ 17*. 34/36. 67. 68. 87. 98. *syr*S *gig.*
vii. 6. —εκ φυλης μανασση ιβ. χιλ. 39*gr. non lat.* 69*. 91. 98.
x. 5. —εστωτα 31*. 38. 51. (*supra lin.* 69*). 90. 97. 98. *gig.*
6. —και την θαλ. και τα εν αυτη ℵ*A 31. 32. 38. 40. 46-88-101. 49. 56. 77. 98. 100. 101. 103. 106 *syr*S *gig.*
xi. 11. ὑπο (*pro* επι *prim.*) 1. 62/3. 72. 98.
xii. 6. εκτρεφουσιν 8. 56. 98.
xix. 14. αυτοις (*pro* αυτω) 14 (*non* 92). 98.
18. +τας (*ante* σαρκας *quint.*) 22. 29-98. 47. 51. 90 (*Malè indicavit Knittel*).
xx. 12. —εστωτας 2. 14-92. 98.
xxi. 11. —εχουσαν την δοξαν του θεου και A 98 (35. 104. but *with* και).
12. —εχουσαν τε τειχος μεγα και υψηλον } 39 (*non* 29) 98.
20. κηρυλλος* (*pro* βηρυλλος) 53* 98.

and:

xii. 14. κερους (*pro* καιρους) ℵC alone.
xviii. 12. μαργαρου* 10. 47. 90 121. 122. 178. 189. 203 (*om. Knittel*).

And quite alone:

vii. 2. απ (*pro* απο)* (*om. Knittel*).
viii. 7. —και πας χορτος χλωρος κατεκαη (So 114-121. 146 182 193-241).
xii. 6. γῆ (*pro* γυνη)
xx. 3. και μετα δε ταυτα [και *forsan* ** (*in marg.*)]
98 = κατα δε ταυτα
29 = μετα δε ταυτα (—και) Also 111 129 130.
xxi. 22. ειχον (*pro* ειδον) So 129, but 29 and 98 have ειχεν.
27. ὁ ποιὸν (*pro* ποιουν) *Rectè Knittel. Malè Matthaei.*
xxii. 7. +και (*ante* μακαριος) So 130 176-206 *aeth.*
10. —της προφητειας So 129 *boh*[N].

For the rest note :

i. 4. *θεου* (*pro του pr.*) *Om. Knittel.*
5. *υμων** *Correxit ipse.*
6. *βασιλειαν ιερεις* (—*και*)* *A pr. man. prob. inprimis βασιλιαν ιερεις, non βασιλεις* ut Knittel.*

ii. 6. (*νικολαι*) *των ἃ κἀγὼ rescript* **. 12. 106 *et syrS hab. εγω pro καγω.*
8. *γραφον errore Knittel* (*Rectè Matthaei*). *Codex* = *γραψον.*
ibid. —*ὅς* (*om. Knittel. Rectè Matthaei*) *cum minusc. et* 29-98.
10. +*δη* (*post ιδου*) *Supra lin. sed a pr. man.*
25. [*ἄχρις οὗ*] *ἀνοιξω** (*ἀνήξω***) *Malè neglexit Knittel. Silet de pr. man. Rectè Matthaei* "propter hoc locum iterum inspiciendus codex Guelph."

iii. 1. —*το* (*ante ονομα*)* *Suppl. supr. lin.*** (*Om. Knittel*).
5. *οὗτως* (*pro οὗτος*) (*Om. Knittel*).
ibid. *εκ του βιβλου* (*Om. Knittel*).
10. *πειρασμου · της μελλουσης* *Sic interpunctum.*
11. *κράτει ὃ ἔχ:: εἰς sic** (*Silet Knittel*).
20. [*θυραν*] +*και* (*ante εισελευσομαι*) *Malè Knittel* "*θυραν εισελευσω προς*". *Malè Matthaei, Knittel seq.*

iv. 3. *ἶρης sic. Knittel* = *ιρης. Hinc. Matt. ἶρης.*
ibid. *ομοιος ορασις σμαραγδινων** (*σμαραγδινω***) *Malè Knittel σμαραγδινω pr. man* (*sed pr. man. σμαραγδινων compendio*).
8. *λεγοντα sic i.e. λεγοντες**, *λεγοντα*** *Neglexit Knittel.*
10. *βαλοῦσι* *Silet Knittel.*

v. 1. *σφραγῖσιν, i.e. σφραγίσιν**, *σφραγῖσιν***.
6. *ἅ* (*pro οἵ*). *Om. Knittel. Melius acuté Matthaei, q.v.*
8. [*κιθαρας sed compendio*].
ibid. *προσευχων**, *προσευχαι*** (*Malè Knittel προσευχαι**).
13. *ἐν αυτ|σ › πάντα καὶ ἤκουσα sic* cum* ℵ 17*. 34/6. 67. 68. 87. 98. *syrS gig.*
14. *επεσον**, *επεσαν*** *Neglexit Knittel.*

vi. 1. *φωνη** *Neglexit Knittel.*
4. —*και* (*ante ινα*) *Neglexit Knittel.*
6 *fin.* *αδικησεις** ? *Ita* 7. 28 ? 39. 45. 98. 104.
8. *χλορος* *Om. Knittel. Ita* BP. 12. 16. 39. 50. 59. 67. 98. 104.
ibid. *ηκολουθει αυτω* *Malè Kn. ακολουθει.*
11. *αποκτενεσθαι** (*αποκτεινεσθαι***) *Malè neglexit Kn.*
13. *επεσον** ? [*επεσαν***] *Silet Kn.*
14. +*ὁ* (*ante ουρανος*)** *Illeg.** (—*ουρανος* 98).

vii. 1. *τουτο** ? *ταυτα*** *rescript. Silet Kn.*
2. *αναβαινοντα* (*Malè Kn. αγελον*).
3. *μετοπων* *Neglexit Kn. Ita etiam* ix. 4.
5. *εσφραγισμεναι* prim.* *Malè om. Kn.*
ibid. *ρουβιν* *Malè om. Kn.*
7. *ἰσσαχαρ cum* ℵAP. 1. 7. 18. 29. 36. 45. 92. 93. 98. *etc. Malè om. Kn.*
11. *εἱστήκεισαν* *Malè Kn.*
17. *ποιμαίνει** *ποιμανει*** *Om. Kn.*

viii. 5. *τον λιβανωτον* *Om. Kn.*

ix. 5. *Vult πεση* ? *Scripsit πάη* *Neglexit Kn.*
19. *εστι* (*pro εισιν*) *Malè Kn. εισι.*
ibid. *οφεων** (*οφεσιν***) *Neglexit Kn.*

x. 8. ἦν *vel* ἦν (*pro* ἦν) · *Om. Kn.*
xi. 2. +και (*ante* δυο) *Om. Kn.* (*Syr. et minusc.*)
5. αυτους θελει *prim.* } *Malè Kn.*
θελει αυτους *sec.* }
xii. 3. πυρος μεγας* πυρρος μεγας** *Malè Matthaei* πυρρος μεγας*.
ibid. δωδεκα (*pro* δεκα)* *cum* 98. *Om. Kn.*
9. —ο (*ante* σατανας) *Insert. supr. lin. forsan a pr. man. vel ab* ἀντιβάλλοντ.ι *Om. Kn.*
12. ευφραινθαι *Inprimo* ευφραινεσθαι* *Vertit in* ε *pr. man. ipsa.*
14. οπως τρεφηται *Malè Kn.* οπως τρεφεται.
xiii. 1. ονοματα *Om. Kn. Hinc malè Matth.*
3. εσφραγμενην* ? *Sic* 98.
8. αυτον (*pro* αυτω) *Om. Kn.*
ibid. +του (*ante* εσφαγμενου) *Om. Kn.*
11. ειχεν *Om. Kn.*
ibid. —δυο *Om. Kn.*
12. ω (*pro* οὗ)* ?? *Rescript. et illeg.** (98 = ω).
xiii. 14. και εζησεν απο της μαχαιρας (*Malè Kn.* μαχειρας).
xiv. 4. τὸ ἀρνίω* xvii. 17 τὸ θηριω*. *Om. Kn.*
5. ψευδος αμωμοι γαρ εισιν. *Sic jungit et sic interpunctum.*
12. +ἡ (*ante* ὑπομονῆ *sic*) *Malè Kn.* ὑπομενη.
15. εν φωνη μεγαλη *Om. Kn.*
ibid. +του (*ante* θερισαι) *Om. Kn.*
17. ουνου* (*pro* ναου) ? *Inprimo.*
18. τον δρεπανον τον οξυ* *Malè Kn.*
xv. 2. νελινην *bis.* *Malè Kn. Semel.*
3. μωυσεως *Om. Kn.*
ibid. βασιλεῦ (*pro* ὁ βασιλευς) *Malè Kn.*
xvi. 8. *Malè Kn.* ανδρωπους.
10. εμασωντο *Om. Kn.*
11. —και *sec.* *Insert. supra lin. a pr. man.* ? *Om. Kn.*
15. [ασχημοσυνην]. *Sic* 98. *Tamen* 29 = αισχυνην.
xvii. 4. κεχρυσομενη *Kn. malè* κεχρυσωμενη.
ibid. μαργαριτ *sic* 98 = μαργαριτοις.
5. πορνων* *ut vid.* *Hodie* πόρνῶν *a rec. manibus.*
10. [*Habet* και *in marg. ante* ὁ εἱς, *sed ut vid. a pr. man.*]
xviii. 4. [συγκοινωνησητε]. *Contra* 98 *etc.*
5. *Post* θεος · *interpunctum.*
8. ο κρινας (*compendio in fin. lin.*). *Om. Kn.*
10. (κρίσϊσου. *Hesitans et rescript.* = 39. 104).
12. τιμιωτατου *Hesitans**. τιμιωτου *vel* τιμιωτο *inprimis.* = *syr*S ?
ibid. μαργαρου* *cum* 10. 47. 90. μαρμαρου** *Om. Kn.*
14. αυτα ου μη ευρης*, ευρησης** *Malè Kn.* εὗρες.
xix. 1. λεγοντων *Malè om. Kn. Hinc malè deducit Matthaei.*
6. λεγοντες *compendio.* *Om. Kn.*
12. —ως *Om. Kn.*
13. βεβαμενον *Om. Kn.*
17. το μεγα του θεου *Om. Kn.*
18. +τας (*ante* σαρκας *quint.*) *cum* 22. 29. 47. 51. 90. 98. *Malè indicavit Kn.*
20. και ὁ μετ αυτου ψευδοπροφητης *i.e. cum* BP *etc. et* B *etc.* *Malè Kn.*

xx. 6. *επι τοῦτον Malè Kn. επι τουτων.*
ibid. *ο δευτερος θανατος*, ο δευτερος ο θανατος** Malè Kn. ο δευτερος ο θανατος*.*
11. *Malè Kn. επ αυπον.*
12. *και βιβλια ηνοιξαν · και αλλο βιβλιον ηνεωχθη Malè Kn. ανοιξαν. Matthaei improbavit. Rectè.*

xxi. 1. *απηλθον (pro παρηλθε) Rectè Knittel, puto. 98 tamen=απηλθε.*
5 *init.* *—και* Suppl. a** Silet Kn.*
6. *ϗ ειπεν μοι · γεγόνα το αλφα και (—εγω ειμι, jungit γεγονα cum seq.).*
8. *τοις δε δηλοις Malè Kn. δειλοις.*
10. *εκ του θεου Om. Kn.*
16. *[τω καλαμω*] +εν**.*
19 *init.* *—και* Om. Kn.*
ibid. *κεκοσμημενω*? Illeg., sed hocmodo 98.*
ibid. *χαλκιδων* χαλκηδων** Om. Kn.*
20. *σαρδιον* [σαρδιος**] Om. Kn.*
ibid. *κηρυλλος* (sic 53*. 98). βηρυλλος**. Om. Kn.*
ibid. *[τοπαζιον] Errore Kn. τοπαζιων. Rectè Matthaei.*
ibid *χρυσοπασος* [χρυσοπρασος**] χρυσοπασοε errore Kn. Rectè Matthaei.*

xxi. 21. *(μαργαρῖται sic*, ^ ex ´ vertit).*
ibid. *Vult* χρισιον (ι ex υ vertit). Om. Kn.*
23. *φαινωσι* ut vid., sed 98=φαινοι.*
ibid. *γαρ η δοξα Om. Kn.*
24. *ή (pro οἱ ante βασιλεις) cum 39. Om. Kn.*
ibid. *φερουσιν αυτω (+την**) δοξαν και τιμην των εθνων εις αυτην Malè Kn. αυτων pro αυτω.*

xxii. 2. *αποδιδους εκαστον Malè Kn. αποδιδουν.*
ibid. *—τον (ante καρπον) 1. 22. 40. 51. 90. 92 (silet de 98 Scr.) Er. 1. 2. 3. Ald. Col. et 57.*
3. *λατρευουσιν** Pr. man. illeg.*
5. *και ου χρειαν λυχνου και φωτος (—ηλιου) Rectè Kn. Malè Matthaei. N.B. Pr. man. illeg.*
6. *—δειξαι τοις δουλοις αυτου planè om*. Suppl. marg. ****. 98 transfert in fin. vers.*
8. *καγω. Om. Kn.*
idid. *επεσον. Malè Kn. επεσα.*
16. *—του (ante δᾱδ)* Suppl**. Kn. δαβιδ. Cod. δᾱδ.*
21. *—ημων* (Suppl**). Malè neglexit Kn.*

The above is recorded not from a spirit of hypercriticism, but chiefly because the MS. is not in very good condition, and may become worse. The remarks are offered merely as a matter of record.

My warm thanks are due to Herr Oberbibliothekar Milschaek and to his able assistant for much courtesy and goodwill.

The Apoc. is at the end of the vol., f^{os}. 186-204, in a different and smaller hand from the rest of the book (1-51 Acta, 52-159 Paul, 159-182 minor epistles ending with Jude, 182/5 Misc. ending with some iambics, referred to by Knittel, in a semi-uncial writing).

There is no subscription to the Apoc.

The inscription is unusual and runs:

> *αποκαλυψις του αγιου ενδοξοτατου αποστολου και ευαγγελιστου παρθενου ηγαπημενου επιστηθιου ιωαννου του θεολογου,*

which is restored by Matthaei by inserting *χριστου φιλου και μαθητου* between *ηγαπημενου* and *επιστηθιου*, to read:

> *αποκαλυψις του αγιου*
> *ενδοξοτατου αποστολου*
> *και ευαγγελιστου παρθενου*
> *ηγαπημενου (χριστου φιλου*
> *και μαθητου) επιστηθιου*
> *ιωαννου του θεολογου*

but this addition does not seem imperative.

Compare the late MS. Pantel. 110 at Athos (my 236).

And see my MS. 129 (now in the Morgan library) for another member of the group 29-30-98.

Group 6-31-106-(164-166)-171-174-(182).

Apoc. 31. *Apoc.* 31. [xv]. Reproduced from Scrivener's collation in supplement to Codex Augiensis (letter *c* in Apoc.). [Scr. 31. Greg. 31, new 2016. Sod. *α* 1579].

Sister of 6 and 106 and 182 and 171-174.

Much sympathy also with 32; also with 74 in connection with and without 4. 6. 20. 32. 34. 40. 48. 64.

31 is an eclectic Arethas type on a very old base.

Note xiii. 13 *εποιει* alone with E* Hippolytus and bohairic.

The old base is confirmed by all family 114, reading with 6-31 at:

> xi. 19 —*και φωναι*
> and ix. 20 —*τα* (*ante αργυρα*)

and 31 alone with *fam* 114 at xviii. 10 *αυτων pro αυτης*.

At xiii. 6 *εν αρχαις pro εν τω ουρανω* is found in 31. See for further remarks under 106 171-174 and 182 as to this quite interesting family.

SEMI-INDEPENDENT MS.

Apoc. 32 = Dresden. Reg A. 124 of the xv. cent., as Gregory says. [Scr. 32. Greg. 32, new 2017. Sod. *a* 1582]. Collated by Matthæi (t.). Collated afresh by me from photographs in 1904. (Scrivener twice numbers this, 32 and 111). Apoc. 32.

Scrivener's third edition gives :—

Apoc. 32 = Dresd. A. 95 or Matthæi's r.
Apoc. 50[2] } = Dresd. A. 95 or Matthæi's r.
Apoc. 90 }
Apoc. 111 = Dresd. A. 124 or Matthæi's t.

Gregory numbers as follows :—

Apoc. 32 = Dresd. A. 124 or Matthæi's t.
Apoc. 90 = Dresd. A. 95 or Matthæi's r.
Apoc. 111 = Scrivener-Miller 149.

Scrivener-Miller fourth edition gives :—

Apoc. 32 = Dresd. A. 124 or Matthæi t, agreeing with Gregory.
Apoc. 50[2] = Matthæi r.
Apoc. 90 = Dresd. A. 95 or Matthæi r.
Apoc. 111 = Greg. 105 = Athens nat. 43.
But Scr.-Miller 105 = Greg. 104 = S. Sabæ 20.
But Greg. S. Sabæ 20 = Greg. 104 and 89 ! !
and Scr. 89 = Greg. 108
and Scr. 108 = Greg. 129.
And Greg. 105 or Athens 43 turns out to be Athens 94 (now our 111).

Is it not pitiful to multiply difficulties thus? I do not believe a S. Saba 20 MS. exists.

Although a late MS., Apoc. 32 is a very important one, as can be readily seen in the opening chapter, where we find the reading τον λογον (i. 3) so far alone with ℵB. (Add now 100 102 130 154 178 238 240).

Beginning at the detail, we find iota subscript almost constant, but not with ᾅδης, ζῳον, καγω *etc.* Iota post. only occurs once at iii. 18 περιβάλῃι.

The letter gamma is very peculiar, extending far above the line, unlike capital gamma and more like small delta. Breathings and stops are consistent and fairly correct. We may notice οὖς for οὖς always.

The usual contractions are present everywhere except :

ἱερουσαλὴμ in full once at xxi. 2 (feature of Arethas codices).
οὐρανω in full at v. 3 +ανω (evidently to emphasize that this addition belongs there).
κυριος κυριων both in full xvii. 14.
κυριος contracted, κυριων in full except ων *compendio*.

The only noteworthy thing in this connection is that πνευμα and its cases are contracted in the same way whether plural or singular is intended, and it is not easy to know which the scribe intended (*vide* iv. 5, v. 6 *etc.*).

We find ναλινη not νελινη, but φυαλην for φιαλην almost constant.

There are many abbreviations in the middle of the line. επεσον is nearly always written επεσ), but is not to be confounded with επεσαν, which is either written in full or contracted differently, though of very rare occurrence.

The MS. is not very easy to read, and tiring to the eyes, but I have spared no pains to make the collation accurate. I may cite as an instance of the care necessary that we have here a new form of spelling such words as περιβεβλημμενη, εικοσσι, πεττωμενω, with a double consonant, which may be overlooked very easily. [The form περιβεβλημμενος occurs at xix. 13 in Apoc. 24].

ν εφελκ. is not very frequent, but hiatus occurs several times for want of it, even in places where no uncial support is forthcoming.

While singularly modern in some respects with its consistent ειδον, unusually small number of transpositions, lack of ν εφελκ., *etc.*, it takes us roughly back to early spelling in σϊρϊκου with all five uncials, and only very few cursives; also to the λεγοντες, xviii. 8, of ℵ* alone (with 159 164-166), going further than ℵ by reading βλεποντες for the subsequent λεγοντες.

In the ix[th] chapter there are a few corrections by a modern hand, which we have neglected.

There is a large element of C (CAP, CAB *etc.*), which is wanting in many cursives, yet it is distinctly of the closest B family, and looks like a *key* manuscript to help determine the origin of the B group. For, while, from certain peculiarities, showing it to be very close to B (*e.g.* i. 15; iii. 3, 15; iv. 8; viii. 7; xi. 13; xv. 8; xviii. 13; xx. 5, 12), we find it characteristically and systematically akin to CAB and CAP and a moderate number of cursives, occasionally reinforced by ℵ. This shows to my mind that the text of B's parents once approximated more closely to C and A, and subsequently drifted into rather an independent line. Therefore, although we cannot altogether neglect B and company in their separate testimony, such testimony is as nothing, compared to that where the support of C and A and P is forthcoming. A few of the rarer readings of ℵA are noteworthy, *viz.* iv. 11 ησαν *pro* εισι; x. 6 —και την θαλ. και τα εν αυτη (not, however, by its near relation 109).

Perhaps the cursive MS. most akin to this one is Apoc. 20, (*q.v.*), and it is noteworthy that from the forms ιδον *etc.* occurring in Apoc. 20 that *that* MS. had a near ancestor of considerable age. There is just a trace of ιδον in Apoc. 32 at vii. 1.

32 is a super-type of the Arethas group.

Our MS. 32 has plenty of pure cursive readings,—(note the omission of και τα χαλκα in ix. 20, so common among the cursives, but countenanced by no uncial, not even by B, and the origin of which is hard to trace)—, yet, at the very outset, as we have pointed out, ch. i. 3, it has the rare reading τον λογον. See how close ℵ and B* come in iv. 11 again. The semi-loose character of the MS. is perhaps best indicated by the reading at ix. 12 ετι δυο ουαι ουαι (supported so far only by Apoc. 14) instead of the true text ετι δυο ουαι; see also at xix. 10 ορα μη + ποιησης with few, and again exactly the same addition at xxii. 9 with a slightly different group.

It is with B and a good few cursives at iv. 8, reading αγιος nine times, which is clearly extra-scriptural and fancifully medi-æval. Yet it has in many directions a good, but mixed, text (although very eclectic), sometimes in the same verse reading with three or four different groups.

There are quite a number of solecisms (see full list below), chief of which is the—so far—unique κρειττονα (*pro* πλειονα) *a pr. manu ex emend.* in ii. 19.

The MS.'s affinity for some of the readings of ℵ is quite peculiar (see i. 3; iv. 2, 4, 9, 11; v. 5, 8; vi. 8; xi. 4; xvii. 11; xviii. 18; xxii. 8, 11), but noteworthy is vi. 2 *fin.* + και ενικησε, which is new (now found in 109*gr et arm*), whereas ℵ is the only other authority for ενικησεν (*pro* ινα νικηση). Both readings may be fanciful and extra-canonical.

Note a few of the small cursive groups, at iii. 4 with 6, 20, 31; v. 6 with 7, 21, 31; x. 8 with 4, 6, 20, 31 *etc.* Peculiarities like εδωθη have the countenance of 7, 12, 16, and sometimes others are found in Apoc. 1 (vi. 10 κρινης) *etc.*

In many places on the other hand, we support the printed text, *e.g.* xiv. 1 αρνιον with only P *etc.*, and we are the only MS. authority so far for the *α* (instead of all the MSS.' αλφα) at xxii. 13.

Here are the new readings, including peculiarities of spelling :—

i. 13. ποδηρει So 67 109 121 218.
ii. 19. κρειττονα (*pro* πλειονα) *ex emend. at a prima manu.*
20. αλ' (*pro* αλλ')
22. μετανοησωσι with εκ
iii. 1. ταις (*pro* της)
3. γνοῦς (*pro* γνῶς)
12. —της πολεως του θεου *usque ad* και το ονομα μου *ex homoiot.*, but see B 130, 35 40 113 210, 1-12-208 *etc.*
It reads και γραψω επ' αυτον το ονομα του θεου μου και το ονομα το καινον . ο εχων *etc.*
iv. 1. +ιωαννη (*post* ωδε)
δὴ (*pro* δει) So 122 143. [δι ℵ].
4. εικοσσι τεσσαρες (—και)
7. πεττωμενω
v. 7. —του (*ante* θρονου)
8. φυαλας So 81 91 92 102 141 143 177* 204.
vi. 1. ηνοιξαι
2 *fin.* +και ενικησε So 109*gr et arm.* [See, however, ℵ 36 *copt*].
4. αλληλως *errore*
17. ηλθε
vii. 2. —αλλον So 111 157 218[*non fam*] *Prim.*
13. περιβεβλημμενοι So 67 124 149.
17. ποιμενει So 35 106-182 194 201 207.
ix. 11. εχουσαι και βασιλεα επ' αυτων αγγελον (—τον) So 109*gr.*
ibid. ἀβ^β^δων *sic*
x. 1. περιβεβλημμενον So 108 124 149 215.
8. —του (*ante* εστωτος)
9. τὸ δουναι (*pro* δος) (*gig.* ut daret).
xi. 2. πατησωσι
xii. 1. περιβεβλημμενη
10. —κατεβληθη
ibid. —αυτων So 233 *boh.*
12. καταή (*pro* κατεβη) *errore.*
14. πεττηται
ibid. οπου τρεφηται So 107 189 *syr arab.* (ινα τρεφηται 130).
xiv. 3. αγορασμενοι So 36 121 146*com.* 207.
6. πεττωμενον
14. Αρεπανον *errore.*
xv. 2. εκ της εικονος θεου(?) εκ θηριου (—του) αυτου κ.τ.λ.
7. ἑνὶ (*pro* ἓν)
xvi. 1. —και ηκουσα *usque ad* επτα αγγελοις
5. ο ων και ο ων (*pro* ο ων και ο ην)
6. προφητων και αγιων So 109*gr et arm et* 113 *syr*S *sah.*
11. ἐμετενοησαν (*pro* οὐ μετενοησαν) *errore.*
13. ακαθαρτα ꟳ *sic* (*cf.* B *etc.*)

xvii. 9. *βασ. εισιν ζ sic.* So 39 67 166 167.
13. το θηριον So 113 200.
xviii. 2. +επεσε (*post* μεγαλη)
16. περιβεβλημμενη
18. βλεποντες (*pro* λεγοντες)*
21. μεγαν ως μυλον So *fam* 119 and 149 *syr.*
22. σαλπῖτōν (*pro* σαλπιστων)
xix. 2. εκδικησε
5. —οι (*ante* μικροι) So 109 113.
14. +αυτου τα (*post* στρατευματα) So *sah pl. Orig.* ?
17. πεττωμενοις
20. ψευδοπροφηται ! So 39 *arm* 1.
xx. 6. +ο (*ante* αγιος) So 143 164-166.
10. +την καιομενην (*post* πυρος) *copt cf.* 143.
ibid. +εβληθησαν (*post* ψευδοπροφ.) So (113) 143.
11. ο καθημενος (*pro* τον καθημενον)
xxi. 5. οι λογοι ουτοι So a few others.
9. φυαλας So 103 120 143 194^{C}.
11. —και. *Pro* και *habet* την φωτιζουσαν αυτην.
12. μεγα τειχος και υψηλον
19. +ομοιοι (*ante* παντι) So 113. (+ομοιω 143).
ibid. σαμπφειρος So a few others.
26. ἥξουσι (*pro* οισουσι) So 113 *boh*^{A} (ⲉⲩⲉⲓ *boh*^{A}, *rell.* ⲉⲩⲉⲓⲛⲓ) (*sed* ponent *Prim.*).
xxii. 4 *fin.* —αυτων
9. +ποιησης (*post* ορα μη) So 56-108** 113 127 159 164 215.
ibid. +της προφητειας (*post* λογους) So 38[*non fam*] 176-206 191 219 220 *arm.*
16. +και ο λογος (*ante* ο αστηρ) So 65 and 143. +ὁ λογος 113.

The above list is not calculated to inspire us with unbounded confidence in the scribe's judgment. We may notice a curious blending of ℵ, A, B, AB, and pure cursive families in two verses iv. 2, 3. But let us pass on to the support accorded by 32 to the small minority :—

i. 3. τον λογον with ℵB 100 102 130 154 178 238 240.
iii. 15. εἶς (*pro* ειης) with B 16.
iv. 2. +ο (*ante* επι) with ℵ 102.
4. —και επι τους θρονους ειδον τους εικοσι και τεσσαρας with (ℵ).
9 *fin.* +αμην with ℵ 95* 121 201 *syr*S.
10. —πεσουνται *ad* αιωνων with 20 53 93 109 121 215.
v. 5. —ο ων with ℵ 14 28** 111 127 146 159 178 200 203 215 226 240 *syr latt copt.*
vi. 10. κρινης with 1 16 39 67 69 200 208 218.
ibid. εκδικης with 39 45 67 69 72 75 89* 113 124 140 210 218 241.
viii. 7. της γης (*pro* των δενδρων) with B*. 10 14 20 30 68 97.
ix. 15. ενιαυτων with 12 and 36.
xi. 13. δωδεκατον (*pro* δεκατον) with 20 109*gr.*
xii. 2. +του (*ante* τεκειν) with *fam* 95 140.
3. αλλον with 14 69 106 and a few.
8. ισχυσεν with A and some cursives.
xiii. 5. —και εδοθη κ.τ.λ. with 1 31 81 179 208 *Prim. Tyc* 2.
11. αλλον with 7* *al. pc.*
18. ψηλαφησατω with 19 and 146*com.* (182).
xvi. 14. —του *ult.* with 12 31 75 89 112 159 189 220 222 233.
xvii. 11. +ο (*ante* ογδοος) with ℵ *f.* 26 *f.* 46.
15. +και η γυνη (*ante* οὗ) with E* 4 20 31 48 64 67 74 106 109 120 171 174 182 *aeth.*
16. ειρημωμενην with 14-92 95.

xviii. 10. —ἡ (*ante* ισχυρα) with 16 39 84 102-180.

13. θυμιαματος with B 14-92 104 109 113 124 130 140 194[A].

ibid. και ελαιον και οινον with 4 6 14 20 31 *etc.*

xix. 4. —τα* with 98 194[A].

8. περιβεβληται with 6 20 31 109 146.

10. +ποιησης (*post* ορα μη) with *f.* 95 159 169-216 172-217.

13. ἐραντϊσμένον with (87 95 159 *etc.*).

ibid. +εν (*ante* αιματι) with 4 6 20 31 *al.*

20. οι μετ' αυτου with A 41 129.

xx. 1. +αλλον (*ante* αγγελον) with ℵ[a] 112 113 143 177 *sah*$^1/_3$ *syr*S *arm.*

ibid. +του θηριου (*post* χαραγμα) with 56 *f.* 95 113 159 169-216 172-217.

5. ανθρωπων (*pro* νεκρων) with B 20*mg.* 34 74 113 156-165-188 189.

12. εστωτας τους μικρ. και τους μεγ. with 4 20 26 31 34 48 64 74 106 107 156-165 171-174 182 188.

xxi. 4. εκ (*pro* απο) with ℵA 56 113 127 *copt.*

5 *fin.* +του θεου with 20 31 34 74 106 129 156-165-188 171-174 182 200.

9. την γυναικα και την νυμφην του αρν. with 13. 150[sup.]

18. —αυτης with 20 59 136 113 143 *copt.*

xxii. 2. +καταγγελεται (*post* ξυλου) with 20 (31) 34 74 106 113 156 164 165 171-174 182 188.

9. +εγω (*post* ειμι) with 4 20 31 34 48 74 106 113 156 165 182.

11. και ο ρυπαρος ρυπαρανθητω ετι with ℵ 18 130 178* ? *W-H.*

13. —ο (*ante* εσχατος) with 96 154-212 241* (A 122 146).

15. —οι (*ante* ειδωλολατραι) with E 4 20 31 48 58 64 106 114 164 194[A] 241.

16. ο πρωινος ο λαμπρος with 4 8 24 31 34 40 64 74 106 113 140 143 165 174 188 200 210 *syr*S.

21. —κυριου ημων ιησου with 4 20 31 48 64 74 106 182.

We now classify 4, 20, 31, 32 (supertype), 48, 64, 74 as pure Arethas texts, though only 4, 64 and 74 have the commentary. This text is not only largely identical with the original B recension, but incorporates the pure "cursive" readings like ix. 20 —και τα χαλκα, which is now shown to be an omission perpetuated by Arethas and not belonging to any other lost line of transmission except the "B" cursive MSS. Arethas lived about 930.

The group 6-31-106-(164-166)-171-174-(182) is also a supertype group of Arethas family.

The κρειττονα of Apoc. 32 at ii. 19, though only a variation of the χειρονα of Arethas, indicates exactly the opposite. The commentary in Apoc. 64 says "τα ἔσχατα πλείονα τῶν πρώτων εἰπὼν . ἐν ἐφηνεν . ὅτι προϊοντες τὴν ἐπὶ τὸ βέλτιον ἐπίδοσιν . διὰ τῆς ἐργασιάς τῶν θείων ἐντολῶν . ἀτρύτωι πόνωι ποιοῦνται."

And for very close sympathy for 32 add 109, the tricolumnar *græco-armenian-italian* MS. at Paris (about XI/XII).

The older element in 32 is now borne out by 143. Notice also the infiltration of 113 and Coptic into the combinations.

See No. 194.

Apoc. 33.

Apoc. 33 (Evan. 218. Ac. 65. P. 57) = Vind. Cæs. gr. theol. 23. [Scr. 33. Greg. 33, new 218. Sod. δ 300].

Edited by Alter. His tomes, so unwieldy in arrangement, and with such horrible paper, may well be neglected. As regards accuracy we need say nothing, but that his work is useless for purposes of exact comparison. We collate anew therefore from photographs, supplied to me by Danesi of Rome, who made a special trip to Vienna for me for this and other MSS.

Gregory places this MS. in the XIII[th] cent. It certainly is not older and seems rather later. It is bi-columnar, written in a very small hand, which either changes or has been gone over again after xvii. 15 (f°. 623 *recto* col. 1). It is very neat till we come to the mutilations, several columns having bodily disappeared. It is wanting as follows:

From	xiii. 5.	εξουσια πο...	to	xiv. 8.	...της πορνειας
,,	xv. 7.	ζωντος...	,,	xvii. 2.	...επορνευσαν
,,	xvii. 10.	ή...(κρισις)	,,	xix. 15.	...σιδηρα
,,	xx. 7.	λυθησεται...	,,	xxii. 21 *fin*, and lacks subscription.	

Iota post- and subscript are absent throughout.

ν εφελκ. is very frequent, as is the diæresis over iota, both ancient signs, as well. Punctuation is not very good; sometimes *e.g.* there is a comma between εἰς and ἐκ τῶν.

The forms ιδον ιδες are consistently employed, and with the absence of iota post- or subscr. looks rather like direct copy from an uncial, especially as 33 is bi-columnar in short lines; it is to be remembered, however, that the uncials vary between ιδον and ειδον; yet there are many pure "cursive" readings to be found here. The MS. goes as far as οξιαν (ii. 12) with CAP alone, which is unusual, as may be seen from no other cursive accompaniment (except 104 113 174). On the other hand we have εἰρϊς for ἶρις (iv. 3) [ιερεις ℵA *f.* 21 200 226 *aeth arm*], sometimes φιλαδελφια, sometimes φιλαδελφεια, but followed there (i. 11) by λαοδικια.

The usual contractions are present, with these 16 exceptions: i. 4 πνευματων, iii. 1, v. 6 πνευματα, iii. 13 πνευμα, xi. 8 πνευματικως, xvii. 3 πνευματι, xviii. 2 πνευματος, iv. 2, xi. 19, xv. 1 ουρανω, xviii. 4 ουρανου, vii. 14 κυριε, xix. 16 κυριων, iv. 7 ανθρωπου, viii. 11 ανθρωπων, ix. 6 ανθρωποι all in full.

There is again a strong trace of B (i. 14, iii. 17 *etc*), cropping out in each MS. we examine, although in different places. The archetype of B must have been freely copied, and of much ecclesiastical reputation. Though of the B family, however, 33 has a large element of ℵ, so that we have frequent ℵB combinations. Among the cursives it sides with a certain small group again and again, but of these the græco-latin family 7 is perhaps most conspicuous, see vi. 9 εσφραγισμενων *etc.* On the whole it belongs to the "moderate" group, neglecting many unnecessary vagaries of others, preserving many undoubtedly correct readings of CAB, AB *etc.* Yet its fresh contributions of solecisms are quite curious.

See now relationship with 194 a MS. still at Jerusalem, which is also imperfect (but in different sections) and which seems to have suffered an equal measure of mutilation.

Of these new readings, we note the following:—

i. 14. +της κεφαλης (*post* τριχες) (*hiat* 194).
ii. 13. απεκατεσταθη (*pro* απεκτανθη)! [*non* 194].
18. εκκλησιας *transfert in loc. post* γραψον [—εκκλησιας A].
20. —οτι εας την γυναικα
v. 6. +τα (*ante* κερατα) 218?
ix. 8. —ως τριχας So 58[*non fam*] 67 109*gr* 113 218[*non fam*].
xi. 1. —και το θυσιαστηριον

xii. 3. —κεφαλας επτα και κερατα δεκα και επι τας (*ex homoiotel.*).
17. εχοντες (*pro* εχοντων) (*hiat* 194).
xiv. 11. λαμβανη So 69-104.
xvii. 3. +την (*ante* κοκκινον)!
8. —και *prim. i.e.* "ἣν ουκ εστιν" *sic.* So 122* 156 189.
11. —εκ των επτα εστι So 194 and 43 164 166 167.
15. —λαοι [*Habet* μὴ? *in loc. pro* λαοι]. So 194.
xviii. 3. —της πορνειας So 194 and *ps-Ambr.*
4. υιος (*pro* λαος)! [*non* 194].
9. —και κλαυσονται αυτην και κοψονται επ αυτη [*non* 194].
xix. 20. —την (*ante* λιμνην)
xx. 3. —αχρι τελεσθη τα χιλια ετη So 194 and *syr*S.

Alone with the following at:

iii. 7. ἅδου (*pro* δαβιδ) *fam* 7 121 143.
iv. 1. λεγουσης (*pro* λαλουσης) 40 59 93 *f.* 114 128 194 210.
8. —ο (*ante* παντοκρατωρ) ℵ 40-210.
vi. 6. τον ελαιον 14-92, 40*-210, 44 47 55* 106 113 122 149 167 186? 223 226.
viii. 4. των αγγελων* 14* *f.* 46 *arm* α. 2.
xii. 12. ιδως *fam* 7 113.
xiii. 2. ὃν (*pro* ὃ *prim.*) 7* 103-112 113 217.
ibid. λεωντος *fam* 7*.
xiv. 13. απαρτι λεγει και το πνευμα (—ναι) 98.
14. εχον ℵ^{a}C 35 40 55 194^{A}.
19. —του θυμου 12 16 33 39 44 49 52 59 82 102* 104 121 142^{sup} 180 218.
xviii. 7. ειδω (*pro* ιδω) ℵC 114 189 194^{A} 233.
xix. 17. μεσουρανισματι 1 *f.* 62 113 123.

GROUP 34-35-68-87-(124)-132-156-(165)-181-188.

Apoc. 34. *Apoc.* 34 (Ac. 66. P. 67). Vind. Cæs. gr. theol. 302. *Apoc. cum comment.* [Scr. 34. Greg. 34, new 424. Sod. O[12]]. Collated from photos. 1905.

Examined and collated by Treschow, Alter, Birch. Griesbach, followed by Scrivener, attributes the lacunæ of Apoc. 33 to this MS. in error; as pointed out by Gregory, it is complete,—with a new form of inscription (differing from that of its sister MS. Apoc. 87), and without subscription. Gregory claims a close date for it, *viz.* 1064-1068, thus :—"Constantius inter reges," (referring to a table in the MS.), "ultimum locum habet, uterque sine regni annis, unde concludo librum inter annos 1064/8 exaratum esse." This date seems full early. Yet psi is very square. On the other hand, iota post. almost throughout (and never misplaced) points the other way. (It is given in *αἵδης*, but never with *ζωον*). In Apoc. 87 Scrivener says iota post- or subscript is not present. If this MS. be before 1070 many others classed later should be moved back a century or more. 132 has iota post. often, 181 only a few times. *ειδον* is read throughout, not *ιδον etc.*

ν εφελκ. but rarely occurs; 34 is very free from bad omissions from homoioteleuton, and is carefully written. There are no corrections. Indeed, in only one or two places is there a trace of a correction by the original hand. It is well to emphasize this, for the interest of its readings will be obvious before we have finished. The MS. runs smoothly without unnecessary changes, except for a close affinity at once apparent with Apoc. 87 (=Act 178. P. 242, at Cheltenham, England), collated by Scrivener and published in App. to Codex Augiensis (m). Contractions are carefully made throughout, and only in the following cases are the words cited written out in full, in several cases the reason being obvious :—

xii. 10. *ουρανω*, xviii. 4 *ουρανου*
xvi. 21. *ανθρωποι*,
xvii. 14. *κυριος κυριων*, xix. 16 *κυριων*,
xviii. 2. *πνευματος* (*ἀκαθαρτου*).

In the opening chapters the MS. does not particularly favour the B group, but rather an ℵ group; *e.g.* ii. 10 it has *πασχειν* of *t.r.* against *παθειν* of B and group, ii. 25 *ἀν ἥξω* of *t.r.* and ℵCAP against *ανοιξω* of B and small group, iii. 2 *εμελλον αποθανειν* with ℵCAP 12. 87 (*t.r.* *μελλει αποθανειν*) against B and group *ημελλες* or *εμελλες αποβαλλειν*. Yet we cannot shake off B's influence, (or rather the influence of B's parents), see iii. 4, 11, iv. 5/7, and iv. 8 *αγιος novies*, which later on makes itself still more felt (*e.g.* xvii. 16). In this connection, we may say that the only evidence of quiet editing at all apparent is in a few places of this sort (iv. 8), such as the repetition of *ουαι* three times, where all the evidence points to the original form of *ουαι* twice (*e.g.* xviii. 16), and even here our MS. has the countenance of Apoc. 87, and these two undoubtedly had a common origin, so the editing must very likely be traced farther back.

Value of cursive testimony. This is another kind of key MS., showing where certain archetypes of ℵ and B came together before their descendants drifted apart, as at iii. 20 +*και* (*ante* *εισελευσομαι*); or again this may be said of AB in many places, as at iv. 2 *επι τον θρονον*, xxii. 2 *εκειθεν..*, —*ενα*. This MS. and 87 (as well as others) join this testimony, thereby showing that their origin antedates ℵCABP. That this must be the case can easily be shown from any chapter taken at random, where the evidence is followed first of one combination and then immediately of another in such a way as to show that the foundations of the MS. under review were laid before the extant uncials were written. This is the most important thing to be borne in mind in estimating the value of the testimony rendered by the later and cursive MSS. We claim that in the cursives is found a survival of many readings more ancient than those of our uncials, that the *origin* of some of the rarer uncial readings can be gathered from cursive

testimony, and at the risk of being tedious, let us run through an entire chapter. Let us take the v[th] (any would do). The distribution of uncial weight is seemingly very confusing, but it illustrates the point abundantly.

We begin, v. 2 +αλλον with the whole family 34-35-68-87-132-156-164-165-181-188 and also 143 200 *syr*S *Orig.*

then we read αξιος εστιν with B and group.

ver. 3. +ανω and ουτε *ter*, also with B *etc.*

then ver. 4. πολυ with ℵP *etc.*
—και αναγνωναι with ℵBP *etc.*

ver. 5. —ων with ABP *etc.*
ο ανοιγων with B *etc.*
—λυσαι with ABP *etc.*

ver. 6. [και ιδου] against ℵBP *etc.* which omit.
α (*pro* οι) with B *etc.*
πνευματα του θυ with ℵABP *etc.*
—τα with ℵAB *etc.*
αποστελλομενα with B *etc.*

ver. 7. ηλθεν . . ειληφεν with ℵABP *etc.*
—το βιβλιον with ℵAP *etc.*

ver. 8. κιθαραν with ℵABP *etc.*
εισι with cursives and the family MSS.
—αι *sec.* with ℵ* *etc.*

ver. 9. αδουσι καινην ωδην with the family and 40-210, 56 90 127 *etc. Prim.*
ημας τω θεω with the family and *fam* 7, 18 56 113 143 *etc. boh.*

ver. 10. αυτους (*pro* ημας) with ℵAB *etc.* (*hiat* P).
βασιλευσουσιν with ℵP *etc.* (against AB *etc.*).

ver. 11. +ως (*ante* φωνην) with ℵB** *etc.*
κυκλω with ℵABP *etc.*

ver. 12. +τον (*ante* πλουτον) with B *etc.*

ver. 13. επι της γης with ℵABP *etc.*
οσα with the whole family and only 146? 201 (omit A and ninety cursives).
+και (*ante* ηκουσα) with ℵ *etc.*
λεγοντων with the whole family plus 120 169-216, 172-217.
επι τω θρονω with AB *etc.*

ver. 14. ελεγεν το αμην with the whole family.
—εικοσι τεσσαρες with ℵABP *etc.*
—ζωντι *etc.* with all.

[Note that CE are wanting all through].

Now there are no variations in between these places, except as between the other MSS., 34 reading with *textus receptus.* Did one ever jump about so in evidence? Talk of genealogies and groups! Here is the *beginning* of the problem, not the end.

But let us proceed to classify the rarer readings for our future guidance.

New Readings.

i. 7. —των (*ante* νεφελων) with all the family except 188.

10. φωνης (*ex emend.*) οπισω μου μεγαλης (*ex emend.*) The family divides 34-156-165-188 with 149 191 220 so reading, the other members have this order but in the accusative.

iv. 4. *θρονους* The family (with a slight variation by 35 87 which go with ℵA).
viii. 5. *εγενετο* So 68-156-165-181 [*non* 35-124-132-188*vid.*].
ix. 2. *ωσπερ* So all the family except 35*vid.*
11. *εχουσι βασιλεα επ αυτων αγγελον* The family.
xii. 6 *fin.* *χιλιας* ςξ́ 34 and 165 (with 113). The rest of family vary.
xiii. 13. *ινα και πυρ ποιηση εκ του ουνου καταβηναι εις κ.τ.λ.* Most of the family.
xiv. 6. *αγγελον αλλον* All the family except 188 (68 87 wanting) and no others.
xviii. 2. *Post ακαθαρτου sec.* +*και φυλακη παντος θηριου ακαθαρτου* So the family, but 35-132-181 add *και μεμισημενου.*
14. *ου μη ευρησουσιν αυτα* 34-156-165-188 (the other members vary the order).
xxi. 24. *των εθνων* (*pro αυτων*) All the family with *boh* and *syr*Σ. (*Om. syr*S).
xxii. 6. +*των πνευματων* (*ante των αγιων*) All the family plus only 169-216 172-217 and *syr*S.
11 *init.* +*και* (*ante ο αδικων*) All the family and *syr aeth Prim.*

Other family readings may be seen at: i. 5 (three times), 13 (twice), 20; ii. 1, 9, 17; iii. 1, 7; iv. 3, 8, 9; v. 2, 9, 13 (twice), 14; vi. 4, 9, 16, 17; viii. 7, 8, 12 (twice); ix. 13, 14; x. 10; xi. 19; xii. 16; xiii. 10, 12, 13 (twice), 17 (twice); xiv. 19; xv. 2, 3; xvii. 4; xviii. 7, 10 (twice), 13, 16, 19, 23; xix. 17.

Other small groups of interest are found at:

ii. 1. +*κυριος* (*post λεγει*)
13. —*ος*
iii. 18. —*παρ εμου*
vii. 1. *πνεύσῃ*
16. —*ετι sec.*
viii. 1. +*και* (*ante εγενετο*). The whole family plus only 98.
9. +*μερος* (*post τριτον prim.*) with ℵ, the whole family and *copt latt.*
ix. 10. —*ἦν* A cursive grouping.
ibid. —*και* (*ante η εξουσια*) with ℵAP *etc.* and *sah.*
xi. 1. +*και ειστηκει ο αγγελος*
8. —*και ult.*
18. *διαφθειραντας* with CE, and a cursive grouping.
xii. 4 *fin.* +*αὐτο* with the family plus 23 (200 *αυτω*) and *coptic.*
11. *τας ψυχας* with the family plus 23 113 130 *Prim. Beat.*
xiii. 2. *ομοιον ην*
4. *οτι* (*pro ος*) with ℵACP the family and 12 *f.* 21 36 *f.* 46 59 *f.* 95 111 *f.* 119 121 130 146 152 159 *f.* 178 189 200 201 *sah syr*S *Iren. ps-Ambr.*
5. *βλασφημα* with A the family and an interesting group.
6. *βλασφημιας* with ℵCA the family and an interesting group.
14. *ὅς* (*pro ὅ*) with CABEP the family and others of interest.
xiv. 6. *ευαγγελισασθαι* with (ℵ 113) the family and an interesting group.
ibid. +*επι* (*ante τους*) with ℵCAP *alone* with this family and 111 130 146 *f.* 178 200 *syr*S.
8. *ἦ* (*pro οτι*) with CA the family and an interesting group.
9. +*το* (*ante χαραγμα*) The family and other interesting cursives.
17. *αγγελος αλλος* with the family (but not 132-188) and only 26 107.

xv. 8. —εκ (*ante* της δοξης) 34 with only 156-165-188 of the family, plus 13-23-55* 149-186 *syr*S.

xvi. 2. +αγγελος (*post* πρωτος) All the family plus 12 *f.* 21 36 59-121 200 251 *boh aeth.*

xvii. 16. κατακαυσουσι (—εν) with (ℵP) B and 40-210 56 61-126-219.

xviii. 16. πορφυραν with P the family and a few others.

22. φανῇ (*pro* ακουσθη *sec.*) with 156-165 only of the family plus 4 6 20 31 48 64 74 106 171-174 182.

xix. 3. εκ δευτερου ειρηκασιν The family, but 35-87-181 have ειρηκαν. Compare the Latin order.

13. +εν (*ante* αιματι) with most of the family, a few others and *boh.*

xx. 5. $\overline{ανων}$ (*pro* νεκρων) with B 20 32 74 113 189 and only 156-165-188 of the family.

10. +του (*ante* θειου) with ℵ the family and many others.

12. εστωτας τους μικρους και τους μεγαλους Most of the family and some others.

xxi. 5 *fin.* +του θεου with only 156-165-188 of the family, but also 20 31 32 74 106 129 171-174 182 200.

9. την νυμφην την γυναικα του αρνιου with ℵAP the family and *f.* 38 65 77 111 127 130 159 200 215 *syr*S *latt.*

xxii. 1. ωσει (*pro* ως) Only 156-165-188 of the family and 20 31 74 106 113 171-174 182 200.

2. +καταγγελλεται (*post* ξυλου) Of the family 156-165-188 plus 20 32 74 106 113 164 171-174 182.

9. +εγω (*post* ειμι) Of the family 156-165 only plus 4 20 31 32 48 74 106 113 182 *copt.*

11. —και ο ρυπων ρυπωσατω ετι with A and the whole family plus 65 67 97 121 122 143 164-166 208 214.

16. +και (*ante* ο αστηρ) with E the whole family and others.

ibid. ὁ πρωϊνὸς ὁ λαμπρός Only 165-188 of the family, but others including 40 106 113 143 200 210 *syr*S.

18. μαρτυρομαι εγω Only 156-165 of the family plus 4 20 31 48 64 74 106 179** 182 206 *Prim.*

Notice how Ap. 34 frequently preserves the *order* of *t.r.* against some of its allies, though changing the reading involved, *e.g.* xxi. 24 *etc.*

34, though sister to 35 and the rest of the family, is not as near as the remainder of the group to each other.

Now see some connection between 48 and this MS. together with 4 20 31 32 *etc.* This means it is an Arethas MS. based on an old text.

The group is now 34-35-68-87-132-156-181-188 and the text very old, as far as we can make out (writing now after collating up to 106) and it derives from a bilingual coptic-syriac base or a trilingual græco-coptic-syriac with some latin readings. Of these, 132 and 181 are the most accurate and truest to type.

GROUP 34-35-68-87-(124)-132-156-(165)-181-188.

Apoc. 35. *Apoc.* 35. = Vind. Cæs. gr. theol. 307. [Scr. 35. Greg. 35, new 2018. Sod. $A\nu^{46}$].

With commentary. Gregory calls it [XIV]. It is somewhat earlier. Divided into στιχοι. The MS. is trying to the eyes; full of ligatures, some for the same abbreviation differing, so that incessant care is necessary in collating, even with a fine light. It is carelessly, though neatly written; no ἀντιβαλλων or diorthotes was employed, and it abounds in errors due to homoioteleuton, both of subtraction and addition. New readings are mostly errors, except towards the last. About the end of ch. xxi, the scribe was very cramped and seems almost deliberately to have left out clauses. Possibly the original from which he copied was in the same case, and responsible, as he had room enough himself. 87 is wanting here. Scrivener has called attention to the likeness to 87. At first I thought it was an error for 34. *But* 34. 35. *and* 87 *are sister MSS.* Alter has already shown the similarity of 34 and 35; we emphasize it by reciting all the minutiæ. But this MS. 35 is nearer to 87 than to 34. Delitzsch compares it to Apoc. 121, which we have not yet reached (but 121 is outside the immediate family). Alter justly enough emphasizes many Coptic readings in this little group, but our MS. 35 proves the relation by reading alone in xxi. 19 καρχηδων for χαλκηδων, the well-known Coptic rendering, but this is also found in the Syriac Crawford.

Collated by me in 1905 from photographs.

Has absolutely no iota sub- or postscript, except once at xvii. 17 τῷ θηριω, and once (not elsewhere with this word) xx. 13 αἵδης.

ν εφελκ. is of frequent occurrence, more so than in 34.

ειδον always. This, and other evidence shows direct copy from a late uncial, which, the parent of 34. 35. 87, had, in its turn, an interesting semi-independent source. Yet at xvii. 8/9 all agree, so there was probably some punctuation in the parent MS.

Apoc. 35 is a great contrast to its sister MS. 34 just described as regards abbreviations. Whereas ligatures are very common in 35, words like πνευμα, ανθρωπος are written in full (at any rate from i. to v. and xii. to xxii.). See list below. There seems to be a break in the continuity of this arrangement from v. 6 to xii. 5. Even ιησου χριστου is found in full ch. i. 2, whereas ιωαννης is contracted to ιω̄ at i. 1 and i. 9. And on the other hand δαυὶδ is found in full, which is most unusual, except at xxii. 16. Ιερουσαλημ is found once in full, otherwise abbreviated.

The list follows:

i. 2.	ιησου χριστου	vii. 14.	κυριε (rightly enough)
4.	πνευματων	xii. 5.	υιον
10.	πνευματι	17.	ιησου (very unusual)
13.	υιον	xiv. 1.	πατρος
ibid.	ανθρωπου	xvi. 9.	ανθρωποι (once)
ii. 17.	πνευμα	14.	πνευματα
iii. 1.	πνευματα	18.	ανθρωποι
12.	ιερουσαλημ (but not elsewhere)	xvii. 14.	κσ̄ κυρῖ
13.	πνευμα	xviii. 2.	πνευματος
iv. 2.	ουρανω	xix. 16.	κυριος κυριων
5.	πνευματα	xxi. 7.	υιος
8.	κυριος	12.	υιων
v. 6.	πνευματα	xxii. 20.	κυριε

If anything else were wanted to differentiate this group of 34. 35. 87 from other cursives, the presence of και τα χαλκα in ix. 20, with all the uncials and cursives 1. 10. 12. 17. 37 *etc.*, would be sufficient. The great majority of cursives omit the clause, for no good reason.

At xviii. 22 there is a fine trace of ℵ's influence, *viz.* σαλπιγγων (for σαλπιστων) with ℵ and 87-132-181 alone of the family plus 90 111 130 *f.* 178 200 (σαλπιγκτων Hippolytus). Doubtless the other members of the family changed this original.

εγγεγραμμενων at xxii. 19 is something new (but found in 68-132-181 of the fam.), yet has its counterpart in the MSS. 1 and 31, which each read alone, the one at xx. 15 εγεγραμμενος (*teste Delitzsch*) and the other at xxi. 27 εγγεγραμμενοι (with 47 and 143).

But we will give our usual lists now.

Alone or almost alone with 87 of the family MSS.

v. 9. —πασης 35-87.
vi. 10. —και (*post* αγιος) 35-87. So *boh.*
vii. 6. —εκ φυλης Ασηρ ιβ χιλιαδες 35-87.
7. —εκ φυλης συμεων ιβ χιλιαδες 35-87. (So also 91 201).
12. —των αιωνων 35-87. (So also 113 120 124 226).
ix. 18. τουτου (*pro* του *ult.*) 35-87.
19. και γαρ ουραι 35-87.
xi. 14. —ταχυ. So also 181 of the family and 176 (178).
xiii. 10. ει τις εις αιχμαλωσιαν ἐπαγει εις αιχμαλωσιαν υπαγει 35-87.
xiv. 15. εξηλθεν 35-87.
ibid. —σοι 35-87. (So also 123 *sah syr*S).
xvii. 6. —την 35-87. So also 132-181 of the fam. and 122 164.
15. οχλοι *et* εθνη *transpon.* 35-87 and 181 only plus 146-155 *Chrom.*
17. γνωμην αυτων (*pro* μιαν γνωμην) 35-87 and 132-181 only.
xviii. 6. —απεδωκεν υμιν και διπλωσατε αυτη 35-87 and 181 only, plus 104[*non fam*].
ibid. —κατα 35-87 and 124-132. No others.
ibid. ὡς (*pro* ὡ) 35-87 and 124-132-181 [*not* 34-156-165-188] and *f.* 38, 78[*non fam*] *boh arab.*
7 *init.* ὡς (*pro* οσα) 35-87 and 132-181. No others. (οτι *pro* οσα 130).
11. επ αυτης 35-87 and 181* of the family, plus 92 113 only.
13. σεμιδαλιν και οινον και ελαιον 35-87-181 only. No others and not the rest of the family.
14. +σου (*post* οπωρα) 35-87-124-132-181 [not 34-156-165-188] and *f.* 178 *syr*S (ℵCAP).
23. μεγιστανοι 35-87-181 only, plus 41.
xix. 3. εκ δευτερου ειρηκαν 35-87-181 while the rest of the fam. read ειρηκασι(ν).
ibid. ανεβαινεν 35-87-132-181 and *f.* 38 111 218 *arm syr*Σ.
xxi. 5. εν τω θρονω (*pro* επι τον θρονον) 35-87-132-181 and 127 159 215 *gig Prim. Ambr. boh*1/2. (*Cf. fam* 21).
9. ο πρωτος (*pro* εις) 35-87-132-181 only and fam. 38.
ibid. εχουσας (*pro* γεμουσας) 35-87-132-181 only.

It is clear then that 35-87-132-181 is one recension of the family and 34-156-165-188 another, with 124 more eclectic.

The whole family now appears with these characteristic readings in combination, *i.e.* 34-35-68-87-124-132-156-165-181-188 :—

i. 5. ος μαρτυς πιστος εστιν
ibid. ος ηγαπησεν* *ex. emend.*
ibid. ελουσεν
13. +των χρυσων (*post* λυχνιων) and *Vict.*
ibid. εν (*pro* προς) plus *f.* 38 102 146-155 148* [*contra fam*] 149.

ii. 1. +χειρι (*ante* αυτου)
9. +σου (*post* βλασφημιαν)
17. του μαννα φαγειν (—απο)
iii. 1. +κυριος (*ante* ο εχων)
7. κυριος ο αγιος και αληθινος (—ο *sec.*)
iv. 3. σμαραγδω
8. +εστως (*post* αυτων) and *syr*S.
9. +τεσσαρα (*ante* ζωα) and *boh syr*S.
v. 2. +αλλον (*ante* αγγελον) and *syr*S *Orig.*
9. αδουσι } and a few others.
ibid. καινην ωδην }
13. οσα (*pro* ά)
ibid. λεγοντων and 169-216, 172-217.
14. ελεγεν το αμην. *Cf. copt.*
vi. 4 *init.* και ειδον και ιδου εξελθεν [also ℵ and all fam. 119 and *boh*$^{1}/_{2}$].
9. +ιυ χυ (*post* μαρτυριαν) and *boh*^{F*} only.
16. —και *ult.*
17 *fin.* στηναι and 36 146.
viii. 1. +και *ante* εγενετο
7. εβληθησαν and *boh syr*S.
8. +μερος (*post* τριτον) and *copt latt aeth.*
12. και εσκοτισθη (*pro* ινα σκοτισθη) and *syr*S.
ibid. ουκ εφαινεν (*pro* μη φαινη) and *syr*S.
ix. 13. μεγαλην (*pro* μιαν) and 146*txt.* [Only 124 of the family rejects this].
14. τω εχοντι (*pro* ος ειχε) and 111 200.
x. 10. —οτε εφαγον αυτο and 113 189.
xi. 19. σεισμοι (*pro* σεισμος) and 80 (*ex em.*) 138 146*com.* 203[*non fam*] with *sah*$^{1}/_{2}$ and *boh omn.* (*Anceps lat*: terrae motus. *Aliter syr*S: πυρ).
xii. 16. —η γη *sec.* and 36 40-210 *f.* 41 69 82 *gig Tyc.* [*non* 124].
xiii. 12. ποιησει (*bis*)
13. ποιησει and 67-120 *f.* 114 215 *boh*^{duo} *syr*S *Iren*^{int}.
ibid. μεγαλα σημεια and *sah Prim.*
17. μηδεις (*pro* μητις) and 200, with *boh sah.*
ibid. πωλησαι η αγορασαι +ετι (and 113 *ps-Ambr.* in this order minus ετι).
xiv. 5. ουτοι εισιν οι ακολουθουντες τω αρνιω (*pro* ενωπιον του θρ. του θεου) and also *fam* 4.
19. την ληνον την μεγαλην του θυμου του θεου (*Cf. copt* and *arm* 4).
xv. 2. +την μεμιγμενην πυρι (*ante* εχοντας) and 36 only.
3. φωνην (*pro* ωδην *sec.*)
xvii. 4. περικεχρυσωμενη and *boh.*
xviii. 7. +οτι εγω (*ante* καθημαι) and *sah.*
10. +ή (*ante* βαβυλων) and 40-210, 49 113 149 154 157 164 212 (*sah*).
13. —και *ult.*
16. ουαι *ter.* and *boh*^{B} [*non* 124].
19. ουαι *ter.* [*non* 124].
23. επλανησας and *syr*S *aeth*$^{1}/_{2}$.
xix. 17. +αλλον (*post* ενα) The family only, but αλλον PRO ενα ℵ 36 112 113 146-155 177 *syr*S *sah boh arm pl. ps-Ambr.*

xxi. 4. —ουτε πενθος *usque ad* εσται ετι. The family (except 34-124-156-165-188) and 98 102 *f.* 119 137 140 149 187 190 222, all erroneously of course.

Aberrations of Apoc. 35. Mostly new readings.

i. 3. —μακαριος ο αναγινωσκων και οι
ibid. τυρουντες (*pro* τηρουντες)
4 *fin.* —αυτου and 182. *Cf. copt.*
7. μεμετα *errore.*
19/20. —και ἅ εισι και ἅ μελλει γενεσθαι μετα ταυτα το μυστηριον των επτα αστερων ων ειδες *ex homoiotel.*
ii. 11. μ⁷ *sic pro* μη (=μειν) *sed vult* μη (*Al.* 49 58 *hab.* μῆ).
16. και *bis errore.*
iii. 12. —της πολεως του θεου μου. So 40-210 and 113. [*Cf.* 1. 12 *etc. et* 32].
18. γυμνοτητος (*pro* γυμνοτητος) *errore.*
19. πιδευω
22. τῶ (*pro* το) *errore* with 88* and 103 [*contra famm.*].
iv. 3. λιθος*
7. μοσχος*
ibid. +ομοιον (*post* τριτον ζωον) and *boh.* [א].
v. 5. δαυἰδ and 46-101, 68-181 251 *Compl.* [22 δαϊδ].
vi. 1. +και ηκουσα ενος εκ των επτα σφραγιδων *errore* (*ante* και ηκουσα) *ex homoiotel.*
6. —και τρεις χοινικες κριθης δηναριου. So 188 only of the fam., but also 21 27 103-112 113 153 218 *ex erroribus.*
ibid. —και (*ante* το ελαιον) and 181 of the fam. plus *arm* 1. *Prim. Tyc* 3.
vii. 1. —ινα μη πνεη ανεμος επι της γης *ex homoiotel.* (and 233 *arm* 3).
3 *fin.* —αυτων.
14. ειδας (*pro* οιδας) and 156 only of the fam. plus 69 103 121 176 218 against their respective families.
ibid. επλυνας
17. ποιμεναι* [ποιμενει *ex emend. cum* 32 106 182 194 201 207].
ix. 2. —εκ του φρεατος ως καπνος. So 87 only of the fam. and a few others with *sah boh*ᴮ.
7/8. —ως προσωπα ανθρωπων· και ειχον τριχας ως τριχας γυναικων και οι οδοντες αυτων *ex homoiotel.*
19. καιφαλας (*pro* κεφαλας), *compendio, sic* ϛφαλ̂
x. 3. εξεκραξε *primo loco.*
6. θαλλα (*compendio*) *pro* θαλασσαν *errore.* (*Vide infra* xxi. 1).
xi. 5. ει της (*pro* ει τις *prim.*)
ibid. —και κατεσθιει τους εχθρους αυτων *ex homoiotel.* (and 120 *contra* 67).
16. —επεσαν επι τα προσωπα αυτων και. (Now compare f. 119, which omits επι τα προσωπα αυτων).
xii. 3. —δεκα
xiii. 6. —τους and 130 *gig.*
15. τη εικονα* *errore* (*pro* τη εικονι)
xiv. 7. λεγον and 36 150 218.
xvi. 4. —τας (*ante* πηγας)
6. ποιειν *pro* πιειν only 156 of the family, but others.
xvii. 3. —και *ult.*
10. επεσων (*vult* επεσον)

xviii. 9. —γης *errore.*
12. θυΐον
19. μειοτητος (*pro* τιμιοτητος)

xix. 1. και η δυναμις και δοξα [*cf.* 87].

xx. 15. —της ζωης and 164*txt.*

xxi. 1. θαλ̄ (*errore pro* θαλασσα)
9. δευρο *sic a pr. man.* [7. 12. 24 *al. et* 200].
11. —εχουσαν την δοξαν του θεου (*habet* και). [A 30-98 104 155 166 187 190].
14. εχοντων *compendio, errore, pro* εχον.
16. το μηκος ινα εστιν (*pro* το μηκος και το πλατος και το υψος αυτης ισα εστι)
19. καρχηδων (*pro* χαλκηδων). So also 68-132-181 (*hiant* 87 124) [*non* 156-165-188] and 146 166 200 *copt syr*S.
21. +και *ante* εκαστος So 68-132-181 and 56-108** 200 *syr*S *aeth latt.*
ibid. ὑέλε *sic.* (*Vult* υελος) [63=υλεος].
23. —ου χρειαν εχει του ηλιου ουδε της σεληνης
ibid. —η γαρ δοξα του θεου εφωτισεν αυτην. So 100 113 and *arm* 2.
27. ψευδους *errore,* and 68 of the family [no others].

xxii. 5. —λυχνου και and 132 of the family, and 164 166.
14. η εξουσια αυτων + εσται and 68-132-181 [*non* 34-156-165-188, *hiat* 87] and 164-166. *Cf. boh sah.*
16. ο πρωινος (*pro* ο λαμπρος και ορθρινος) and 121 164-166.
17. —και ο ακουων ειπατω ελθε and 90 [*non* 51] 139 142 164-166 200 215[*non fam*].
18. επιθη επ αυτα επιθησεται and 68-132-181 of the family, plus 38 91 164-166 [*non* 165] 216 [*non* 169].
19. εγγεγραμμενων and 68-132-181 only.

For the rest we may refer to the complete collation, pausing to point to ii. 15, where though ομοιως stands for ο μισω, the scribe shows knowledge of the reading "ομοιως ο μισω" as he writes thus: ο μοι ωc, large, to fill up as much space as the double reading.

I have been careful to specify "*non* 34," or "*non* 35" where it might be thought I had overlooked a reading. Scrivener's collation of 87 seems to be good and accurate, but of course I could not be so certain in such cases appertaining to 87. For instance, at v. 10 Apoc. 35 reads βασιλευουσιν, *contra* 34, 87. So also ix. 2 —και ηνοιξε το φρεαρ της αβυσσου with ℵB *etc., contra* 34, 87. Also ix. 5 βασανισθωσιν, *non* 34, 87. And i. 11 μυρναν with A *etc., contra* 34, 87. And vi. 11 αποκτεννεσθαι ℵC *etc.,* but *not* 34 or 87.

Perhaps as striking a place as any is xix. 13 ερραντισμενον with (P 32) 87 95 against *t.r.* and 34 and nearly all others.

Contrast as usual the sudden jumping from one group to another. *E.g.* ii. 24 βαθεα with CAB *etc.*; same verse βαλλω with CAP *etc.* Also xxi. 19/21. Verse 19 καρχηδων; verse 20, no variations, although P has many; verse 21 ινα (*pro* ανα) with 68-132-181 of the family; +και (*ante* εκαστος) with P 68-132-181 and 56-108** 200 *syr*S *aeth latt.*; and υελος with a few cursives! A similar case is not observable, however, at vi. 8, where the uncials are merely at variance amongst themselves, thus ηκολουθει CP, αυτω (*pro* μετ' αυτου) ℵ, and αυτω (*pro* αυτοις) B, being all accompanied by about the same group of cursives, including this one.

Now 68 joins the group 34-35-68-87 which proves to be an Arethas revision on an old Egyptian base, but not a true one and not very close to B. Also add 132 and 156, and 181 with 188 to the group. For the trilingual element Syriac, Egyptian, Latin see under Apoc. 104.

132 is carefully executed by a female scribe, *i.e.* a Queen, who had retired to a convent, and is a splendid check on the others. Also 181.

INDEPENDENT CRITICAL CODEX.

Apoc. 36 = Vind. Cæs. Suppl. gr. 93. [Scr. 36. Greg. 36, new 2019. Sod. $A\nu^{30}$]. Collated from photos in 1905. Apoc. 36.

Gregory says XIII (*al.* XIV). *Desunt* xix. 21–xxii. 21. Otherwise complete. Text interspersed in full commentary, occupying 56 leaves. Scrivener says it resembles ℵ 7, but this is premature. Collated by Alter, with fair accuracy, but in a form quite undesirable.

The codex is XIVth century work of rather rough description, undoubtedly copied from an ancient uncial exemplar. Complete absence of iota *sub-* or *postscript* is of course inconclusive proof. So is the form φιλαδελφιαν or λαοδικιαν. Many itacisms prove nothing, but ιδου is constant, and sigma is too frequently written c to lead to any other conclusion, or for the scribe to have been copying anything but an uncial, and finally the practice of running the commentary into the end of the same line as the text begins, dates back to very early times. So we find, f°. 6 *verso*, *e.g.*:

κεινης ηδον η εις ταυτ᾽ τοῦ φεελφαγωρ τελεσθεν δε κατεκοιλίσ
> μετανοησαν ει δε μη ερχομαι ϲοι ταχυ ȿ ※ θησαν :~
> πολεμησω μετ᾽ αυτῆ εν τη ρομφαια του στοματος μου :~

Sometimes the commentary, as in older codices, runs up to the line *above*, if there is space there to finish, rather than below. In fact it may be copied direct from an ancient bilingual.

Note close connection with Syriac Crawford. Probably 36 used the syriac-greek bilingual and was accustomed to Syriac forms and points.

ειμι and its parts are nearly always fully contracted, thus ⁒ for εστιν, ⸞ for ειναι *etc.* Ꞁ for κατα, ἐκτανθηναι for αποκτανθηναι, η ωρα = ὣρα (xiv. 7). In fact the MS. abounds in ligatures of all sorts. The other usual contractions are present, except that σωτηρια is found in full, vii. 10; ουρανον x. 5, x. 6; πνευματικως xi. 8; πνευμα xi. 11; κυριων xvii. 14; and, as sometimes occurs, $\overline{\pi\nu\alpha}$ thus twice for πνευματα at iv. 5 and v. 6, though correct $\overline{\pi\nu\alpha\tau\alpha}$ at iii. 1. We notice ισραηλ in full in the commentary.

The scribe makes many grammatical errors, and itacisms are fairly consistent where they occur, but often missing when expected, showing here more of carelessness than lack of learning. But we notice no carelessness in incorporating portions of the commentary in the text. We find the semicolon of interrogation most distinct at vi. 17 and xvii. 7. Also the apostrophe, *e.g.* xii. 4 ἱν᾽ (*pro* ινα *ante* οταν). [See 114 elsewhere].

We have entered thus fully into the subject, as the MS. before us is quite out of the ordinary and requires most serious study. In parts it is closely allied to 1 and 12, and therefore preserves for us a considerable portion of our familiar textus receptus, including the order of words, (inherited in a great measure from codex 1). On the other hand this MS. takes us away from the text of B. We find ourselves back among the first cousins of ℵ and A, of 111 143 146 *syr*S and *gig*. It would seem as if B had arisen sometime between 600 and 700 A.D. From chapter v. onwards, for a time, however, B comes in sometimes, generally with ℵ. Some of ℵ's idiosyncracies find the support of 36, but it will be simpler to present the evidence in tabular form. Notice $\overline{\iota\eta\lambda\mu}$ of iii. 12 with ℵC alone.

The following list of readings peculiar to this MS. is of the highest importance, but must be weighed with infinite care. Note vii. 2, xi. 8, xiii. 17, and xvi. 7; we may trace the origin of αλλον εκ yet. εξαγοραζει at xviii. 11 is interesting.

There is a good deal of retranslation here, undoubtedly due to its relationship with the Crawford Syriac and the Latin, which is deep.

New Readings.

(A most interesting exhibit, taking us back to a time before *sah gig* and *syr*S were composed, as the testimony fluctuates).

i. 3. του λογου *ex emend.* *N.B.* (*non* τον λογον). *Obs.* των λογων by 226.
ibid. οτι ο (*pro* ο γαρ) So 226.
4. ειρηνει
ibid. +ουσαις (*post* ταις) So 143 (*latt arm copt*).
ibid. ἁ εισιν So 59.
5. —ὁ (*ante* αρχων) So 53 152*.
10. +ως (*post* οπισω μου)
+φωνην (*post* ως *sec.*)
[*Sic*: ως φωνην μεγαλην ως φωνην σαλπιγγος].
13. ζωνη (*Cf. latt*).
15. εκ (*pro* εν) *Cf.* 200 *h.*
20. +οι (*ante* αγγελοι) So 99 170.
ibid. +αι χρυσαι (*post* λυχνιαι) So 143 *syr*S.
ii. 1. τω της εφεσω *Cf.* CA 130 *syr*S.
5. κινισω
6. +αισχρουργῶν (*ante* νικολαιτων) *txt.*
[Not so in commentary, though we find αισχρουργους in commentary at ii. 15, but not in text. Neither Tisch. nor Matthaei mention, although Alter gives it].
7. δοσω (*ferè passim*).
8. αισχ(ρ)τος *txt* (*non comment.*).
9. ιουδαιους εαυτους ειναι
14. διαδοχην (*pro* διδαχην) ** So 166 only.
15. —και συ
20. +ειναι (*post* προφητιν) So 143 151 *copt syr*S and (א).
23. θυμῶ (*pro* θανατω) *txt.*
ibid. ημων (*pro* υμων) (*Om.* א*).
24. εγνωται (*compendio*).
25. εχεται κρατειτε [אC].
27. και συντριψει αυτους ως τα σκευει τα κεραμικα συντριβεται (ον) *sic* (*pro* ως τα σκευη τα κερ. συντριβ. So 143.
iii. 3. δε (*pro* ουν *sec.*) So 113 *syr*S *Prim.*
iii. 8. δυναμιν εχεις
9. γνωσονται (*pro* γνωσιν) So 56 67-120 143 169 176 216 226 251 *syr*S.
10. εξηγαγον *ex emend.* (*pro* τηρησω)
11. τους στεφανους [σου]
15. ξεστος
16. —ουτως So 100 144 *sah aeth.*
17. —και τυφλος *txt.* So *syr*S.
18 *fin.* —ινα βλεπης
20. επι τη θυρα So 56.
iv. 1. +φωνη (*ante* σαλπιγγος)
ibid. και λεγουσαν μοι (*pro* λεγουσα) *Cf. gig.*
3. —του (*ante* θρονου)
5. —πυρος So 159 *aeth vg ps-Ambr. syr*S.
7. μοσχου So 156[*contra fam*].
ibid. —το (*ante* τεταρτον) So *fam* 46.
11. —εισι και
v. 2. +επτα (*ante* σφραγιδας) So *Prim.*
3. +ουτε (*ante* εν τω ουρανω) So 143 200 *arm sah* [*non boh*] *latt* [*non gig*].
ibid. εν τη γη (*pro* επι της γης) So *gig syr*S.
ibid. +του (*ante* ανοιξαι)
5. +γαρ (*post* ιδου) So 143.
8. —επεσον
ibid. —εχοντες* *txt* (*suppl. in marg.*).
ibid. θυμιαματα
9. —ηγορασας *errore txt.* [*Alter vitiosè* ηγαγες].
ibid. και γλωσσης *transfert in fin. vers. post* εθνους
12. —την (*ante* δυναμιν)
13. —και τα (*post* εστι(ν) *sec.*)
ibid. —και η τιμη So 120 164.
vi. 4. —την ειρηνην *txt. errore.*
6. λεγοντων So *gig.*
ibid. και τον οινον και τον ελαιον So (130) *syr*S *latt* (*non gig*).
11. ετι μικρον χρονον So 47 114-193-241 and 146.
ibid. —και οι συνδουλοι αυτων So 130.
16. ορεοις (*pro* ορεσι)

vii. 2. του (*pro* ανατολης) *N.B.*
ibid. +εν (*ante* φωνη) So *boh.*
4. *Transfert* εσφραγισμενοι *in loc. post* ισραηλ *ad fin. vers.* (*Obs. om.* 18 130 146 *sah syr*S).
11. —και *sec.* (*errore*).
ibid. +και ενωπιον του αρνιου (*post* θρονου *sec.*)
15. λατρευσουσιν
16. —ετι *bis.* So 121 *syr*S *Fulg.*
viii. 3. —παντων So 59 *arab Tyc* 1. *Beat. Cass.*
10. +μερος (*ante* των ποταμων) *copt latt.*
12. και η ημερα μη φαινει το φῶ (*vult* φῶς) αυτης· και η νυξ ομοιως το τριτον αυτης (*pro* και η ημερα *usque ad fin. vers.*)
13. λεγον (*pro* λεγοντος) *Cf. h.*
ix. 2. +καιομενης (*post* μεγαλης) So 146 *f.* 178 216 *gig syr*S.
4. δικησουσι
11. βασιλεις
ibid. εχει ονομα So 102 *gig.*
14. λεγουσασαν *errore.*
17. +ησαν (*post* λεοντων) So 113. *Cf. syr*S *latt* [*non gig*].
20. αποκτανθησαν
ibid. —τα (*ante* χαλκα) *fam* 46 *al.*
ibid. —τα (*ante* ξυλινα) So 130 200.
x. 6. αυτω *pro* αυτη *pr.* So now 111.
8. +μοι (*post* λεγουσαν)
ibid. εκ χειρος (*pro* εν τη χειρι) So 59 113 *gig.*
10. —της (*ante* χειρος) So a few others.
ibid. κατεφαγα So 59 67 200 201.
ibid. εφαγα So 59 200.
xi. 5. εκ του στοματος αυτων εκπορευεται So 113.
6. στρεφουσιν (*pro* στρεφειν)
ibid. ωσακις (*sic, malè Alter*) So 56 *al. pc.*
8. της μεγαλης πολεως So *fam* 46 and a few.
ibid. γομορρα (*pro* αιγυπτος) !
9. αφουσιν [αφιουσιν ℵCAP 1 12 *f.* 21 59 152 *al.*].
12. αναβαται

xi. 13. +των ανθρωπων (*ante* εμφοβοι)
ibid. fin. —του ουρανου So 189 *Tyc* 2. *syr.*
16 *fin.* κυριω (*pro* θεω)
17. —την μεγαλην So *boh.*
xii. 4. βάλλει (*pro* εβαλεν)
6. +αὐτῆ (*post* ητοιμασμενον) So *fam* 178 200 251 *sah boh aeth arm syr*Σ.
12. ημας (*pro* υμας) So 40 48 63.
17. +φὴ (*post* ωργισθη)
ibid. —του (*ante* σπερματος)
xiii. 2. ως τομα *errore.*
4. προσεκυνησε (*pr. loco*) So 40 [*non* 210] *syr*S.
ibid. του θηριου τω θηριω (*pro* τω θηριω και προσεκυνησαν το θηριον)
6. οικουντας (*pro* σκηνουντας) So 62-63 70 72.
8. —της (*ante* ζωης) So now 111 189 193 (*syr*S).
10. ει τις αιχμαλωτησει εις αιχμαλωσιαν υπαγει
ibid. η πιστις και η υπομονη So *harl.*
13. ινα και πυρ καταβαινει (—ποιη)
17. +τι (*post* πωλησαι) (+ετι *syr*S *sol. inter omn.*).
ibid. το χαραγμα του θηριου και το ονομα αυτου η τον αριθ. So 251 only.
xiv. 1. το ΦΗΟμ (with α written above) του πατρος *sic* (*pro* το ονομα τ.π.)
2. και η φωνη ην ηκουσα ως φωνὴ κιθαρωδων So 251 *Beat.*
3. +του αρνιου (*post* θρονου) *Cf. aeth.* (*Malè Alter* "του θηριου").
ibid. +ενωπιον των κΔ (*ante* πρεσβυτερων) *Cf.* ℵ *syr*S *gig arm.*
4. αγορασθησαν
5. —αμωμοι γαρ εισιν ενωπιον του θρονου του θεου
7. —και (*ante* θαλασσαν) So *vg Prim. Vig. etc.*
9. η επι της δεξιας χειρος αυτου (*Cf.* 18 111 *al.*).
10. αιματος (*pro* οινου) by 36*.
ibid. αγιων αγγελων αγιων *sic*
13. οτι (*pro* ινα) *ex emend.***
14 *fin.* +λιαν (*post* οξυ) So *arm* 4.
17 *fin.* *post* οξυ +λιαν
19. μου του μεγαλου (*pro* την μεγαλην) *Cf.* 111 176-206.

xiv. 20. ο λινος So 156.
xv. 1. —επτα *sec.* So now 111 218.
4 *init.* +και So *boh aeth.*
ibid. +ει (*post* οσιος) So 114. [22*** 38 47 *f.* 178].
ibid. και (*pro* οτι *sec.*) (*Cf.* 251).
6. ληνοῦ (*pro* λίνον) *cf.* λινοῦ 200.
8. —επτα *prim.* So now 111.
xvi. 3. —την (*ante* θαλασσαν)
6. —και (*ante* προφητων)
7. φωνην εκ (*pro* αλλου εκ) So *boh*$^1/_2$ *arm* a. *ps-Ambr.* (*et*: aliam vocem *Prim.*).
12. —η (*ante* οδος) So all *fam* 38.
ibid. τοις (*pro* των βασιλεων των)
14. και εκπορευονται (*sine* ά) *pro* εκπορευεσθαι *Cf. latt.*
15. +ταχυ (*post* κλεπτης) *aeth Prim.*
ibid. περιπατησει (. . σῃ 159 *fam* 178).
19. μερει (*pro* μερη) So 200 204 210 241.
ibid. του θεου (*pro* αυτου *fin.*) So 166. (*Om.* ℵ *boh gig. Habet Oxyr*[848]).
xvii. 3. απηνεγεκε
7. —τα So 111.
9. και βασιλεις επτα εισιν *redupl.* So E *al.*
10. δὴ αυτον μηναι *sic*
11. αυτον ογδοον
16. αυτην (*pro* την πορνην) So *arm* a. 3.
xviii. 2. εν ισχυρα φωνη και μεγαλη So 176-206.
ibid. —και φυλακη παντος πνευματος ακαθαρτου So *f.* 46 51-90 111 130 246.

xviii. 6. —εν τω ποτηριω ω εκερασε κερασατε αυτη διπλουν
7. εστρινοιασε!
9. ταυτην (*pro* αυτην) So *fam* 114 204.
10. +και (*ante* λεγοντες) *Cf. aeth syr*S *arm.*
ibid. ουαι *semel.* So 40 59 67 114 *al.*
11. εξαγοραζει
12. θηνον (*pro* θυινον) *Obs.* θιηνον 113.
14. απολετο απολετο *sic*
15 *init.* +και So 229? 251 *Prim.*
17. +αυτης (*post* πλουτος) So 59 *aeth.*
18. και ελεγον (*pro* λεγοντες) So *fam* 119 (*syr*S).
20. ο ουρανος (*pro* ουρανε) So 39 (*copt*).
21. —ως μυλον
22. και πας τεχνιτης και πασης τεχνης +επινοια

xix. 1. φωνην μεγαλην ως οχλου πολλου
2. +και πισται (*post* δικαιαι)
6. φωνην ως *primo loco. Cf. sah aeth arm* 4 (*syr*S).
7. χαιρομεν So 43 44 59 73-79 *al.*
ibid. δοσωμεν [P. 12. 21 *etc.*].
10. +ποιησεις τουτο (*post* ορα μη) [32. 95].
ibid. +εγω (*post* ειμι) So *sah boh.*
13. ιματιαν
14. του ουρανου (*pro* εν τω ουρανω) So *fam* 61 *gig aeth syr*S *Iren.*
16. υιος, *sic* ΥC (*pro* κυριος) *N.B.*
18. +και *tert.* So *aeth.*

I have omitted some itacisms (to be found in the general collations) so as not to swell this list unduly.

Now we come to another interesting exhibit:

Alone with ℵ.

i. 5. —ημας *sec.* (ℵ*) Now add 111 141*mg.* 222.
17. ωσει (*pro* ως) Now add 40-210 59 149.
ii. 20. +ειναι *post* προφητιν 36 143 151 *copt syr*S. (+ειναι *post* προφητειαν ℵ).
iii. 17. —ο (*ante* ταλειπωρος) Now add 143.
vi. 16. επι της οργης (ℵ*) No others.
x. 3. μυκατε So also 72 104 186 210 218 (81).
xi. 14. ιδου ερχεται η ουαι η τριτη ταχυ And so *gigas.*
xiii. 8. —τη (*ante* βιβλω) And so 59 111 *f.* 114 130 164 166 188[*non fam*]. (εν βιβλιω C).

xiv. 3. +ενωπιον των κ̅δ̅ (*ante* πρεσβυτερων) And *gig arm syr*S.
xviii. 7. καθημε And so 39-180 and 113.
xix. 17. αλλον (*pro* ενα) And so 113 146-155 177 *sah boh arm pl. syr*S *ps-Ambr.* and (ενα +αλλον *fam* 34).

Alone with C.

vii. 12 *fin.* —αμην. So also *fam* 119 and 166.
xi. 9. μνημειον [C =μνημιον] (111 *et fam* 178 μνημεια).
xviii. 6. διπλωσαται

Alone with A.

ii. 18. —αυτου *prim.* And so *fam* 38 *fam* 119 152 *gig syr*S.
19. —την (*ante* υπομονην)

Alone with P.

xii. 16. τη γυναικη and 39 67 104 113.
xix. 13. ρεραντισμενον and 200.

With ℵA.

ix. 1. κλις and 45 109.

With ℵC.

iii. 12. ι̅η̅λ̅μ̅ and 45-52.
xviii. 4. και εκ των πληγων αυτης ινα μη λαβηται and 104 114 140 151 200 241.
14. —τα (*ante* λαμαρα)

With CB.

vi. 16. κρυψαται (*compendio*)

With ℵCA alone.

xiii. 10. μαχαιρης (only cursive testimony with 201). μαχαιρις 200.

Alone with 14.

x. 7. τους αυτου δουλους τους προφητας
xi. 6. θελωσιν
xii. 11. του αιματος
xiii. 18. το ονομα (*pro* τον αριθμον)
xiv. 10. —των (*ante* αγιων)

Alone with 18.

vii. 15 *fin.* επ αυτοις
xi. 10. επ αυτους So 67-120 149 151 169-216 *gig.*
xviii. 12. χρυσιου So 113 *fam* 178 200 and *Hipp.*

Alone with 95.

xvi. 3. +των (*post* απεθανε) So *fam* 95 entire and 159 *syr*Σ.
xvii. 3. +τοπον (*post* ερημον) So 56 and all *fam* 95.

Alone with ℵ and *fam* 95.

xiv. 12. των τηρουντων (*pro* οι τηρουντες) and *fam* 38 56 111 142^{sup}.

Alone with ℵ 12. 17. 22 (21. 28).

ii. 20. πολυ (*pro* ολιγα)

Alone with ℵ* and *fam* 34.

i. 16. ειχεν (*pro* εχων) and *h gig Cypr. Prim.*
viii. 9. +μερος (*post* τριτον *prim.*) and 111 *copt latt.*

Alone with A and *fam* 95.

xvi. 4. εγενοντο and 56 111 130 146 200 *al. lat syr copt.*

Alone with A 1. 16. 32. 35. 95.

i. 11. μυρναν

Alone with ℵCE 12.

xii. 6. τρεφουσιν and 81 103-112-170 193 200 204 251 *gig.*

Alone with AEP *etc.*

xii. 10. αυτους (*pro* αυτων).

Even when revising, the διορθωτης, (who was probably the scribe himself) tends to the readings of ℵ, and at xii. 14 shows knowledge of the reading αυτου (*pro* αετου), although his abominable love of itacisms makes him write apparently υετου.

It is clear that the affinity of this MS. for ℵ 1, 7, and 12 is pronounced, yet it is supported throughout by all the major cursives (to be dealt with later) in various places.

Now compare it with Crawford Syriac for its true base.

As to xviii. 22. The great sympathy of 36 for ℵA leads me to call attention to the well-known omission by these two uncial manuscripts (and by them alone) at xviii. 22 of the words πασης τεχνης, which follow και πας τεχνιτης. Now, notwithstanding close adherence elsewhere by 36 to ℵA, this cursive, like the rest, knows nothing of the omission. In fact it seals its verdict for the words by adding επινοια after πασης τεχνης.

Next follows a third member of the Complutensian group. Hitherto we have recorded 10 and 17.

The group, including 37, is destined to augment to these large proportions:

10-17-37-49-77-91-96-110-150-(154)-157-160-161-187-190-192-202-212-221-223-224-227-228-229-230-(231)-232-(233)-242-243-244-250.

The Complutensian family is always readily to be identified by the omission of ουτως before ορμηματι at xviii. 21. Yet 17 and 49 discovered the error as also 243 and 250 and they alone of the family MSS. have the word, nor does the Complutensian edition itself omit.

Complutensian Group 10 *etc.*

Apoc. 37 (Ac. 72. P. 79)=Rom. Vat. gr. 366. [Scr. 37. Greg. 37, new 432. Sod. α 501]. Apoc. 37. Collated from photographs in 1905.

Gregory compares it to Apoc. 28, and says "Birch *contulit.*" Now, once for all, we repeat, that, for purposes of exact comparison, neither Birch's nor Alter's collations are worth much. Alter printed in full the text of one MS., and compared the others *with that MS.*, and not all with a common printed standard, as should be done. Birch (Prol. p. xxxv. in *Var. Lect. ad text. Apoc.* Copenhagen, 1800) says he began by using Stephen's 3rd edition of 1550, (which I use), but, that, having lost his copy by fire, and not being able to procure another, he had to fall back upon Baskerville's edition of 1764, which was based on Mill's edition. But, as a matter of fact, Birch's collations, both in the Gospels and Apocalypse leave much to be desired, no matter what the standard for comparison. A facsimile of this MS. is to be found in Birch's Collations of Apoc. (Copenhagen 1800) at the end of the volume.

This is a very different MS. from the last, and proves to be a member of the Complutensian group. It is in a rough XIII/XIV. century hand, with 24 lines to a page, and looks later at first sight. But psi is square, and there is absolutely no trace of iota *sub-* or *postscript*, not even with ῾Αδης. On the other hand, final sigma, ς, is often found in the middle of a word, and the scribe manifests an exemplary antipathy to ν εφελκ. There are but few itacisms. We notice iii. 8 μακραν for μικραν; v. 6 αρνειον for αρνιον. I have not so far seen a MS. so consistently avoiding mistakes and the ν εφελκ, yet showing no trace of iota *sub-* or *postscript*.

Usual contractions, except υιος and cases in full six times, χριστου in full at xi. 15 and xii. 10; πνευματα at xvi. 13 and 14; κυριων (properly) at both xvii. 14 and xix. 16. Notice the reading at i. 2/3.

Observe *cum t.r.* i. 5, iii. 18 κολλουριον, vi. 1 οτε, viii. 12 και η ημερα *etc.*, ix. 20 και τα χαλκα, xiii. 2 αρκτου, xviii. 1, xix. 7, xxi. 6 το ᾱ (*sic*) και το ω̄ (but xxii. 13 αλφα in full).

The new readings are:

i. 7. αὐτῷ (*pro* αυτον *prim.*)
ii. 23. νεκρους (*pro* νεφρους)
v. 6. αρνειον (itacism)
vi. 15. ορνεων *pro* ορεων, yet this does not make nonsense.
17. δυνατα (*errore*)
vii. 7. δωδεκα (*pro* ιβ *prim.*). So only 103 (one out of a different large family).
11. εαυτων (*pro* αυτων) We notice αὐτῶν in 181 and 221.
ix. 5. σκορπιων*? So also 146*txt arab boh* and *Prim.* (and των σκορπιων *sah*¹/₃).
x. 5. επι της γης και επι της θαλασσης So also 56 and 72.
xii. 12. κατεβληθη (*pro* κατεβη) Nor does this make nonsense.

xiii. 18. +του ονοματος (*post* αριθμον) = 104 167 200 220 244 *arm* 1. *sah* (only 244 is of the Compl. family).

xv. 1. μεγαν So 64 (against its family).

xviii. 3. πεποπκε and perhaps 244*, but 244 is more accurately copied throughout than 37.

xxi. 9. μετ᾽αυτου (*pro* μετ᾽εμου)* (*errore*)

20. υακινθινος So 244 and the *Compl.* edition.

Not a long list by any means, nearly all of which represent an aberration from type.

It stands nearly alone with *Compl.* MSS. at

iii. 18. εγχρισον επι (so *copt*).

xx. 12. και βιβλια ανεωχθησαν και αλλο βιβλιον ανεωχθη

14. ουτος εστιν ο θανατος ο δευτερος as *gig syr*S.

also at: xii. 4. τικτειν

xiv. 12. +του (*ante* ιησου)

xviii. 21. —ουτως

xx. 11. ο ουρανος και η γη (*tol Aug. Prim.*).

but at x. 4. ὅσα (*pro* οτε) it sides with ℵ and the 73 group *gig* and *Prim.*

and at xiv. 8. +ἧς (*post* αυτης) is with the same 21 group.

xi. 5. αποκτειναι (*pro* αδικησαι *sec.*) with the same 21 group.

At xiv. 6. ευαγγελισασθαι is with (ℵ) and a group composed of elements of the Compl. group, the 21 group, 34 group plus a few others.

and at 9. +το (*ante* χαραγμα) the same mixed grouping is observed.

Alone with the 21 group at:

vi. 13. αποβαλλει
ix. 15. +μερος (*post* τριτον)
xi. 4. +επι (*ante* της γης)
8. +εασει (*post* αυτων)

} *non Compl.*

For the rest, the MS. will certainly repay careful examination. It falls into a certain well-defined group, as seen above, without allowing itself any "nonsense" or many of the vagaries of these, its relations. The noteworthy point in conjunction with this, is that it is in the main clearly opposed to the B group. But rarely does it side with them, *e.g.* περιβαλλη ix. 16; —δυο ix. 16; +ονοματα γεγραμμενα και xix. 12; επι (*pro* εφ᾽) xix. 14; απο ανατολων xxi. 13; —και το τειχος αυτης xxi. 15 *fin.*; κρυσταλον xxii. 1.

The development of what *happened* to be our textus receptus is becoming clearer as we proceed, and such a MS. as this (with Apoc. 10, resembling the Complutensian text) is entitled to some respect, as it is executed with care, though at a late date, and without corrections. The *continuity* of what constitutes our printed text, in the main, is clearly traced back from the invention of printing through the middle ages to a point which will be manifest as we continue.

Some time after writing the above, I noticed that the inscription of this MS. tallied (alone so far) exactly with that in the Complutensian Polyglot. On examining the readings more carefully I find a very close agreement with the Polyglot, yet if Stunica used this MS., he carefully removed all the "plain and clear errors" in our first list above, except xxi. 20 υακινθινος (37 and *Compl.* alone). Also the new order, alone in 37, of επι της γης και επι της θαλασσης at x. 5 is not followed by Compl. I find this clause heavily underscored in my

printed copy of Scrivener's Stephen, which I use for comparison, evidently to attract my attention to the MS. which modifies it; yet, now I have come upon Ap. 37 which changes the order, I cannot so far remember why I underlined it, nor find another edition which followed 37. Only 56 and 72 seem to agree with 37 here.

Almost conclusive proof is afforded at vi. 1 that this MS. 37 was NOT used by Stunica for the press; for the MS. reads οτε with t.r. against B and the mass of cursives, whereas *Compl.* has οτι.

A careful examination of minor combinations will disclose the fact that wherever Apoc. 10 is present the Complutensian agrees, and whenever Apoc. 10 is absent, the Complutensian disagrees; hence 10 is nearer the Complutensian than 37, and yet its inscription differs, whereas that of 37 agrees. Apoc. 10 is a MS. now at Cambridge (=Mill's "Moore 1"), probably not used in 1513 by Stunica, yet it may be that a sister will reveal itself to us later and fall in with this group, which will turn out to be Stunica's exemplar. With this, we leave the subject for the present, only noticing in conclusion that neither 10 nor 37 (or for that matter any in the sympathetic group) have any subscription, while the Complutensian has τελος της αποκαλυψεως.

What I have written above about this MS. 37 and the *textus receptus*, however, holds good, and shows that, at any rate, Stunica and Ximenes did draw material from a fairly good source, however obscure so far the problem may be of the exact documents used. [See Scrivener *Plain Introduction* on this subject]. See also Delitzsch in his sketchy but bombastic pamphlet "Fortgesetzte Studien zur Entstehungsgeschichte der Complutensian Polyglotte" ("zur Feier des Reformations festes und zum Rectorwechsel ladet der Rector der Universität D. Ferdinand Zirkel durch den designirten Decan der Theologischen Facultät D. Franz Delitzsch ein"), Leipzig 1886, pp. 35/39, which I had forgotten till recently. Here he gives the date of this MS. as "XV. cent. at the earliest," which, as shown above, is incorrect, and also states, in support of the contention that Ximenes and Stunica used this document from Rome (though Scrivener points out that there is no record of N.T. MSS. being sent them from Rome, but only O.T. MSS.) that it is closer to the Compl. than any other document in Europe*. This is again not so, as the Cambridge Apoc. 10 is nearer to it, and until we have examined the MSS. in Spain and others, we cannot decide definitely about this problem. But it was ever thus. And these partial examinations are a positive nuisance. Not a nuisance from the point of view of examination, but from the *deductions* always so positively drawn. No important body of collations has issued from German sources, outside of Tischendorf's labours, but there is a fondness to criticise and deduce on insufficient grounds and partial examinations, which is deplorable.

Thus, Delitzsch writes more fully of Havn. I. (Ev. 234, Ac. 37, Paul 72), which he had in his possession for three months, and which he considers was certainly the copy which influenced the Complutensian in Acts and Epistles, yet he admits that he did not collate it fully. These are his words: "Es sind das nur Beispiele *aus den von mir collationirten* THEILEN *der Handschrift.*" When shall we have thorough examination before hasty deduction?

Delitzsch to the contrary notwithstanding, we have not yet got to the root of the matter, and the point to observe is that the relationship of 10 and 37 does not sufficiently cover all the variations of Compl. from the text of Steph. III. Here is a list of Compl.

* His words (p. 38) are:

"Es gibt unter allen bekannten Handschriften der Apokalypse keine, welche gleichen Anspruch machen könnte als Quelle der Complutensis zu gelten, wie Vat. 366," quite forgetting, apparently, the few, but important words he had written in 1871 about Apoc. 10. See "Studien zur Entstehungsgeschichte der Polyglottenbibel des Cardinals Ximenes, zur Feier des Reformations festes und des Uebergangs des Rectorats auf D. Carl Reinhold August Wunderlich ladet hiermit ein Der Rector der Universität D. Friedrich Zarncke durch den designirten Decan der Theologischen Facultät D. Franz Delitzsch." Leipzig 1871, pp. 33/34.

readings still remaining without known MS. support, after considering the agreement of not only Apoc. 10 and 37 but *all* MSS. readings.

Readings of Complutensian edition.

i. 17. οτι (*pro* οτε)
ii. 1. της εκκλησιας εφεσω
11. τω (*pro* το) (with 140 167 218 outside the Compl. family).
iii. 2. εμελες
7. ο μη (*pro* ει μη)
12. επ αυτου (shared by 57 the MS. copied from Colinaeus' edition).
18. —και *sec.* (also 152 *Beat.* outside the group).
ibid. κολουριον (130 159*com.* 170*com.* all outside the group).
v. 6. εσφαγισμενον So 160* [*non* 161] in the group.
7 *fin.* +βιβλιον
12. εσφαγισμενον
vi. 9. εσφαγισμενων So 160* [*non* 161] in the group.
11. —και εδοθησαν εκαστοις στολαι λευκαι So 208 (sister of *Apoc.* 1) only.
ibid. εδοθη (*pro* ερρεθη) 1-208 and 218. (This agreement with 218 here and below is fortuitous).
vii. 3. αδικησατε
7. ητοιμασμενα So 141.
11. +ο (*ante* απολλυων) So 81-204. 228-229 and *copt.*
17. ωρασει So 104 140 207 218.
xi. 8. σωδομα So 218.
9. ουχ
xii. 4. μελουσης So (122) 215 218.
5. ποιμανειν
13. —την *prim.*
xiii. 14. οικονα *Compl. ed.* [ικονα C, εικοναν A, εικωνα B, εικονα all curs.].
15. και ινα (*pro* ινα και)
ibid. ποιει τους μη προσκυνουντας (—οσοι αν)
xiv. 4. +γαρ (*post* οπου) (*cf.* 108).
xv. 2. πυρι μεμιγμενην (=*h Prim.*: igni permixtum).
6. +και *ante* καθαρον So 108 quite outside the group.
ibid. περιεσζωσμενοι *sic*
xvi. 4. εξεχεε *sic*
xxi. 10. —την (*ante* αγιαν) (Possibly 211 outside the group).
xxii. 8. δειγνυντος
10 *fin.* εστι (*pro* εστιν) So 160-161 (and a few outside the group).

At first sight one might think that carelessness of printer and bad proof-reading or latinisms were responsible for all this. But, although, in one case, as Matthaei has pointed out, (Apoc. page 251) v. 7 *fin.* +βιβλιον may be from latin sources, yet others are distinctly not. No MS. at the end of our labours yields the above errors.

We would like to bear witness, in conclusion, to Scrivener's accuracy in the collation of the Complutensian text, and once more to remind scholars what a storehouse of racy textual commentary is provided by Matthaei in his notes. Whatever feeling his occasional malicious sallies may produce in our minds, we cannot deny his great grasp of the subject, and his light latin diction is in marked contrast to the heavy and dour latinisms of most modern professors of latin, with their "*nec nons*" and interminable german-latin periods.

Next follows a most important document. Besides being important, it is exceedingly misleading, for it is not true to type. For a long time we thought of it as a special and peculiar recension, but when we reached Patmos we found our 178 (still reposing there) was of the family and did not bear out all the idiosyncracies of 38. Then at Salonika and next at Athos we picked up 203 and 240 respectively, also sister MSS.

We now have the group 38-178-203-240, related to the uncial fragment F. I have to refer to this sometimes as '*fam* 38' when all agree, and sometimes as *fam* 178, when 178-203-240 agree, but when 38 is aberrant; and this is frequently the case.

This most important group has a most ancient lineage, and it is a pity that 38 has been a second time revised to spoil the picture sometimes.

The base of all is really old syriac. It has been tampered with a great deal, but it seems to derive from a MS. or MSS. having græco-syriac-latin affinities of a very early date. This is confirmed by its sympathy with *syr*S and *fam* 119.

With ℵ the family is very close.

GROUP F-38-178-203-240.

Apoc. 38.=Rom. Vat. gr. 579, f^{os}. 22-46. *chart.* [Scr. 38. Greg. 38, new 2020. Sod. *α* Apoc. 38.
1573]. Collated from photographs in 1906.

Examined and collated by Birch and by Alford for Tregelles, who used it freely in his Gr. Test. He even quotes ii. 10 πασχειν Alford, παθειν Birch. This does not reflect credit on Alford's collation.

Scrivener says the Apoc. occurs "in the midst of foreign matter."

Birch says "*foliis constat* 371, *quibus continentur sequentia a diversis librariis exarata.*

"Fol. 1-28 "[? 1-21 H.C.H.]." *Epistolæ nounullæ Chrysostomi.*
"Fol. 22. κεφ. της αποκ. . . .
"Fol. 23. αποκαλυψις του αγιου ιωαννου του θεολογου—
"*finitur fol.* 46 *pag. b.*
"*Reliqua libri folia complectuntur diversorum P.P. scripta, nempe Chrysostomi, Gregorii, Ephræmi Syri, Maximi et aliorum.*"

I reproduce Birch's account, as Gregory only says "*Insunt alia multa.*" He also says "*textu bonæ notæ.*" Scrivener says it resembles AC. Birch calls attention to the scribe's knowledge of various readings, as evidenced by the marginal readings, *a prima manu*, but after all, they are only three in number at vi. 5, x. 8, and xv. 6. At i. 20 an error is corrected by striking through the word, thus: αι επτα ~~λυχνιαι~~ εκκλησιαι εισιν. This might have been done to advantage at vii. 4: εκατον εκατον και τεσσαρακοντα και τεσσαρες!

This is quite a different MS. from the last, going back to many more archaisms of ℵCA, yet φιλαδελφειαν and such forms are the rule, even φαρμακειων in ix. 21. It is difficult to date this MS. Others give XIII. and XV. century. I incline to about 1350 to 1400.

There is a peculiar abbreviation for και, copied in the types of the XVI. century. The omegas are long and open and quite peculiar to the scribe. Accents are very sloping. No iota *post.* or *subscript.* Practically no ν εφελκ. Very few itacisms. Ιωαννης always in full. Usual contractions, except πνευματων i. 4.
πνευματα xvi. 13.
" xvi. 14.
υιων vii. 4.
υιον xii. 5.
κυριε vii. 14.
κυριων xvii. 14.
" xix. 16.

At i. 8 and 11 we find *cum t.r.* "το ᾱ (instead of αλφα) και το ῶ."

The MS. was probably copied from a cursive or late uncial, but there is nothing clearly to indicate its immediate derivation, except the absence of usual capitals. Δ and C are but seldom used.

The absence of the article [*e.g.* —ο (*ante* ηλιος)] is more frequent than in other MSS., and is almost deliberate. In this connection it agrees with 97, as in a number of other peculiarities.

The occurrence at iv. 8 of ἁγιος *sexies* puts this MS. in a class by itself [but so also 40-210 122 and 222, but not the sister, Apoc. 178].

It is curious that Tregelles and Gregory and others should think well of it because it agrees with all kinds of curiosities of various kinds of MSS. [It has, however, a very old base]. First it will agree with ℵCAP and no cursives, next with B and usual group, next having an unique omission, next with one cursive, then with another, then with a small group of three, and all within one or two verses. Let us take a chapter and follow this out.

Take chapter ii. :

ii. 1. εφεσιων with 1-208 the *f.* 62 and 170 [*non* 178-203-240].
ibid. —επτα *sec.* with 16-69-102-180, 97 100 121 122 214 *syr*S [*non f.* 178].
2. βασταξαι with P. 1 *etc.* and *f.* 178.
ibid. επειρασας with (ℵA) CBP and nearly all cursives and *f.* 178.
ibid. τους λεγοντας αυτους αποστολους ειναι New. Others all εαυτους (except 12 *f.* 119 which omit the word).
3. —και *tert.* with ℵCABP and practically all.
ibid. +και (*ante* κεκοπιακας) with 16 *f.* 62 *f.* 119 208 251
ibid. —και ου κεκμηκας with 1-208 16 and the same
} whereas 178-203-240 and *Vict.* omit entirely κεκοπιακας και ου κεκμηκας.
5. μνημονευσον *New reading.* Now confirmed by *f.* 178 and 81-204 and 130.
ibid. πεπτωκας with CAB *etc.* [*non f.* 178].
ibid. ταχυ with B *etc.* and *f.* 178.
7. εν τω παραδεισω του θεου μου (—μεσω του) (ℵCA) B and most and *f.* 178.
8. της εν σμυρνη εκκλησιας with (ℵ)CBP and most cursives and *f.* 178.
ibid. —ο (*ante* εσχατος) with 31 59 78 96 152*-179 241 against *f.* 178.
9. αλλα πλουσιος ει with ℵCABP and practically all and *f.* 178.
ibid. +εκ (*ante* των λεγοντων) with CAB and a good many and *f.* 178.
10. μη (*pro* μηδεν) with CAB 24 49 95 *f.* 119 140 143 251 and *f.* 178 *boh aeth.*
ibid. παθειν with B *etc.* but *not f.* 178.
ibid. ο διαβολος βαλλειν εξ υμων *New reading,* with 59 *f.* 61 (*f.* 95) *f.* 178 and (200).
ibid. ημερας (*pro* ημερων) with B *etc.* [*non f.* 178].
ibid. μεχρι (*pro* αχρι) with 22 113 159 226 and *f.* 178.
11 *fin.* β̄ (*pro* δευτερου) *New reading.* No others use β̄ for the genitive case here.
13. —τα εργα σου και with ℵCAP 130 143 146 200 and *f.* 178 *gig vg harl aeth copt syr*S.
ibid. —και (*post* πιστιν μου) with ℵBP and most but *not f.* 178.
ibid. —εν (*ante* αις) with B and many but *not f.* 178.
ibid. —οπου κατοικει ο σατανας *New reading.* So 113 *syr*S [*non f.* 178].
14. +του (*ante* βαλααμ) with 13 23 36 55 56 59 102 113 121 127 132 140 169 215 216 but not *f.* 178.
ibid. εδιδαξε with B and group but not *f.* 178.
ibid. τον (*pro* εν τω) with ℵ[a] and nearly all and *f.* 178 (*Elz.*).
15. —ο μισω *New reading,* with 104-151 109*arm. boh sah aeth Vict.*? [not *f.* 178].

ii. 16. +ουν (*post* μετανοησον) with CAB *etc.* but not *f.* 178.
ibid. —σοι with 14-92 121 145 226 228 but not *f.* 178.
17. —φαγειν απο with CAB *etc.* and *f.* 178.
ibid. —δωσω αυτω *sec.* with ℵ *alone* [*non f.* 178].
ibid. οιδεν (*pro* εγνω) with ℵCABP and practically all including *f.* 178.
18. εν θυατειρων εκκλ. *New reading,* but 203 agrees [*non* 178-240]. 67 and 200 also have εν θυατηρων.
ibid. —αυτου *prim.* with A 36 *f.* 119 and *f.* 178 and *gig syr*S.
19. και πιστιν και διακονιαν (—την *bis*) *New reading*=*f.* 178. (Mixture, however, of C and ℵ[a]).
ibid. [και την υπομονην with *t.r.*] *Contra* —την A (B) 36.
ibid. —και (*ante* τα εσχατα) with ℵCABP and nearly all including *f.* 178.
20. —ολιγα with CABP and many, and also *f.* 178 [ℵ *gig syr*S=πολυ; *f.* 21=πολλα; 59=ολιγα πολυ].
ibid. ποθεις (*pro* εας)! *New reading* but so 178, 203*txt & com.*-240*txt & com.* and these only. *Obs.* Tertullian's *teneret.*
ibid. [την λεγουσαν εαυτην προφητιν *cum t.r.*]
ibid. και διδασκει και πλανα τους εμους δουλους } with ℵC(A)BP and practically all
ibid. φαγειν ειδωλοθυτα } including *fam* 178.
21. και ειμεν θελει μετανοησαι εκ της πορνειας αυτης (*pro* εκ της πορ. αυτης και ου μετενοησεν) *New reading.*
22. εἰδ' οὐ (*pro* ιδου) *New,* with 203-240 only [*non* 178].
ibid. —εγω with ℵCABP and many cursives including *f.* 178.
ibid. βάλω with ℵ[a]BP and a number, with 240 [*non* 178-203].
ibid. [μετανοησωσιν *cum t.r.*] *Contra* ℵA.
fin. αυτης (*pro* αυτων) with ℵCBP *etc.* and *fam.* 178.
23. [ερευνων *cum t.r.*] *Contra* CA *W-H*: εραυνων.
fin. αυτου (*pro* υμων) *New reading,* with 113 143 193 200 233 and 203 [*non* 178-240]. [—υμων ℵ].
24. τοις (*pro* και *prim.*) with ℵCABP and most cursives and *f.* 178.
ibid. —και (*ante* οιτινες) with ℵCABP and practically all the rest.
ibid. βαθεα with CAB and many cursives and *f.* 178.
ibid. βαλλω with CAP *etc.* and *f.* 178.
25. —οὗ *New reading,* with 59-121 69[*contra fam*] 143* 203-240, but not 178 which has οταν for οὗ ἀν.
26 *init.* —και with the whole græco-latin *fam* 7-16-45 (*hiat* 39)-69-102-104-151-180 and all *f.* 178-203-240 but no other Greeks. Add, however, *boh*[B] *arm* 1 *Tyc* 1.
ibid. —ο (*ante* τηρων) *New reading,* with 159* 172* *f.* 178 and *sah.* (Also 146: κρατων *pro* ὁ τηρων).
27. [συντριβεται with *t.r.* and ℵCA, also *f.* 178]. *Contra* BP and nearly all cursives: συντριβησεται. (συντριβησονται 56 113 *vg latt sah syr*Σ).

This is, however, a most interesting MS., representing as it does an ancient Recension. Not only does it reproduce some solecisms of ℵ, but actually confirms as an independent witness some of the doubtful readings of ℵ's first hand. Fluctuating, as it does, between all the old uncial readings of ℵCAP with numerous purely cursive readings intermingled, it shows a very large element of pure B group-readings, and seems to us to derive from an early Recension, sub-edited several times since. At times it gives us occasional readings of 1 and 12 or 14, sometimes of 16 or of *f.* 21, but its real relatives are 97, 200 and 251, the first-

named being Scrivener's j of Apoc., which is a MS. of the whole N.T. (B.M. addit[l]. 17469.= Evan 584, Act 228, P. 269, Apoc. 97) as described in App. to Cod. Augiensis, Introd. p. LXXIV, where he says "there is a tendency to omit the article" which is quite a feature of 38. Notice that 97 *has* iota subscript throughout, and perhaps passed through more copyings than 38. The peculiarities of 38 and 97 are so apart from the other MSS. that the rest of this group will easily fall into place. As we proceed, the problem really becomes simplified, but how Gregory (Prolegomena. N.T. gr. Tischendorf. ed. viii. p. 678) can dismiss such a MS. as Apoc. 38 with the short remark "*Textu bonæ notæ,*" I cannot understand. Why "*bonæ notæ,*" when it is such a mixture and not true to type? What matter how many readings of ℵ C or A or 200 reappear? They are for the most part *peculiarities* of these MSS., long since discarded, and the text of 38 is simply a *pot pourri* of all recensions (not a modern one though, but an old one faithfully copied), with 129 peculiarities added, as per list below.

NEW.

i. 10. φωνην μεγαλην οπισω μου So 210 233 but not *f.* 178.
11. φωνουσης (*pro* λεγουσης) So 178-203-240.
ibid. —ο (*ante* εσχατος) So a few more but not *f.* 178.
14. ωσει (*pro* ως) So a few more and *f.* 178.

ii. 2. τους λεγοντας αυτους αποστολους ειναι
5. μνημονευσον So 81 130 200 and *f.* 178.
10. ο διαβολος βαλλειν εξ υμων So 59 *f.* 61 *f.* 95 (βαλειν) 200 and *f.* 178.
11 *fin.* β̄ (*pro* δευτερου)
13. —οπου κατοικει ο σατανας 113 *syr*S [*non f.* 178].
15. —ο μισω with 104-151 109*arm. boh sah aeth Vict.* [*non f.* 178].
18. εν θυατειρων εκκλ. So 203 [not 178-240].
19. και πιστιν και διακονιαν (—την *bis*) with *f.* 178. [Mixture of C and ℵ[a]].
20. ποθεις (*pro* εας)! So all *f.* 178.
21. και ειμεν θελει μετανοησαι εκ της πορνειας αυτης (*pro* εκ της πορ. αυτης και ου μετενοησεν)
22. εἰδ' οὐ (*pro* ιδου) So 203-240 [*non* 178].
23 *fin.* αυτου (*pro* υμων) So 113 143 193 200 233 and 203 *copt latt Cypr.* but not 178-240 [—υμων ℵ].
25. —οὑ with 59-121, 69 143* and 203-240 [*non* 178. *Habet* αχρις οταν *vid.*].
26. —ο (*ante* τηρων) So 159* 172* (146) all *f.* 178 and *sah.*

iii. 5. απαλειψω (*pro* εξαλειψω) So all *f.* 178.
7. κλησει και κλειων [κλεισει και κλειων P *etc.*].
10 *init.* +και (*ante* οτι) So all *f.* 178. [και (*pro* οτι) A].
12. +το ονομα μου και (*ante* το ονομα *prim.*). So all *fam* 178 and only 251 besides.
16. +και ελεγχω σε (*ante* εκ του στοματος) So all *fam* 178 and only 156-165-188 besides.
18. +ουν (*post* σοι) So 203-240 and *boh* [*non* 178].
ibid. αγορασον
ibid. εγχριση (ινα *abest*) So all *fam* 178 and 159.

iv. 3. λιθων (*pro* λιθω) So *fam* 119 and 178-240 [*non* 203] *arm.*
ibid. +αυτου (*post* θρονου *prim.*) So *fam* 178 only.
ibid. ομοιως ως ορασις σμαραγδου So 203-240 (but 178 with 47 has ομοια ως ορασις σμαραγδου).
6. +μου (*post* θρονου *sec.*) So 159 [*non f.* 178].
8. αγιος *sexies*! So 40-210 122 222 [*non f.* 178].

v. 3. ουτε *sec.* and *tert.* So 63 109. (ουτε *tert.* only A *f.* 7 47 127 all *fam* 178 and 226).
4. ευρεθην So 113 156 [*non fam* 178].
7. *Transfert* το βιβλιον *in loc. ad fin. vers.* So *f.* 62 *f.* 119 *f.* 178 and 251 *vg.*
12. —και (*ante* πλουτον) So *f.* 178 only.
13. επι την θαλασσαν So *f.* 178 only.
ibid. επ' αυτοις. (*pro* εν αυτοις) So 203-240 [*non* 178].
vi. 5. μεγας (*pro* μελας) *txt.* [*In marg.* μελας*]. So a few but not *f.* 178.
7. την τεταρτην σφραγιδα (*pro* την σφραγ. την τετ.) So 81 149-186 *sah aeth Compl.* [*non f.* 10 *nec f.* 178].
9. εκκλησιαν (*pro* μαρτυριαν) So 146 220 [*non* 178-240; *in* 203 *rescript.*].
10. και (*pro* απο) 178*? [*Malè Birch*].
11. +τινα (*post* ετι) So 203-240 but τινα *pro* ετι 178 *et* 200. (επι *pro* ετι ℵ 6 187 188 226).
13. αποβαλοῦσα (*pro* βαλλει) So 109 and *f.* 178 only. [αποβαλλοῦσα 100 *et* 200].
17. —ἡ (*ante* ημερα). So scattering 142 233 246 [*non fam* 178].
vii. 1. —της γης *sec.* So *f.* 62 113 251 *syr copt* [*non f.* 178].
4. εκατον εκατον και τεσσαρακοντα και τεσσαρες [97 *f.* 178 εκατον *semel*].
15. τοῦ (*pro* τουτο) So 223 and 233 [*non f.* 178].
16. πεσηται (*pro* πεση) (πεσειται F *et fam* 178 *al.*).
ibid. —ο (*ante* ηλιος) So F 59 73 80-138 178-203 [*non* 240] 200 251 *copt.*
17. οδηγηση
ix. 2. μεγαλου καιομενης (*pro* μεγαλης) but μεγαλης καιομενης 36 146 *f.* 178 216.
4. μηδε (*pro* ουδε *prim.*) So 80-138 251 (*bis f.* 178 *et* 130 200).
8. —τριχας *sec.* So 92 121 203-240 [*non* 178].
9. —θωρακας *prim.* So 203-240 [*non* 178].
10. ειχον (*pro* εχουσιν) So now *fam* 119 and all *fam* 178.
11. +ῥήσει (*post* ελληνικη) So 119-144-148-158 and 178-203-240 (+γλωσση 200 *h gig Prim.*).
13. —μιαν So 203-240 *copt* [*non* 178].
17. —ουτως So 146*com.* all *fam* 178 and 200 251 *arm Prim. Tyc.*
ibid. εξεπορευετο So all *fam* 119 all *fam* 178, 251 and *gig.*
19. η γαρ εξουσια των ιππων εν ταις ουραις και εν τω στοματι αυτων ην (*pro* αι γαρ εξουσιαι αυτων εν τω στοματι αυτων εισιν) So 251.
20. τω δαιμονι (*pro* τα δαιμονια) } So only *fam* 178 and 251.
ibid. ἢ (*pro* και *sec.*) }
21. +εκ τουτων ουτε (*post* μετενοησαν) So *fam* 62 and 251 [*non f.* 178].
x. 1. στυλος (*pro* στυλοι) So *f.* 46 67-120 91* 109*arm* 164-166 & *fam* 178 & *vggMSS. Tyc* 1. *aeth syr*Σ. (στυλου 146 *com.*).
2. κατεχων (*pro* και ειχεν) So all *fam* 178 only.
8. λαβουσα *sic á pr. man.* (λαβουσα 210).
xi. 1. ως ραβδος (*pro* ομοιος ραβδω) So all *fam* 178 only.
3. χιλιαδας (*pro* χιλιας)
5. ὃς τις (*pro* ει τις *sec.*) So all *fam* 178 and *copt syr*S (no other Greeks).
ibid. θελησει αυτους *sec.* So 111 127 178-203 200 215 [θεληση αυτους A *W.H.*; θέληση αδικησαι αυτους ℵ *syr*S; θελει αυτους 240 *ut* CBP *plur.*].
10. χαρησονται (*pro* χαρουσιν) So all *fam* 119, 146*com.*, *fam* 178 251 *gig copt syr*S.
11. εισελθη So 178 (εισελθοι 240).
ibid. στησονται (*pro* εστησαν) So all *fam* 178, 200 and 251.
ibid. επιπεσειται (*pro* επεσεν) So all *fam* 178 only.

xi. 12. ακουσονται (*pro* ηκουσαν) So all *fam* 178 and 200 only.
15. θεου (*pro* κυριου) So all *fam* 178 and *syr*S. [*Malè Birch*].
18. +επ' αυτους (*post* σου *prim.*) So all *fam* 178, 169*mg*.-216, 172-217 200 [*Non Verss.*].
ibid. +σου (*post* αγιοις) So 61 74 126 164-166, all *fam* 178, 218 219 and *sah.*
ibid. +και (*ante* τοις μικροις) So all *fam* 178 and *h gig.*

xii. 1. +ἦν (*post* σεληνη) So 146 169-216, 172-217 all *fam* 178 251 and *copt.*
4. παιδιον (*pro* τεκνον) So all *fam* 178 only.
5. παιδιον (*pro* τεκνον) [*non fam* 178 *hoc loco*].
6. ειχε (*pro* εχει) So *fam* 178 251 and *syr*SΣ *h* [*non gig*] (ἦχεν 200).

xiii. 2. —στομα *sec.* So 59 69 114 130 *fam* 178 and 189 215 241 *syr*S *aeth arm aliq.*
11. *Transfert* δυο *in loc. post* αρνιω
12. εποιει (*pro* ποιει *bis*) 111 and *Hippolytus.* [εποιει *pro* ποιει *prim. fam* 178 *boh*; εποιει (*pro* ποιει *sec.*) B *etc.*].
14. ποιειν (*pro* ποιησαι *prim.*) So *f.* 62 [*non f.* 178].
16. επ' αυτο το μετωπον αυτων So all *fam* 178 only.

xiv. 6. ευηγγελισαι [*Non f.* 178. *Omnes* ευαγγελισασθαι *cum mult. et Compl.*].
9. προσκυνησει το θηριον So all *fam* 178 and *copt.*
11. ημερας και νυκτος αναπαυσιν, but ημερας αναπαυσιν και νυκτος 178.
13. λεγουσης μοι εκ του ουρανου So 80-138 [*non fam* 178]. [λεγουσης εκ του ουρανου (—μοι) א].
14. εχοντι (*pro* εχων) So *f.* 114 129 only, but εχοντα *f.* 178 with א* and many.
ibid. χρυσεον So exactly all *fam* 178 only [*om. Birch*].
18. —επι. So all *fam* 178 only.
19. +του οινου (*post* ληνον) So 176-206 all *fam* 178 and 251 only.

xv. 4. ει οσιος So all *fam* 178, 22*** and 47.

xvi. 7. ΗΚΟΥϹΑ ΙΤΟΥ θυσιαστηριον [*i.e.* —αλλου εκ, *at vult* ηκουσαι *ex errore vel* που (*pro* του)].
10. επι του θρονου So all *fam* 119, 125 149-186, but not *fam* 178 *vid.*
11. ἑλκουσων (*pro* ἑλκων) [*non fam* 178].
15. περιπατηση So *fam* 178 and 159. [περιπατησει 36].
18. εγενετο ανθρωπος (*pro* οι ανθρωποι εγενοντο) So *fam* 178 only [ανθρωπος εγενετο A 251].

xvii. 7. και (*pro* του *sec.*) [*Hiat* 178; *Non* 203-240].
14. —και εκλεκτοι So 113 149 (*hiat* 186) [*non fam* 178].

xviii. 4. φωνην αλλην So 100 151 163 176-206 and all *fam* 178.
6. αὐτα (*pro* αὐτῇ *tert. ante* διπλα) So 146-155 and all *fam* 178.
16. η μεγαλη πολις (*semel* ἡ) *boh.* [*non fam* 178].
18 *init.* —και εκραζον So 222 only and 203 [*non* 240] *Prim.* (178 with CAP 200 240 *etc.* has και εκραξαν).
23. ἡ (*pro* και *sec.*) So 178-203 [*non* 240].
24. εσφραγισμενων So *f.* 62 67 149 218 [*non f.* 178].

xix. 3. ειπον (*pro* ειρηκαν) So *fam* 178 only [ειπαν C only].
20. μετ' αὐτὸ (*pro* μετα τουτον) (μετ αυτοῦ *f.* 178 א *plur.*).

xx. 5. τελεσθηναι (*pro* τελεσθη) So family 178 and 111 only.
6. τω θεω και τω χριστω Read here also by 113 *syr*S but only by 203 of *fam* 178 [*non* 178-240].
11. λευκον μεγα So 113 114-241 [*non f.* 178].
13. τους νεκρους τους εν αυτοις (*pro* εν αυτη νεκρους *usque ad* νεκρους *sec. i.e.* —και ο θανατος και ο αδης εδωκαν τους εν αυτοις νεκρους) [*non f.* 178].
14. ουτος ο δευτερος θανατος εστιν So only *f.* 178 and 251.

xxi. 6. *γεγονασιν* (*pro γεγονε*) So 56 127-215 146-155 159 176-206 251 and all *f.* 178.
10. *ἐπ' ὄρους* (*pro επ' ορος*) So 106 112 141 167 233 246 but not *fam* 178.
14. *ειχε* (*pro εχον*) So all *fam* 178 and 146-155*com*.
16. +*και* (*ante το μηκος sec.*) So *vg Apr. arab sah* (*boh*) *syr*Σ, but no other Greeks.
19. *χαλκεδων* So all *fam* 178 and 148 [*contra fam*].
23. +*αὕτη* (*post πολις*) So 97-122-214 *arab*, but not *fam* 178.
xxii. 1. —*λαμπρον*
10. *τουτης* (*pro τουτου*) *errore.*
12 *fin.* *αυτου εστιν* So *f.* 46 and 203-240 (*illeg.* 178). [אA alone *εστιν αυτου*].

It will be remarked that only two of the above are itacisms. Practically all the rest are deliberate changes, ungrammatical as are many of them.

Now see the agreement with א ALONE.

ii. 17. —*δωσω αυτω sec.* [*non f.* 178].
iv. 8. *ἓν ἕκαστον αυτων* (*pro ἓν καθ' ἑαυτο*) So now also all *fam* 178 and 200.
xiii. 17. *το χαραγμα του θηριου ἢ το ονομα αυτου η* So all *fam* 178 (*boh*).
xiv. 15. *του θερισμου* (*pro του θερισαι*) So 41 53* 113 251 and *f.* 178 *sah boh arab arm.* Here א is followed in the easy reading. On the principle of *Proclivi lectioni præstat ardua* all MSS. had long since abandoned this reading, attested so far only by א and the few mentioned.
xvi. 15. *ερχεται* (*pro ερχομαι*) *N.B.*—The reading of א has been so far given "א* ?" It is now confirmed by 38 and all family 178 with the Church standard MS. 47 [not even 111 113 130 or 200] with *arm* 3. *syr*S *Prim.*
xvii. 6. *τω αιματι* (*pro εκ του αιματος prim.*) So 203-240 only (*hiat* 178).
ibid. *θαυμα μεγα ιδων* [*ειδων* א] *αυτην* So 203-240 and 251 *syr*S (*hiat* 178).
xix. 20. *την εικονα* (*pro τη εικονι*) So *fam* 61, 111 146-155 191 218 219 220 and *fam* 178 as *latt* ymaginem.
xx. 1. *εν τη χειρι* (*pro επι την χειρα*) So 111. So also *fam* 178 but no others. *Cf. latt syr copt sah.*
11. *επανω* (*pro επ'*) So also *fam* 178 only.

[Note.—Under No. 178 will be found a number of other passages where that MS. is alone with א. These had been revised out of 38].

Note agreement with א 38 and 97 alone:

xiv. 19. *επι της γης* (*pro εις την γην*) to which *f.* 178 now agrees.

Frequent agreement is also found with the MS. 200, our earliest cursive and derived from an old uncial.

Now compare it with *fam* 97 alone.

i. 18. —*των αιωνων* [*non f.* 178].
viii. 4. —*του* (*ante αγγελου*) Add 111 [*non f.* 178].
12. *το τριτον αυτων και μη φανη η ημερα και η νυξ ομοιως* (—*το τριτον αυτης*) [*non f.* 178].
ix. 1. *επι της γης* Add 113 [*non f.* 178].
x. 11. *προφητευσαι παλιν* Add *ps-Ambr.* [*non f.* 178].
xi. 6. *τον ουρανον κλεισαι* Add 14-92 113 132 233 [*non f.* 178].
ibid. *υετους βρεχη τας ημερας της προφητειας αυτων* (—*εν*) [*non f.* 178].
12. *εθεωρουν* Add *Tyc* 3. *Beat.* [*non f.* 178].

xiii. 10. θλιψις (*pro* πιστις) No others. [*non f.* 178]. [*Malè Birch negl.*].
16. της δεξιας αυτων Add 130 [*non f.* 178].
xiv. 6. τοις καθημενοις Add 176-206 *latt* [*non f.* 178] *f.* 178 = επι τους καθημενους *cum* ℵCP *plur.*
xvii. 5. —ονομα So *arm* 2. *syr*S *Cass.* [*Hiat* 178 ; *habent* 203-240].
xviii. 3. πεποκασι Add 48 74 (πεπωκασι 178-203 ; but πεπτωκασι 240).
11. κλαυσουσιν επ αυτη και πενθησουσιν οτι [*non f.* 178].
xix. 15. +παντα (*ante* τα εθνη) So 203-240 *aeth* (*sah*) *gig* [*sed non* 178].
xxi. 21. πυλων (*pro* πυλωνων) So 61 63 121 217 [*non f.* 178].
xxii. 5. —και (*ante* φωτος) Add 128 [*non f.* 178].

A feature in this connection, however, is that we often miss 97, where we expect to find it with 38, and find instead Scrivener's 87 or 98. At first sight it looks like a slip on Scrivener's part, but repeated examination convinces me that, for the most part, it is not due to any inaccuracy on Scrivener's part, but to the vagaries of all these MSS. (Note 97 is now checked and strengthened by its sister MSS. 122 and 214).

Alone with A.

v. 14. τεσσερα Add 57 69 *W-H.* [*non f.* 178].
vii. 3. και (*pro* μητε *prim.*) [Yet not with A in reading ανατολων in verse 2]. Add 106 201 and all *fam* 178. *Cf. vgg MSS. et copt.*

Alone with C.

vii. 9. εστωτων Add *f.* 62. So also *f.* 178.
xix. 3. ειπον *pro* ειρηκαν (ειπαν C) So also *f.* 178 only.

Alone with P.

xvii. 4 *init.* +και η γυνη ην ειδες εστιν η πολις [πολης P] η μεγαλη η εχουσα την βασιλειαν επι των βασιλεων της γης So a few others and 203-240 (*hiat* 178).

Alone with 1-208.

vii. 17. —και εξαλειψει *usque ad fin. vers.* So also *fam* 119 [*non fam* 178].

Alone with 22 113 159.

ii. 10. μεχρι (*pro* αχρι) So also *fam* 178.

Alone with *fam* 21.

iii. 8. +ου (*ante* μικραν) Not so *f* 178.

Alone with 12 113 164.

iv. 4. —ειδον τους εικοσι και τεσσαρες So *f.* 178.

Alone with 12 200.

iv. 4. καθημενους πρεσβυτερους Also *f.* 178.

Alone with *fam* 61 98 146 200.

xi. 18. εθνων (*pro* νεκρων) So *f.* 178.

Alone with 36.

xvi. 12. —η (*ante* οδος) So only *f.* 178.

Alone with 32 176-206.

xxii. 9. +της προφητειας (*post* λογους) [*non f.* 178].

Alone with ℵA.

v. 8. τεσσερα So *W-H.* [*non f.* 178].

Alone with ℵCP.

i. 9. εν ιυ (*pro* ιησου χριστου) So 111 143 and *fam* 178 *gig Dion.*
xviii. 4. ο λαος μου εξ αυτης So *fam* 178 and only 251 (*fam* 119).

Alone with ℵCAP.

ii. 13. —τα εργα σου και So *f.* 178 with 130 143 146 200 *gig vg copt aeth syr*S.

Alone with ℵC 18.

vi. 17. αυτων (*pro* αυτου) So also 111 124 130 146 200 and *fam* 178.

It would be too long to examine the other combinations in detail.

For the rest, there are a few pure "cursive" readings, showing the later influence of recopying, as at iii. 7; iv. 3, 6; v. 13; ix. 10; x. 2, 8, 9; xi. 19; xiii. 10; xiv. 8; xv. 2, 3; xvi. 18, 21; xvii. 10; xviii. 2, 13, 23; xix. 17; xx. 3, 5; xxi. 16, 18; xxii. 1, 3, 8.

It is necessary for the student now to look further and complete the detailed examination under 178, 203 and 240. And it will be useful also to look into 97 111 130 under their headings, before a full grasp can be had of our important group: F-38-178-203-240. Nor will 146 be denied.

Group 7-16-39-45-69-102-104-151-180.

Apoc. 39. *Apoc.* 39 (P. 85) = Vat. 1136. [Scr. 39. Greg. 39, new 1918. Sod. *α* 403]. Folio. Bi-columnar, Greek on the right, about 60 lines to a page. Latin on the left. Latin, however, ceases at f°. 5 *recto* near the top of the page (xvii. 4).

If I mistake not, this is the MS. which the Vatican authorities could not find for some time, but after assuring them repeatedly that it existed, it was found, and photographed for me by Danesi, as usual.

It is wanting i. 1–iii. 17 (Birch says i. 1–iii. 8, but this is carelessness). It begins at iii. 17 (πε) πλουτηκα... It is not so illegible, but that I can read most of it, except the last few lines of the first col. There is a large *lacuna* later on vi. 17–xiii. 12. Birch says vi. 18–xiii. 11, again in error. Last word on f°. 2 *verso* is ημερα (ver. 17), first word on f°. 3 *recto* is ποιει xiii. 12.

Birch therefore commits three errors in describing the parts wanting [see Postscript to this description].

No subscription. End of Apoc. followed by life of S. Paul, by Pauline epistles (Paul. 85) contrary to usual order.

There are about 60 lines to a column, and about 32 letters to a line. It is written in a neat XI/XII. cent. hand—[it is well to beware of small neat hands; they often indicate a critical editor and not a plain copying scribe]—but very carelessly. It *abounds* in itacisms, though omissions from homoioteleuton are only occasional. Gregory says "*sæc.* XIV. (*al.* XIII.)". Birch "thinks" it is of XIII. cent., and Gregory is too late. The Pauline epistles should be collated. They would doubtless yield highly "interesting" readings.

The MS. was no doubt copied from an uncial. Constantly a line ends with the first consonant of a word, the rest of which is carried to the next line, and combinations of ερχομεταχυ, with ligatures, for ερχομε (ερχομαι) ταχυ are frequent. The scribe even goes so far, at the end of a line, as to add the ε of εγενετο to ουκ, thus: "...ουκ $\not{\epsilon}$ γενετο..."

αυτος and its cases are hopelessly confused, and the accusative, genitive and dative of other words freely interchanged. But this is due to Latin influence in the Scriptorium. This MS. is part of the græco-latin family 7-16-39-45-69-102-104-151-180, although the Greek and Latin texts are different and have not been brought into accord by any of the scribes.

Error is carried to the limit of foolishness at xiii. 18 ο αριθμος αυτων (for αυτου), and this is agreed to by 16-39-69-102 as to the number of the Beast. See also v. 5, vi. 1 *etc. etc.* Sometimes, three or four lines are quite free from itacisms (and curiously enough, often in those few passages where the textus receptus and *all* MSS. are wonderfully in accord, letter for letter), but it is only as a prelude to a fresh outbreak. At xiv. 12 we are thus left in doubt whether ηπομενη is intended for ὑπομενη or ἡ ὑπομενη. Birch neglects these and fails thereby to establish the relationship between A. 7. 12. 16. 32. 36. and our MS., not even recording ελεον for ελαιον (= 7. 12.) at vi. 6.

ν εφελκ. is constant. Accents and breathings very unequally inserted, often omitted altogether, and carried to the limit of "*monstra*" at xiii. 16 χαρᾰγματα *sic.* There is no occurrence of iota *post-* or *subscript.* ιδον at first occurs consistently. Later on ειδον is written and held till the end. ζ and ξ are often of identical form. και generally in full, but when contracted (see f°. 3 *recto*, line 32) usually ις, the tail of ς carried backwards. This form was in later times made forwards, and finally occurs in the printed text of the sixteenth and seventeenth centuries.

Usual contractions are of course present. In fact the following are the only places where such words are in full: xiii. 13, xv. 5, xxi. 10 *ουρανου*.

At xxi. 1 *ουρανος* thus: ὀ· (at end of line) *ρανος*
xix. 16 *κυριων*
xvi. 9 *ανθροποι sic*
xxi. 17. *ανθροπου sic*
xxii. 6 *πνευματων*.

The sections (never finished) appear to be unusual.

This MS. is *a close sister to* Apoc. 16 (=Act. 45. P. 52), concerning which it will be remembered that the librarian wrote me it was an absolutely useless and very late MS. Again we see how stupid it is to judge a MS. by its age alone. If the librarian had possessed this XII. cent. græco-latin bi-columnar MS. he would have thought he had a treasure, and probably edited it with a great flourish of trumpets, yet it is copied from the same MS. as his 16.

There is a beautiful "conflate" reading at xix. 14 *ἐνφΐπποις sic* (*pro εν ιπποις* or *εφ ιπποις*)!

Three or four times our scribe has trouble with the word *κρισις* or *κρισεις*, cutting off the final sigma, once (xix. 2) before *αυτου*!

Here is a list of their absolute agreement without any other supporting codices, so far:—

Agreement between 16 *and* 39 *alone* (now supported by other members of the family as below).

iv. 8. —*και ο ων* So also 69-102*-180.
11. *την δυναμιν και την δοξαν και την τημην* So 69-102-180 (only 39 has *τημην*).
v. 6. —*του θρονου usque ad εν μεσω* So 69-102-180 and *syr*Σ.
7. +*της χειρος* (*ante της δεξιας*) So 69-102-180.
11. *και των πρεσβυτερων και των ζωον* So 69-102-180 (*ζωον* 39-180, *ζωων* 16-69-102).
13. —ὁ So 69-102-180 and 108 226.
ibid. *τον καθημενον* 39 (*των καθημενων* 16).
14. —*τα* So 69-102-180 and 80* [*non* 138] 88-101 [*contra* 46] and 114-241 [*non* 193].
vi. 11. *αυτου* (*pro αυτων prim.*) So also 180.
xiii. 14. *και εζησεν* (*εζησαν* only 39) *απο της πληγης της μαχαιρας* (*pro της μαχαιρας και εζησε*) So 69-102-180.
16. *επι της δεξιας της χειρος αυτων* So 69-102-180.
18. *αυτων* (*pro αυτου*) So 69-102-180 (*om. Prim.*).
xiv. 6. *φΐλων* (*pro φυλην*) 39, but *φυλων* 16-69-180.
8. +*εν φωνη μεγαλη* (*post λεγων*) So 69-102-180*mg.* and *f.* 46.
9. *τη εικονη* So 45 (so far left out of above combination, while *τη εικονι* is read by 16-102-104 (and 55 127) and *τη οικονη* by 69*.
10. —*εν πυρι και θειω* So 69*-102*-180*gr.*
11. —*αναβαινει εις αιωνας αιωνων* So 102*-180 (but 69 has it with *αναβηθησεται*).
13. *απαρτι λεγει* (—*ναι*) So 69-102-180.
14. *ομοιως* So 69-180 and 154.
xv. 2. —*και εκ του χαρ. usque ad ονοματος αυτου* So 69-102-180 and 81 182 *h Prim.*, but not the Latin counterpart of the Græco-latin group.
3. —*ο θεος ο* So 69-102-180 and 187.
5. +*του θεου* (*ante της σκηνης*) So 69-102-180 (against their Latin).
xvi. 2. *προσκυνουντες τη εικονι αυτου* So 69-102-180. (*τη εικονη* 69-180).
11. *εκ τα ελκη* 16-39-180, and *εκ τα ελκει* 7-45-69-151.
xvii. 12. +*ου* (*post ωραν*) So 102*-180. [*non lat.*].
17. —*ποιησαι την γνωμην αυτου και* So 180. See 69-102-104 in the collations.

M 2

xviii. 3. +ἡ (*ante* μετ᾽ αυτης) So 39-180, +οἱ 16-69-102 and *boh arm.*
ibid. πορνευσαντες (*pro* επορνευσαν). And so 69-102-180.
4. συγκοινωνησεται 16-39-180, . . . σειτε 69. The others also vary slightly.
5. αι αμαρτιαι . αμαρτιαι αχρι του ουνου So also 180.
6. αυτην (*pro* αυτῇ *prim.*) So 69-180.
ibid. αὐτῆς (*pro* ποτηριω) So 180.
7. βασιλεισα So 151-180.
9. επ αυτων (*pro* επ αυτη) So 102*-180.
11. —και πενθουσιν So 69-102-104-180 *syr*Σ and some others.
14. απολοντο (*pro* απηλθεν) So 180 (and 113 154), απωλοντο 7-45-102-104-151 with ℵ and others.
21. ουτος [*i.e.* οτι (*cum* ℵ) ουτος ορμηματι] So 69-180, but οτι ορμηματι ουτος 16, and οτι ουτως ορμηματι 102 with ℵ *fam* 178 and *copt.*† (16).
22. φωνην (*pro* φωνη *prim.*) So 69-180.
23. ακουσθη (*pro* φανη)! So 180. (*Hiat* 69 *deinde*).
xix. 2. εξεδηκησεν So 39-104-180 (. . δηκησε 16, . . δικησεν *rell. fam*).
10. του αγγελου (*pro* των ποδων αυτου) So 102-180 and 12.
[*i.e.* —των ποδων *cum* 12. 16-39-102-180 (and 18).
του αγγελου (*pro* αυτου) *cum f.* 16. 95 *etc.*
But combined reading alone with 16-39-102-180].
15. +αυτου (*post* οργης) So 180.
16. μυρον So 104-180.
19. οικουμενης (*pro* γης) So 102 (οικουμενοις 180).
xx. 1. +αλλον (*post* αγγελον) So 102-180.
ibid. κλϊδαν So 180 (κλειδαν 16).
9. απο του ουρανου απο του θεου So 102-180.
12. —τους νεκρους So 16-39-104. [*non* 7-151-180; *hiant* 45-69].
xxi. 4. εξαλειφη So also 102-180.
8. —εν So also 102-180 (εστιν *pro* εν τη 143 *Hipp.*).

There are very few places where we expect to find the testimony of 16 and miss it, which is an unusual circumstance. There are not many really unique readings apart from itacisms (see list further on), and we therefore have an old text here of rather a peculiar type.

Division of this family.

In the light of the above we can now roughly divide the græco-latin family into

16-39-69-102-180
and 7-45-104-151.

Next comes the sister of 16, *viz.* Apoc. 7 to join the testimony.

Alone with 7 and 16.

iv. 1.	και λεγουσης (*pro* λεγουσα)	add the rest of the fam. :			39-45-69-102-104-151-180.
5.	εξεπορευοντο	,,	,,	,,	,, ,, ,, ,, ,, ,, ,,
v. 8.	μεστας (*pro* γεμουσας)	,,	,,	,,	except 104 = μετα.
11.	—πολλων	,,	,,	,,	and *arab.*
vi. 1.	—και *sec.*	,,	,,	,,	and *sah boh Vict. Prim. Tyc* 3.
xiv. 11.	αυτου (*pro* αυτων)	,,	,,	,,	and a few others.
17.	—του *sec.*	,,	,,	,,	and 92 128 174 218.
18.	ηγμασαν	,,	,,	,,	(and ηχμασαν A).
xv. 6.	ληνον	,, 39-45-180 and 113 114*com.*, 241*com.*			

† This must represent another faint place in the original document, for it is here that most of the Compl. family leave out ουτως, and 188 omits ορμηματι. *Cf. aeth boh Prim.*

xvi. 2. *του θηριου το χαραγμα* add the rest of the family and 153-211 222 233.
xviii. 2. +*δαιμονιου* (*post πνευματος*) add the rest of the family.
22. *Transferunt* *και πας τεχνητης* (*sic* 39 151) *πασης τεχνοις* (*sic* 39) *ου μη ευρεθη εν σοι ετι in loc ad fin. vers.* add the rest of the family.
xix. 4. *οι πρεσβυτεροι επεσαν* add the rest of the fam. and 153-211 233.
15. *παντοκρατωρος* add 45-104-151 and 149-186 207.
xx. 5. +*οτι* (*ante αὐτη*) add the rest of the fam.
10. —*και* (*post θηριον*) ,, ,, ,, and 121 159?

Sometimes alone with 7, but not nearly so often as with 16.

Alone with 7.

vi. 13. *σειωμενη* So also 180.
xviii. 19. *ειρημωθη* So also 45-104-151-180.
xx. 3. *ετι* (*pro ετη*) So also 45-104 and 218.
xxi. 6. *διψοντι* So also 151-180 and 65 98 113 210.

Very occasionally 12 is dragged into the combination (besides xix. 10 *supra*), and this is important to notice, owing to the very peculiar and independent character of the MS. 12.

vi. 6. *ελεον* (*pro ελαιον*) with 7-12-39-45-69 [*non* 102-104-151] 180 and *Oxyr*[1230] 145 152* 159 204.
xv. 4. *δικαιοματα* with 12 39-69-180 and 72 113 120.
xviii. 19. *τιμιωτητος* with 7. 12. 16-39-151-180 and a few more.
xix. 12. *ειμι* with 12 and 39-104-180 plus a few more.

More often we find it with larger groups.

There is a little key to this partial affinity for 12 to be found at xiv. 20, where 12 omits *και επατηθη η ληνος εξω της πολεως*, and 39-69-102 (alone of MSS. so far) *transfer the clause* to a place after *ιππων* (39-102 with the substitution of *εξωθεν*).

As to ℵ observe:

xiii. 18. *ους pro τον νουν* ℵ and 16-39-69-102-180*gr.* and 159 [*non* 7-45-104-151].
xiv. 4. *απαρχης* ℵ 16-39-69-102-180 and 114 174 241.
xv. 2. —*εκ sec.* ℵ 7-16-39-45-69-102-104-151-180 and 38 98 200.
xvi. 6. *αιματα prim.* ℵ 16-39-69-102-180 and 36.
19. —*το* (*ante ποτηριον*) ℵ 39[*non fam*] and *f.* 95 130 146*com.* 154 159 164 212 215.
xviii. 3. *πεπτωκασιν* ℵB 7* 39-45-(102)-104-(151)-180 *etc.* [*malè Birch*].
7. *καθημε* ℵ 39-180 and 36 113.
11. *επ αυτην* ℵCP 16-39-69-102-180 and 17* 18 32 124 130 132 179** 181* 188 233 [*non* 7-45-104-151].
18. *πολϊ* ℵC 16-39-180 and 114 (*πολη* 69).
xix. 8. *λαμπρον καθαρον* (—*και*) ℵAP 7-39-45-102-151-180 and 91 *f.* 95 111 159 178-203-240 *aeth boh gig.*
9. —*του γαμου* ℵ*P 1-208 16-39-102-180 and some others.
15. *παταξει* ℵ 7-16-39-45-151-180 and a few more.

Observe that 39 goes with C 9 27 44 52 82 154-212 by error in omitting at xvi. 13 —*εκ του στοματος του δρακοντος και.* 16 and others [not fam.] omit instead *και εκ του στομ. του θηριου.*

We have left the new readings to the last in this case, partly because the real ones are few, and it was better at once to illustrate the sisterhood of the family MSS., and partly because they are so mixed up with itacisms, they will figure better here.

New readings of 39 of some importance, but not shared by any of the family (except where indicated), and therefore errors :

vi. 12. —και ο ηλιος εγενετο μελας Alone.

xiii. 15. —ινα και λαληση η εικων του θηριου *in textu*. *Addit. in marg.* ινα και λαλησει εικον του θηριου*. } So 69-180 and many others.

xiv. 7. —λεγοντα *cum* ℵ, *at* +λεγων (*post* μεγαλη) So the family.

ibid. +και (*ante* υδατων) Alone.

9. αυτης (*pro* αυτοις) Alone.

20. *Transfert* και επατηθη η ληνος εξωθεν (*sic*) της πολεως *in loc. post* ιππων So 69-102 (69 εξω). [12 113 180* omit].

xv. 8. αὐτου (*pro* του θεου) } *vel* —του θεου και εκ της δυναμεως Alone.

ibid. —και εκ της δυναμεως αυτου }

ibid. τελεσθωσι (—αι) Alone. τελεσθωσι αι 180. —αι 159 171.

xvii. 3. —με Alone.

18. +των επι (*ante* της γης) So 69-102-180 and 149.

xviii. 19. εβαλοῦν (—χουν) So 180. [εβαλον, —χουν 16-102*].

xix. 19. —και *sec.* Alone.

xx. 8. μαγων (*pro* μαγωγ) Alone with 146?-155-179? 218.

xxi. 24. και περιπατησουσιν αυτης (—τα εθνη των σωζομενων εν τω φωτι) Alone.

xxii. 12 *fin.* —εσται with 56-108** 113 150sup *sah boh syr*S *gig*, but not the rest of *fam* 39.

Thus not only the family characteristics and failings have been shown, but the sisterhood between the group MSS. is emphasized by the above very small list of unique readings of 39 (mostly from homoioteleuton), and their common parentage is indicated beyond peradventure, as their agreement (unlike that of many other *half*-sisters) runs through all the other passages, often against a great group. From this point of view the group is very useful when set against, say ℵA and a host of cursives, or B and the same, or ℵAB, or ℵP and the same.

Many other unique itacisms of 39 occur, but need not detain us.

At vi. 7. σφραγιδαν is found as also in 180 (and 226).

xx. 1. κλιδαν also in 180.

ibid. χειραν also in 72 84.

POSTSCRIPT.—After passing the other sisters 45, 69, 102 and 104, and upon reaching Apoc. 114 Greg. = Apoc. 115 Scr. (Evan 866) Sod. α 1375, at Rome, *Vat.* 1882—both of which, Gospels and Apoc., are fragments—I was at once struck by the peculiar part of this large fragment of the middle of the Apoc., græco-lat., in double cols., and noticing that it covered vi. 17 to xiii. 12 (and not as Gregory says vi. 17 to xiii. 2), I remembered the large lacuna in Apoc. 39 of exactly this portion of the book. Upon bringing them together, they correspond exactly.

Apoc. 39 (= Vat. 1136) ends (f°. 2 *verso*) ηλθεν η ημερα vi. 17.

" (= Vat. 1882) begins (f°. 93 *recto*) η μεγαλη της οργης αυτου vi. 17 continued.

" (= Vat. 1882) ends (f°. 96 *verso*) του θηριου πασαν xiii. 12.

" (= Vat. 1136) begins (f°. 3 *recto*) ποιει ενωπιον αυτου xiii. 12 continued.

So we can cancel Apoc. 114 Greg. = Apoc. 115 Scr., and I have incorporated instead the readings under 39 (where, of course, they belong).

I need not stop to comment on them particularly. The family, it will be remembered, is 7-16-39-45-69-102-104-151-180. Of these three (39 69 and 180) are still actually Græco-latin codices with the Latin opposite as in D of the Gospels.

The new readings of apparent importance are these:

ix. 21. —εκ των φονων αυτων ουτε [not approved by any of the family]

x. 2. —τον δε ενωνυμον επι την γην shared by 136-147-184,

but they are both omissions from homoioteleuton.

The rest are chiefly itacisms or grammatical errors, really useless to reproduce, as they are a recurrence of the same things in the other portion, and such peculiarities as ε. ζ̄ for επτα.

Note perhaps among these:

vii. 3. αχρïσουν φραγΐσωμεν *sic*

vii. 5. εκ φυλης ρουβῆμ ιβ χιλιαδες εκ φυλης ρουβΐμ ιβ χιλιαδες,

the clause repeated with double reading of Reuben's name, not so in the other sister-MSS., but in:

vii. 6. εκ φυλης μανασση ιβ χιλιαδες (Greek, not Latin) is omitted with 69* 180*, 91. 98 *boh.*

viii. 1. ημιαριον thus: ωσημΐάρΐον, [*non fam*].

xi. 3. προφητευουσιν So only 120 [against 67].

xi. 4 *fin.* ἑστῶταίς So 180 however *compendiis*, and 140.

xiii. 2. αυτον (*pro* αυτω).

For the rest, we find:

vii. 1. τη *sic* (*pro* παν) with 89* 210.
2. +του (*ante* θεου) with 16-69-102-180 and a few.
3. μηδε (*pro* μητε) *bis* with ℵ 16-102-180 and 81-204 *f.* 114 121 130.
4. των αριθμων with 7-45-104 and 28 50* 67 109 119-144 120 152 207 *Compl.*
5. δὰν (*pro* γαδ) *Gr.* [*Lat. planè* Gad] with 16-69*gr.*-180*gr.* and 9** 13 23 75 130.
14. —και *tert.* (*ante* ελευκαναν) with 69-180 only and *sah.*

viii. 2. του θρονου (*pro* του θεου) with 69-102-180 and 130.
11. ἀψΐνθειον with 16-180.

ix. 2. καπνοῦ (*pro* καπνος *sec.*) with 69-102-180 and 218.
4. την σφραγιδαν with ℵ 2.
9. —ιππων with 16-69-102-180 and a few.
18. —εκ *tert.* with C 69 and 61 146.

x. 5. χειραν with 72 98* 156 [*non rel. fam* 39].
6. +αμην (*post* αιωνων) with 16-69-180 and 36 *sah* (+αμην *post* αιωνας 102).
9. απηλθα with A 16-69-180 and a few.

xii. 11. μεχρι (*pro* αχρι) with 16-69-102-180 and a few.
18. [εσταθην] *Contra*: 69 102 εσταθη, but εσταθην seems established for the family.

xiii. 5. βλασφημΐαι with 102-180 and 127-215.
ibid. +και (*ante* δυο) with A 16-69-180 and 95 127 130 166 [*non rel. fam* 39].
11. αλλον with 69-180 and a few.
ibid. +τω (*ante* αρνιω) with 7-16-45-69-102-104-151-180, a regular family reading, plus 200 only (and *arm* α. 3. 4).
ibid. ελαλη with B 16-69-104-151-180 and a few.

See beyond as to the rest of this family.

INDEPENDENT SYRO-GREEK DOCUMENT. (See 18 and *fam* 119).

Apoc. 40. *Apoc.* 40 (=Evan. 141. Ac. 75. P. 86). Rome Vat. gr. 1160. [Scr. 40. Greg. 40, new 141. Sod. δ 408].

Gregory says "*sæc.* XIII *vel* XIV", which is much more correct than Birch's "XI." Examined previously by Birch and Scholz. Birch collated the Apoc. and published it with his other collations in 1800. I collated in 1906 from photographs.

There is no inscription, although there is a large space at head of the Apoc.

The MS. is written in a large clear hand, and with some care as regards ν εφελκ., but this does not prevent numerous serious omissions from homoioteleuton, and although it may be unlikely, it would almost seem as if it had been copied from an uncial, from the not infrequent occurrence of ϛνην, ϛνον for καινην and καινον, ϛομενον for καιομενον, διϛωματα for δικαιωματα, yet this is not proof sufficient that such was the case. There is no trace of iota *sub-* or *postscript.* The usual contractions are present, except at i. 18, xxi. 7 υιος in full; iv. 4 υιων; iii. 1, xvi. 13, xvi. 14 πνευματα; xvii. 14, xix. 16 κυριων.

There is a tendency also in this MS. to omit the article, a kind of latinism, and a great tendency to transposition, sometimes alone, sometimes with the B group. It is to be noted, in this connection, that wherever B combinations change the order of words, there is no hiatus for want of the final ν, showing late origin of changes and careful revision.

The scribe of 40 was his own διορθωτης, and changes a few letters here and there by knife erasure. We have not noticed these as a rule where it is evident the changes were made promptly by the first hand to correct slips. His ligatures for the terminations ..ον, ..ος, ..ως are almost exactly similar, but as a rule there is small ground for confusion among the readings (except at xxii. 2 αποδιδους εκαστον or εκαστος).

This is a very different MS. from the last, and although of an innocent looking type, we find in it many more solecisms than in 39, our attention being abruptly called to the matter at the outset by several new readings in the first chapter (four out of the six not being noticed by Birch). The MS., conforming in the early part largely to CAB and group, or to the B group, with occasional ℵB combinations, has also a large number of pure "cursive" readings. These look more and more like tracing to a lost uncial family (see xiii. 10–14), given the occasional and sudden new readings which this MS. 40 gives us. The MS. is carefully written, has some corrections, and shows some knowledge of variants, and we can hardly ascribe to carelessness the lapses from the textus receptus or from well-known groups which it indulges in quite frequently.

After chapter iv. we begin the well-known muddle or heterogeneity of readings; see v. 1–6 (detailed further on).

We now annex the "new" readings of the MS., which speak for themselves, and will repay some attention. Most of these are now confirmed by 210, a sister MS. of the same age (dated 1287), which we only found late in the examination.

(Apoc. 210 now proves to be a *full* sister of 40).

NEW READINGS.

i. 1. αυτω (*pro* αυτου *prim.*) *vide* vii. 15. [*Birch om.*].
3. ακουων (*pro* οι ακουοντες) So 113 146-155 *h vg aeth arm Apr.* [*Birch om.*].
9. λεγομενη (*pro* καλουμενη) [*non* 210].
13. ενδεδυμενω 176* ? *harl.*
ibid. περιεζωσμενω [*malè om. Birch*].
20. ἃ (*pro* ων) [*Birch om.*].

ii. 14. βαλλειν* So א^a 73-79 139 157? [*Birch om.*].
24. λεγουσι
25. κρατησετε [*Birch om.*].

iii. 2. πεπληρωμενα τα εργα So 210 and *syr*S.
3. —ουν *sec.* So 102 166* only (*boh*). [*malè negl. Birch*].
7. τω δε αγγελω (—και) *et* 210.
ibid. κλεισει και ὁ κλειων *et* 210 *al.*
17. +ο (*ante* πτωχος) So only 58 127 181*-181 against their respective families.
19. —εαν So 210 and 59 121 240 *syr*S *gig.* [*malè om. Birch*].

iv. 7 *init.* —και So 210 and 113 143 *sah Prim.* and *syr*S. [Even *Irenaeus* has *enim*].
8. —ανα So 210 and 53 206 *arm a.* 2.
ibid. —και *ult.* (ο ην και ο ων ο ερχομενος) So 210 only and *sah.*

v. 9. ανοιξαι (*pro* λαβειν) So 210 only. (λαβειν και ανοιξε τω βιβλιον και λυσε 113).
12. και τιμην και ισχυν [*non* 210]. [*malè om. Birch*].
13. +παντα (*ante* τα) So 111 probably by error. [*non* 210].

vi. 6. —τεσσαρων So 210 and 200 and *syr*S only.
8. —ονομα αυτω So 210 and 200 only with *arm.*

vii. 3. τω μετωπω (*ter. Vide* xiii. 16, xx. 4). [*non* 210].
15. αυτω (*pro* αυτου) *vide* i. 1. [*non* 210]. [*Birch om.*].
16. ου (*pro* ουδε *prim.*) [*non* 210]. [*malè om. Birch*].

ix. 3. —εξουσιαν So 210 and 121 130 149-186 *syr*S.
7. ως προσωπον ανθρωπων So 210 *boh* and *syr*S (ανθρωπου?).
11. αβααδνων nearly 210. (αββααδνων 56).
ibid. —ονομα *sec.* So 210 only and *arm boh sah.*
14. λεγων (*pro* λεγουσαν) So 210 only.
17. θειοεδεις (*pro* θειωδεις) θεοείδὲσ 210. θεοειδεις 146. [*malè Birch* θειοειδες].

x. 1. ωσει (*pro* ως *sec.*) So 210 only, but observe *vg*: ut. .tanquam.
9. —αυτω So 210 and 63 fortuitously with *arm* 4. and *Prim. Beat.*

xi. 9 *fin.* εν μνηματι (*pro* εις μνηματα or μνημα) So 210 only, but equivalent of *latt* and Versions.
11. πνευμα θεου εκ της ζωης So 210 only.
ibid. —επεσεν So 210 only. *Cf. syr*S *aeth copt Prim.* (εγενετο *syr*S).
17. —κυριε Alone. [*non* 210].

xii. 4. —ὁ Alone. [*non* 210].
ibid. τεξη (*pro* τεκη) So 200 only. τεξει 210.
6. αχ *sic*! [*non* 210]. [*malè om. Birch*].
9. +και (*ante* εβληθη *sec.*) So 210 and 176-206 *h gig syr*S *arm* 4. *aeth.* [*malè om. Birch*].
17. —εχοντων So 210 only with *sah boh.* [*malè Birch* —και εχοντων].

xiii. 2. —και *sec.* So 210 only with *sah boh*^C. [*malè negl. Birch*].
10. —η (*ante* πιστις) So 210 and *syr*S [*malè negl. Birch*].
13. και πυρ εκ του ουρανου ινα καταβαινη επι την γην (—ποιη) So 210 with, however, ινα καταβαινει.
16. τω μετωπω (*ter. vide* vii. 3, xx. 4). *Cf. Iren.* [*non* 210].
17. —η το ονομα So 210 and 41 59 61 81 111 159 170 *arm* 1. [*malè negl. Birch*].

xiv. 3. *επι της γης* (*pro απο της γης*) So 210 and 240 (but 240 against 178-203).
4. —*ουτοι εισιν usque ad παρθενοι γαρ εισιν ex homoiotel.* So 210 only.
7. *προσκυνησαντα* (*pro προσκυνησατε*) [*non* 210]. *Cf.* C : *προσκυνησαντι.*
11. —*αυτων* Alone. [*non* 210].
13. +*και* (*ante ινα*) So 210 only.
14 *fin.* —*οξυ* So 210 only. *λευκον pro οξυ syr*S.
18. —*σου* So 210 and 44-52-82. [*malè negl. Birch*].

xv. 2. *εκ της εικονος και του θηριου αυτου* So 210 and 61. [*malè Birch*: "*εκ της εικονος και εκ του θηριου αυτου*"].
3. +*λεγοντες* (*ante ο θεος*) [*non* 210].

xvi. 5. *ἠν* (*pro ει*) *al. et* 210.
6. —*και sec.* So 210 only and *boh Beat.* [*malè om. Birch*].

xvii. 11. *τοῦτο* (*pro αυτος*) *Non* 210 (= *οὖτος*). *αυτο ογδοον syr*S. *τοῦτοσ* 149*.
14. *το αρνιον* (*pro του αρνιου*) So 126-219 [*non* 61-218; *non* 210].
17. —*την prim.* So 210 and 159 only.

xviii. 2. —*παντος prim.* So 210 and 189.
14. *απηλθον* (*pro απηλθεν prim.*) So 50 57 102 127-215 *boh* [*non* 210]. [*malè om. Birch*].
18/19. —*τις ομοια usque ad λεγοντες ob homoiotel.* So 210 and a few more.
21. +*η* (*ante πολις*) So 210 and 200 only. [*malè om. Birch*].
22/23. *Post εν σοι ετι primo loc. ver.* 22 *habet* (*hac ordine*) *ita* :—*και φωνη νυμφιου και νυμφης ου μη ακουσθη εν σοι ετι, και πας τεχνιτης πασης τεχνης ου μη ευρεθη εν σοι ετι, και φως λυχνιου* (*sic*) *ου μη φανη εν σοι ετι οι εμποροι σου, κ.τ.λ.* (*i.e.* —*και φωνη μυλου ου μη ακουσθη εν σοι ετι cum* ℵ 18. 19 *etc.*) [*non* 210; *sed om.* 210 *in ver.* 22 *και φωνη μυλου usque ad fin. ver.* 22].

xix. 7. *αγαλλιασωμεθα** *ex emend.* *Non* 210. [*Birch om.*].

xx. 3. *απεσφραγισεν* So 210 only.
4. +*του* (*ante ιησου*) So 210 *aliq.* [*malè om. Birch*].
ibid. —*και quint.* So 210 only. [*malè negl. Birch*].
ibid. *επι τω μετωπω* So-178-203-240 [*non* 210] (*ter. vide* vii. 3, xiii. 16). [*om. Birch*].

xxi. 4. *αυτου** (*pro αυτων*) *Non* 210.
15. —*και sec.* *Non* 210. [*malè negl. Birch*].
18/19. —*αυτης ιασπις usque ad πολεως ex homoiotel.* *Non* 210.
†19. *κεκοσμημενη* So 113. [*non* 210]. [*Birch om.*].
20. *βιρυλλος* So 210 only (*βιρρυλλος* 200). [*Birch om.*].
ibid. *χρυσοπαστος* (*pro χρυσοπρασος*) So 50 92 112 122 233 and 210.
22. +*αυτος* (*post θεος*) Alone. [*non* 210]. [*malè om. Birch*] +*αυτος ante ναος syr*S.

xxii. 3. *αυτω* (*pro αυτη*) Alone. [*non* 210].
5. *εις τον αιωνα του αιωνος* So 210 and 12 only and *boh.*
15. *οι πορνοι και οι φαρμακοι* (*pro και οι φαρμακοι και οι πορνοι*). Alone. *Non* 210.
20. *ερχομαι* (*pro ερχου*) So 100 [*non* 210] [*malè om. Birch*].

Next follow a very few places where 40 is alone with A, ℵ or B. With C it occasionally coincides, but not exactly enough to figure in this list.

Alone with A: ii. 20. +*την* (*ante ιεζαβελ*) So only 59. [*non* 210]. *Cf. aeth*: 'The jezebel-woman.'

† This shows critical editing, *κεκοσμημενη* instead of *κεκοσμημενοι*, to agree with *ενδομησις* (of verse 18) allowing for lapse of intervening clause by homoioteleuton.

Alone with B: vii. 10. +επι (*ante* τω αρνιω) So 200. [*non* 210].
xiv. 14. —υιω So 122[*non fam*] but also 210.

Alone with ℵ: x. 6. ουκετι εστι(ν) ετι *pro* ουκετι εσται ετι [*non* 210].
xvi. 21. —ως So also 18 210 and *Prim.*

Next we trace it alone with the following cursives, to all of which it is somewhat related, but by a process difficult to trace, the lineage being of a very branching character.

Alone with 95: i. 3. +οι (*ante* τηρουντες) So 146-155 176 [*non* 206, *nec* 210]. *Cf. Verss.*

Alone with 18: iii. 21. —μετ εμου So 10 146 and 210 *arm* 4. *Cypr. Moyses.*

Alone with 38: iv. 8. αγιος *sexies.* So 122 222 and 210.
xxii. 1. —λαμπρον So 81-204 and 210.

Alone with *fam* 4: vi. 17 *fin.* σωθηναι So 210.

Alone with 21-73 (against their family): ix. 8. —ησαν So 164-166 and 210 *h aeth syr*S.

Alone with *fam* 21 altogether: xxii. 10. ο γαρ καιρος (—οτι) So 18 143 146*com.* [*non* 210].

Alone with 31: xvii. 1. —επτα *prim.* So 100 111 170 210.

Alone with 25: xviii. 21. ισχυρον So 69[*non fam*] 78[*non rel. fam*] 130? 146-155 152 210.

Alone with 29: xx. 12. και βιβλια ηνοιξαν· και αλλο βιβλιον ηνοιχθη So 130.

The foregoing is not particularly helpful, and seemingly eclectic. We must go on to the small groups to get a better family resemblance.

The mixture above indicated shows a semi-revision on B and Arethas with very old basic text as a fundamental.

We need go no further at present. Full reference will be found in the general collation to the many pure "cursive" readings, where this MS. joins the others, and which further helps to fix the type.

A study of the Crawford Syriac, however, shows *that* to have been the base of this MS., long antedating ℵ. It connects thus with 18; with 21-28 *etc.*; with *fam* 34-35 *etc.*; with 36 and 38; with 90; with 95 and 56, and with 97. The old text has been much tampered with, but it will always remain among the interesting cursives. Like 18, 36, and 38 it cried aloud for parentage. It is found in the old Syriac, probably coming down from Græco-latin-syriac sources. In 210 we find the only sister MS. of 40.

GROUP 26-41-42-53-107-(153-211-222).

Apoc. 41.

Apoc. 41 = Alex.-Vat. 68. [Scr. 41. Greg. 41, new 2021. Sod. *α* 1572]. Collated by Birch, and placed by him as a XIV[th] cent. copy, but Gregory points out that it is an (end of the) XV. cent. work, and by the hand of Georgius Hermonymus of Sparta, Greek professor at Paris, and teacher of Budæus and Reuchlin, who came there in 1472. (Textkritik des N.T., Leipzig 1900). Hermonymus copied several existing MSS. in the XV/XVI. cent., notably Evan[a] 17, 30, 70, 287, 288, 880; Act. 116 (=Paul 136. Ap. 53), *etc.*, as shown by Henri Omont (Paris 1885)†. This does not prevent Gregory in Proleg. to Tisch. ed[o]. VIII., and elsewhere, from wrongly designating Apoc. 41 as Romæ. Vatic. Reg. gr. 68 instead of *Alex.*

The inscription is repeated like that of a modern book as heading for each double page: *αποκαλυψις ιωαννου | του αποστολου κ̧ ευαγγελιστου.*

Some people may say "what *is* the use of Hoskier collating this worthless XV[th] or XVI[th] cent. MS., admittedly copied by a Greek professor long after the invention of printing, about the year 1485, or perhaps later; of what possible use bothering with it? Why, to look at it alone demonstrates its lateness and critical worthlessness."

But this reasoning is quite out of date! We will show you that 41 is of very considerable value. In the first place it is more than half-sister to Apoc. 26, and thus eliminates one of the cursives from the long list. In the second place it is full-sister to Apoc. 42 (the next on our list), and thus, for three MSS. we can count one so far, and doubtless the 26-41-42 group will enlarge as we proceed. [Add now 53-107-153-211 and 222, the latter happening to be our oldest dated cursive (A.D. 1015)].

Reduction of number of witnesses.

Mistake not the object of this examination. It is to reduce, not to multiply witnesses. But when they *are* reduced to a working minimum it must be admitted that they have critical and independent force. Further by establishing the sisterhood of 26 and 42 with 41 and the rest, we can get at a good approximation of the actual *errors of transcription* in these MSS., an unknown factor so far in these studies, and one which will amply repay investigation.

Now, Apoc. 26, part of the whole N.T. =(Scr. Evan. 492, Act. 193, P. 277) or (Greg. Evan. 506, Act. 199, P. 256, Ap. 26), [a difference of numeration, "*triste lumen*" and "*nec posthac extinguendum*", I greatly fear, as related of another distinguished scholar's errors of judgement] at Oxford, Wake 12, was brought from Constantinople as late as 1731 (see Scr. Introduction, 1[st] ed[n]. 1861), so that its sisterhood to Hermonymus' copy, Apoc. 41, is more interesting, as he had no chance to copy from 26 (which was then in the East), and therefore such sympathetic readings as they have derive from a common ancestor.

The inscription does not agree, but that was often a matter of scribal taste. 26 also is written in two columns of 36 lines each. 41 is written in single col. with only 14 lines to a page. Scrivener collated 26, and it was published after his death in Adversaria Critica Sacra, Cambridge 1893. At page lxxxvii it is described. "There is no case of iota adscript, but *eleven* cases of iota subscript. Homoioteleuta occur at xviii. 23, xxi. 13, omission from same at xvi. 13. Commas are found when quite useless" (So 41). Scrivener says Wetstein made 87 errors in collating 26. This isn't a very large number. I am sorry to have to say how many Birch made in collating 41 and 42. Scrivener's collation, published posthumously, is for all practical purposes sufficient, and fully confirms the common ancestry of 26. 41. 42, although

† This Georgius Hermonymus, who was a scholar far inferior to his pupils Budæus and Reuchlin, was well-known to Erasmus, who describes him as a surly old blockhead, who was neither willing nor able to teach Greek (Jortin's Life of Erasmus, vol. i., p. 23). In a footnote Erasmus is quoted as follows: "*Lutetiæ tantum unus Georgius Hermonymus, græce babutiebat, sed talis, ut neque potuisset docere, si voluisset; neque voluisset, si potuisset, etc.*"

the proof-reading of the collation had been passed upon a little carelessly, and Scrivener's possible omissions of a few minutiæ might still further strengthen the resemblance.

Now Apoc. 42 (=Act. 80. P. 91). Romæ Vat. Pii. II. gr. 50. sæc. XII., has been in Italy a long while, having belonged to Pope Pius II., and was transferred later to the Vatican. It was collated by Birch "twice over," and referred to by Duchesne (*De cod. MSS. gr. Pii. II. in Bib. Alex.-Vat.*, Paris 1870).

Birch unconsciously reveals the close sistership of 41 and 42, but in parts Birch omits over 50% of their various readings, and, as a whole, without counting scribal slips, which he does not wish to record, he omits about 33%, and constantly records readings falsely. Hence it is not a new collation which we give, but, practically, we exhibit a new MS. Where 41 and 42 often agree, sometimes Birch records one and sometimes the other, showing the feebleness of his separate collations, without re-comparison with each other. We have had in this instance to make a record of the case, and find that Birch omits altogether or reports incorrectly in 221 places; out of these he records Apoc. 42 sixty-three times alone where he ought to record agreement with Apoc. 41. He claims to have collated Apoc. 42 twice over; hence this greater accuracy, or we should say lesser inaccuracy, but this does not absolve him from omitting many readings of Apoc. 42, concerning which more will be said later.

Now Apoc. 41 was copied from a cursive, as is seen from xix. 9, where the reading is βεβλημενοι for κεκλημενοι, but from *what* cursive we do not know yet, as neither 26 nor 42 has this reading. Possibly some of the solecisms of 41 are due to this, unknown, influence. xviii. 3 πρηνους (*pro* στρηνους), xviii. 7 επρηνιασε, xviii. 9 πρηνιασαντες are in the same category, not having the countenance of either 42 or 26.

[From subsequent examination of Apoc. 53 we find all these are pure errors of 41. For 41 and 53 were copied by the same man from the same MS. (*i.e.* from a copy of 42 which had incorporated the readings of 42**), and 53 does not repeat many blunders of 41, though making plenty of others itself, especially errors of omission due to homoioteleuta].

N.B.—107 also belongs to the family and 153 with 211 222, all a branch of the B family.

GROUP 26-41-42-53-107-(153-211-222).

Apoc. 42. *Apoc.* 42 (Ac. 80. P. 91) = Rom. Vat. Pii. II. gr. 50. [Scr. 42. Greg. 42, new 452. Sod. *α* 206].

We must now treat more particularly of this MS., although its readings are so bound up with those of the previous one (41) that they cannot well be dealt with separately.

Apoc. 42 is described by Gregory as "sæc. XII., col. 1., ll. 21, 22," with a good many marginal corrections. As a matter of fact, there are not very many of these, which occur principally towards the beginning of the book. It belonged to the library of Pius II[d] 1458/1464, which was transferred from S. Silvestri de urbe in the days of Clement XI 1700/1721 to the Vatican.

The date assigned by Gregory (XII.) is correct. The inscription is exactly the same as that of 41, but no two MSS. could look more dissimilar than these, yet they are absolute sisters, consistent from start to finish in their continuous accord. Nevertheless, from chapter i. it is at once apparent that 41 was not copied from 42, and it could not be *vice versa* owing to the different age of the documents. Further, 26, the half-sister, was not copied from either 41 or 42, nor they from it. They were none of them copied from each other, and all derive from an independent MS. or MSS. of this same class. By independent I do not mean interdependent, for that of course they are, but I mean that some MS., independent of them in so far as being removed from them perhaps by centuries, yet remains to be found. Apart from the interdependence of 26. 41. 42, and especially of 41 and 42, they agree rather closely with *t.r.*, although they have a large B element, but it is an ancient form of the B recension, agreeing occasionally with a small A group (ii. 13 *etc.*), and often following the conjunction of ℵB, sometimes alone or nearly alone with our old friend ℵ, *vide* iv. 8 *αγιος octies* (ℵ. 29. 41). [From Scrivener's silence I gather that 26 is not with us here, nor are the new sisters 53-107-153-211-222]; xi. 4 *οἱ* (*pro αἱ prim.*) ℵ* 26 41. However 41 is slightly closer to ℵ than 42 (*e.g.* ix. 15, xi. 14, xiv. 15, xxii. 6 *etc.*). Sometimes with ℵA *etc.* it clings to the form *επεσαν*. It is with C. 41. 97 at viii. 1 *ημιωρον* (but not 26-107). The following group is also noteworthy: xi. 12 *αναβατε* ℵCAP 9 26 33 41 with 42. And xix. 5 *τω θεω* (*pro τον θεον*) ℵCABP and only 9 12 14 27 36 41 and 42. Further: xix. 11 *ηνεωγμενον* ℵAP and 41 42** alone.

The small group at vii. 9 is noteworthy —*και* (*ante γλωσσων*), which is intentional, and the reading of 2, 4, 14, 19, 26, 33, 41, 89. A few times it strikes a chord with *fam* 34-35, and is with them plus 36, 40, 41 at xii. 16 *ηνοιξε* and —*η γη sec.*, although 41 is slightly more friendly to this family (35), *e.g.* xviii. 23 *μεγιστανοι*, and ix. 2 —*εκ του φρεατος ως καπνος* 35 plus 1 9 27 *etc.* We have the Compl. reading ix. 5 *πληξη* with 10 26 37 41 *etc.* There are various interesting test passages which the student may well examine, *e.g.* xiii. 2 *ἄρκτου* 41, *ἄρκου* 26 and 42, but thus 42: *αρκο̄υ*, *i.e. αρκου**, *αρκτου***. xix. 2 *αιτινες* (*pro οτι init.*) 26 41 42, xviii. 8 *ο κρινας* (*pro ο κρινων*) with 26 *etc.* against *κρινας* (—*ὁ*) of 41. The companionship of 4 is exceptional, *e.g.* xx. 4 *επανω* (*pro επ'*) with 4, 26 and 41; xxi. 22 —*κυριος*, whereas —*κυριος ὁ* 4, 26, 41; xxi. 5 *ιδου ιδου* with 4, 26 and 41.

Birch omits to record 137 readings of Apoc. 42, although he says he collated it twice; he quotes it wrongly 15 times, and partially 15 times more. He is therefore reporting wrongly no less than 167 times, and yet his collation is not badly done, as such things go. So difficult is it to be accurate, especially in grouping readings.

In this MS. the form first used was *ιδον ιδες* throughout, but as it has been invariably corrected by *διορθωτης*, or later hand, I have not noticed it in the collation. *ν εφελκ.* is very frequent, but has also been carefully removed throughout by a knife nearly contemporary with the scribe. This shows uncial parentage, and but for a few occasions of iota postscript

looks rather like a copy from an old MS. Iota post. occurs on twenty-one occasions (as against eleven recorded by Scrivener for 26, and thirty by me for 41 of iota subscript) as follows:

i. 1. τωι δουλωι
5. τωι αιματι
ii. 1. τωι αγγελωι (but not in the many following places where these words recur)
iii. 21. εν τωι θρονω
iv. 2. εν τωι ουνω
v. 3. εν τωι ουνωι
13. τω αρνιωι
vii. 10. τω θρονωι
ibid. τω αρνιωι
11. τωι θω
15. αυτωι
ibid. τωι θρονωι
viii. 1. τωι ουνω
[Nothing between viii. 1 and xi. 19].
xi. 19. εν τωι ναω
xiv. 16. ἡ γηι (*malè*). This influence is felt in 53 where our professor writes ἡ γῇ.
xv. 1. εν τωι ουνωι
[Nothing between xv. 1 and xix. 21].
xix. 21. τηι ρομφαια
xx. 11. ἡ γηι (*malè*)
14. αἱδης (*tantum*)
xxi. 27. τωι βιβλιωι
xxii. 18. τωι ακουοντι.

That is, although sometimes with ω, only *thrice* with η (twice wrongfully) and only *once* with α (in αιδης).

I have spent some time over this, but not quite uselessly, for I have established the origin of the large misplaced commas in 26 (alluded to by Scrivener) and occurring also in the xv. cent. MS. 41. I find from 42 that they were caused by the presence of iotas postscript in the copy or copies from which 26 and 41 were made. Thus, at xx. 11 Apoc. 42 reads ἡ γηι, wrongly of course, and is followed by Apoc. 41, thus: ἡ γη, although 41 was not copied directly from 42. However, 42 itself has a big comma between γην and οσακις (xi. 6).

In the same way, iota post. after λιθω has been confused with the first vowel of ιασπιδι, resulting in the ασπιδι of Apoc. 41 at xxi. 11.

Thus again Apoc. 42 has ιū for δωδεκα frequently, the scribe's betas being nearly all of this form. Apoc. 41 copying from a similar MS. has written throughout ιη, which perforce I must report in collation, making all the δωδεκα to read 18!

Smooth breathings in Apoc. 42 are all square, though frequently the rough breathings are also. Where the margins of the leaves have been cut down in rebinding, some of the occasional marginal readings have been mutilated, but these are not many.

Contractions are frequent, yet not uniform, and we find ιερουσαλημ xxi. 2, and taking this in conjunction with

κυριος no less than six times, iv. 11, xi. 8, xix. 6, xxii. 5. 6. 21,
κυριε twice, vii. 14, xv. 3,
κυριος κυριων twice, xvii. 14, xix. 16,

we see the influence at work which caused the scribe of 41 to write out these words in full as a rule, independently of his personal inclinations.

There is very little "error in transmission" as regards the three codices 26, 41, 42. Peculiarities, all but a very few, trace to a common ancestor.

The corrector of 42 has been quite officious and particular. Disapproving of the usual group σπ, στ *etc.*, he has frequently scratched the beginning of the compound and inserted sigma, thus c, often unnecessarily, sometimes with more reason, *e.g.* εις πασαν for ει σπασαν (v. 6). This corrector quite early dealt with the MS. In a few places where 41 has an error (x. 2 *etc.*), there is a correction by the officious second hand in 42, yet 42* never read with 41 here, but in the intervening or original MSS. there may have been something which contributed to the errors. This officious corrector in 42 evidently approved of contractions, for he seems to have erased θεου at iii. 12 in 42, the only place where the word θεος or its cases was not contracted, and has $\overline{\Theta_{\text{in ras.}}\upsilon}$.

Apoc. 41 and 42 even present a very general agreement in the matter of accents, thus: xv. 6 λινὸν, xviii. 13 μῦρον, xix. 11 κρινεῖ, xxi. 21 μαργαρῖται.

Singularities where 41 and 42 agree together alone.

ii. 8. —και ο εσχατος. *Non* 53 *nec rel. fam* 26.
24. λέγω (*pro* βαλῶ)! *Etiam* 53 *et* 153, *non rell. fam* 26.
iii. 7. —ὁ *sec.* (*fam* 34). *Etiam* 53 (*et* 50 172), *non rel. fam* 26.
xii. 14. —και (*ante* καιρους). *Etiam* 53 (*et* 69 75 77 81), *non rel. fam* 26.

41 quite alone.

i. 1. εδετο
4. εἰ *errore*
13. ενδεδυρη
15. —εν (*ante* καμινω)
16. —εχων
ii. 9. —την *prim.*
23. απεκτενω
24. —οιτινες ουκ εγνωσαν
iii. 8. ηρνησατο (*pro* ηρνησω)
14. —και τω αγγελω της εκκλ. λαοδικεων
20. ἕστη και
vi. 11. ρρεθὴ *errore*
12. ει (*pro* ειδον) *errore*
vii. 14. αναυτω (*pro* αυτω) *errore*
viii. 8. καμενον (*pro* καιομενον)
10. επεσε *sec. loco*
11. επικραθησαν
ix. 3. εξηλθαν
21. κλεματων
x. 2. αωγμενον
4. +και (*ante* εμελλον)
xi. 1. μερισον
2. ανωθεν (*pro* εσωθεν)
ibid. μερισης
5. αυτους εθελει *pr. loco*
xi. 7. θυριον
11. επ αυτοις
13. επεσαν
18. —σου *sec.*
19. —ναω *et* +ονομα (*ante* αυτου *sec.*)
xii. 7. δρακω
xiii. 16. —και τους ελευθερους
18. και ο αριθμος αυτου εστι και ο αριθμος αυτου
xiv. 2. —ταις
xiv. 4. υπο (*pro* απο)
7. φοβηθη *errore*
13. θνησκοντες
ibid. αναπωνται
14. τη νεφελη
15. αγγελος αγγελος
xvi. 6. εδωκα
15. ασχυμοσυνην
xvii. 2. ἐφ' ἧς (*pro* μεθ' ἧς)
5. βαβιλων
15. εθνοι
17. γαρ Γαρ *sic*
xviii. 3. πεπιωκασι
ibid. πρηνους
6. εκερασατε (*pro* εκερασε)
7. επρηνιασε

xviii. 8. κρινας (*pro* ὁ κρινων)
9. μετ᾽ αυτην
ibid. πρηνιασαντες
15. του φοβου
xix. 1. +και (*post* αλληλουια)
7. ηλθε
9. βεβλημενοι (*pro* κεκλημενοι)
14. ηκολουθησαν
xx. 9. εσκυλευσαν

xxi. 2. —απο του θεου
6. +και (*ante* δωρεαν)
8. βδελυγμενοις
11. ασπιδι
20. —υακινθος ο δωδεκατος
23. +εστι (*ante* το αρνιον)
xxii. 3. —και του αρνιου*
11. —ετι *tert.*
20. ετι (*pro* ναι *prim.*) [*cf.* ℵ*].

From this it is seen that the late hand who wrote 41 was careless, and tried to make more complex the problem. We shall look with interest for his copy.

41 and other small groups.

i. 11. —και (*post* εφεσον) 13. 25. 28 (*non* 26 42 *nec* 53).
16. —εχων A (*non* 26 42 *nec* 53).
20. —επτα *ult.* 7. 97. (*non* 26 42 *nec* 53).
iii. 1. τοις (*pro* της) 16. 21. 29. *Non* 53.
iv. 3. κυκλωθεν* 2*. 7. 16. 21. 22. 32. 94*. *Non* 53.
ix. 2. —εκ του φρεατος ως καπνος 1. 9. 27. 35. 87. *Non* 53.
15. —οι *sec.* ℵ. 98. *Non* 53.
17. υακινθυνους 8. 10. 24. *Non* 53.
xi. 3. προφητευσουσι 12. *Etiam* 53.

xi. 7. —και αποκτενει αυτους 1. 12. 36. 87. 97. *Non* 53.
14. —ἡ *prim.* ℵ[a]. 1. 87. *Non* 53.
xiii. 17. —η το ονομα 40. *Non* 53.
xiv. 15. του θερισμου ℵ 38. 53*txt.*
xvii. 1. ηλθε 7**. *Non* 53.
3. +την (*ante* ερημον) 31. *Non* 53.
ibid. ι (*pro* δεκα) B. 17. 39. *Etiam* 53.
16. μισοῦσι 21. *Non* 53.
xviii. 6. διπλασατε 95. *Non* 53.
xix. 15. τον ληνον 21. 53 *hesitanter.*
20. οἱ μετ᾽ αυτου A. 32. *Non* 53.
xxi. 27. ποιων A. 12. 18. *Non* 53.

42 quite alone.

ii. 1. —και την υπομονην σου*
25. αχρι (ℵC 14 *et* 33)
iii. 4. αξιοιοι *errore*
iv. 1. ανεωγμενη*
v. 6. εσφραγμενον*
vi. 7. —την σφραγιδα*
vii. 9. ενωπι *errore*
viii. 10. παταμων (*pro* ποταμων)

xi. 2. εξωθεν του ναου εκβαλε εξωθεν του ναου εκβαλε εξω *etiam* 53.
xi. 4. ελαι (*pro* ελαιαι) *errore*
xii. 5. —τον θεον και*
xv. 1. ζ (*pro* επτα *sec.*) *etiam* 53.
8. εδυνατο*
xvii. 1. ζ (*pro* επτα *prim.*)
11. ζ (*pro* επτα)
xxi. 14. +τα (*ante* ονοματα)** *etiam* 53.

Where 42 differs from 41 with support it has generally quite a good deal of countenance, so that we have not recorded these.

It will be noticed that it is the reading of the first hand that disagrees with 42, and that it is the *second* hand or reviser who has brought the readings into conformity with those of the group.

Finally—

42 and 46 alone, without 41.

xi. 10. δωσωσιν *nec* 53.
xiii. 16. αυτους (*pro* αυτοις) *et* 53.
xvii. 16. αυτοι (*pro* αυτην *sec.*) *nec* 53.

All three 26 41 42 together alone.

i. 11. εἰς (*pro* ταις *prim.*) *etiam* 53-107.
ibid. εκκλησιας *etiam* 53-107-222*.
ii. 7. +αυτου (*post* ζωης) *etiam* 53-107.
25. εχω (*pro* εχετε) *etiam* 53-107.
26. και ο τηρων και ο νικων *etiam* 53-107 (*et* 67 116 120).
iii. 1. εχεις ονομα (—το) *etiam* 53.
iv. 3. +σμαραγδω (*post* ιασπιδι) (B. 13-23-55) *etiam* 53-107 *et* 52-82.
viii. 2. —επτα *prim.* *etiam* 53-107 (*et* 44-52-82 159 200).
10. τον (*pro* το) 41. 42. του 26! *Etiam* τον 53-107-153-211.
xii. 10. —εν τω ουρανω *etiam* 53.
xviii. 7. αὑτῇ (*pro* εαυτην) *etiam* 53-107-222 *et* 111 (ἑαυτῇ 200).
8. καυθησεται *etiam* 53-107 (*et* 52-82 *f.* 114).
xix. 2. αἵτινες (*pro* οτι *init.*) *etiam* 53-107.
xx. 4. ελαβε *etiam* 107-153-211 53 = ελαβε[ον] *sic*, (*et* ελαβε(ν) 51-90 142 167 177 194[A] 246).
xxii. 6. +με (*ante* τον αγγελον) *etiam* 53-107 (*et* ℵ* 127-215 *f.* 178) +μοι 159.
21. —χριστου *etiam* 53-107 (*et* ℵA *al. pauc.*).

Note also:

xx. 4. επανω (*pro* επ')
xxi. 5. ιδου ιδου
} all three, plus *fam* 4. *Etiam* 53-107.

For further information consult the full collations in volume II as to 53 107 153 211 222, all sisters.

In the Group 67-120?

Apoc. 43. = Rom. Barb. iv. 56 (*olim* Barb. 23). [Scr. 43. Greg. 43, new 2022. Sod. $A\nu^{401}$]. Apoc. 43.

This is part of the Apoc. contained on six (Gregory says five) leaves, Nos. 224-229, out of 233 leaves of miscellaneous matter, comprising portions of the Septuagint.† The MS. is written in 2 cols. of 58 or 59 lines of fine writing. Greg. says XIV. cent., but it is probably XIII. My photographs show that the Apoc. extends to xx. 6 *fin.*, bottom of col. 2, f°. 229 *recto*, with nearly a column of commentary following on p. 229 *verso*, the second col. on this page being left blank. It is absolutely inexcusable of Birch to say that it ends at xviii. 20, as xviii. 20 ends on f°. 227 *verso, column one*, middle of page. Then follows commentary, and xviii. 21 continues (11 lines from the bottom) on *same column*, runs on to the bottom of the column, *and continues on next column* towards the end of verse 23, continuing with verse 24, without a break for three lines, before the commentary comes in again at the end of chapter xviii. This is the more inexcusable as verses 22/23 comprise important omissions in many MSS. from homoioteleuton, and we want all the testimony available at this place.

There are no startling readings in the MS. ειδον is found consistently; there are occasional bad itacisms, but they are not general. ν εφελκ., however, is almost constant. Eliminating this feature, Birch has omitted to notice 64 readings in the portion he collated, and reports wrongly five times in addition. The usual contractions are present, except κυριων at xvii. 14, πνευματα at xvi. 14 (as against πν̄ά *sic pro* πνευματα xvi. 17), and θεου once at xix. 13.

Smooth breathings occur often for rough.

Iota postscript occurs fairly often, and we record the places below, simply for future reference to help identify a relation of this MS.

xvi. 8.	αυτωι
12.	ετοιμασθηι
15.	περιπατηι
xvii. 4.	χρυσιωι
ibid.	λιθω τιμιωι
ibid.	τηι χειρι
13.	τωι θηριωι
17.	τωι θηριωι
xviii. 6.	αὐτηι *prim. et ult.*
ibid.	ποτηριωι
7.	αυτηι
16.	λιθωι τιμιωι
17.	μιαι ωρα
18.	τηι πολη τηι μεγαλη
19.	τη θαλασσηι
ibid.	μιαι ωραι
xviii. 20.	επ αυτηι
21.	ευρεθηι
23.	φανηι
24.	αυτηι
xix. 1.	τωι ου̅ν̅ω̅
4.	τωι θ̄ω̄ι
ibid.	τωι θρονωι
8.	αυτηι
10.	αυτωι
11.	δικαιοσυνηι
17.	τωι ηλιωι
ibid.	φωνη μεγαληι
20.	τηι εικονι
21.	εξελθουσηι
xx. 3.	τελεσθηι

Apart from a few new errors and itacisms :—

xv. 1. αισχατας
2. γαληνην *tantum* (*pro* υαλινην *prim.*)
3. της (*pro* την *sec.*)*

† Birch particularizes as follows: "Athanasii Epitome in omnes libros SS; Aristeæ de LXX. interpr. fragmentum; Catena PP. in Genesin, Exodum, Leviticum, Numeros, Deuteronomium, librum Josuæ, Judicum et Ruth; nec non fragmentum catenæ PP. in Apocalypsin, quod incipit folio 224, cum capit. xiv. *v.* 17 et explicit" (no folio given) "cap. xviii. 20, cujus variæ lectiones huic opusculo inserui."

xvi. 19. *ενωπιων*
xvii. 1. *ἐ* (*pro εκ*) *errore*
6. *εθαυμασαν*
11. *ογδοσ*
13. *εχουσι γνωμϊν*
xviii. 1. *καταβενοντα*
2. *ισχυρᾶν φωνῆ sic* (*pro εν ισχυι φωνη μεγαλη*) [*Malè Birch*].
3. *τους στρηνους*
10. *κρισσις*
12. *κκόκινου*
14. *αυτα ου μη ευρις*
xx. 4. *των λογον*
ibid. *τον μετοπον*

we find only a few new readings, *viz.*:

xvi. 7. —*ο θεος ο* (*malè Birch —ο θεος*) as *aeth vid.*
xvii. 7. —*επτα* So fortuitously 104.
8. —*ην prim.*
16. *αὐτὴ* (*pro αυτην ult.*)
xviii. 22. —*εν σοι prim.* (*post ακουσθη prim.*). So 67-120 164-166 176 [*non* 206].
ibid. —*και πας τεχνιτης etc.* So fortuitously 102* 122*. Also 164-166 202 *syr*S *arm fu Hipp. Apr. Tyc* 2. and 14 [against 92] 63 [against 62],

of which only the first is important, and a few other interesting instances of sympathy with such MSS. as ℵ, 32, 33 also a bi-columnar MS. *etc.*

xvi. 1. *υπαγεται cum* ℵC 12 *al. pc.*
11. —*και εκ των ελκων αυτων cum* ℵ 87[*non fam*] 67-120 109*gr.* 164-166.
13. *πνά sic pro πνευματα cum* 32 113 152* 218.
xvii. 11. —*και εκ των επτα εισι cum* 33 164-166 167 194A.
16. —*και γυμνην cum* B* 1 12 31 33 40 *al.*, *et* 67-120 164-166.
xviii. 5. +*αυτης* (*post εμνημονευσεν*) *cum* E *mult.*
6. *ως και αυτη και κατα τα εργα αυτης· cum* 2 9 19 22 24 33 40 *al. et* 164-166.
13. *ρεδιων cum* 14-92 114-241 166.
ibid. —*και σωματων cum f.* 25. 44-52-82 *et* 121 189.
21. *λεγον cum* P 152 (174) (210) 233.
xix. 5. *τω θεω* (*pro τον θεον*) *cum* ℵCABPE *al. et* 67-120.

All told it is probable that if the whole MS. were available it would fall into group 67-120 or 164-166.

We have examined again the bi-columnar 33, but it is not written by the same scribe, and notwithstanding the above sympathy between 33 and 43, they have various opposing readings elsewhere in these six chapters where they are available for comparison. In connection with the last passage cited above in company with all the uncials and only a handful of cursives including 36, we find quite a few places where 43 and 36 agree alone in itacisms.

GROUP 44-52-82.

Apoc. 44 (Ev. 180. Ac. 82. P. 92)=Rom. Propag. L. VI. 19 formerly No. 250 (Greg. says 251 in error) or Borg. 2, quoted by Birch as "Borg. 4" from a (most partial and absolutely inadequate) collation of Engelbreth. [Scr. 44. Greg. 44, new 180. Sod. α 300]. Apoc. 44.

Now see 52 a very near relation, in fact copied from the same MS.; also 82.

This 44 is an interesting MS. of the whole N.T. Because of an inscription and date, interpreted as equivalent to A.D. 1274, the codex has been said to have been written (as to the Acts, Ep. and Apoc.) by this hand "Johannes ὁ θεοτοκίτης" and at this date, but, from my photos of the Apoc. this hand had nothing to do with the Apoc. and probably not with the rest of the MS. However, the MS. is not of much older date. It came from Cyprus. Gregory says the rest of the MS. is XIVth cent., but Scrivener XIth, and Birch agrees that the Gospels are *older* than the rest. The codex belonged to the Velitran Museum of "Præsul. Steph. Borgia, Collegii Urbani de Propaganda Fide a secretis," and is cited by Birch in Acts and Apoc. as "*Borg.* 4," but its former No. was *Borg.* 2, and is known now as above Prop. L. VI. 19. Birch (Acts, p. XV) quotes from Engelbreth the subscription "*ετελειωθη ο παρων πραξαποστολος μηνι νοεμβριῳ του ετους ψ. τ. ψ. π. β. ιωαννης ο θεοτοκιτης εγραψεν.*"

As a matter of fact this is carelessly written by a younger hand, who did not write the Apoc., and is as follows: "*ετελιόθη, ὁ παρὸν πραξαπόστολ μηνὴ νοεβριωι εἰ· τς̄ ἔτουσ ψϛ ψ π β*:—
ἰω̄′ ὁ θετοκίτησ χ

If ψϛ = ϛ then 6782 is correct=1274 A.D. But it has no importance.

The inscription savours of an older hand and is in the simplest form *ἰωάννου ἀποκάλυψιc* :~ not quoted by Birch. This is the form used in the MSS. 52, 82, 93, 95, 126, 129, 130. Our MS. agrees frequently with the family of 2. We may say, at the outset, that we exhibit a fresh MS. in Apoc. 44, for Engelbreth did not collate at all. He only examined a few select passages apparently, as Birch only quotes "Borg. 4" at i. 8 (one out of three variations), iv. 3 (where it is wrongly given for *σαρδειω*, whereas it reads *σαρδιω*), and at iv. 11, v. 9, 10 *bis*, vi. 8, viii. 7, ix. 6 (partially), ix. 7, x. 1, xi. 15, xvii. 17, xx. 14, xxii. 8, 17, 18, 19, 20.

The MS. is carefully written, but when the scribe *does* blunder, he does not hesitate to make a bad one. The MS. was not revised. See xvi. 7, which is all the more important.

No trace of iota sub- or postscript, except a suspicion of iota post. at xiv. 3 *αιδουσιν* [*αιδης* is found twice in 82], but *α* is usually made with such a long turned up stroke as in some others: *αι*, that this has no significance. Once again at xx. 15 *εν τω βιβλιωι* at the end of a line, thus *βιβλι*ῳ, but the stroke may not be for iota. Nowhere else is there any trace.

On the other hand there are no *ν εφελκ.* to speak of, but *αλλα* is written in full before a vowel.

ειδον always occurs, and *φιλαδελφεια etc.*, but *οξια* at i. 16 (with CA). The MS. was no doubt made from an old copy, however, as at xv. 1 *ιδου* occurs for *ειδον*, a new reading (with 52-82), others only reading *ιδον* (ℵCAB and a few cursives), and it is evidently a miscopy for *ιδον*.

Contractions are very thorough, even *ιωαννης* is written ιω̄ at xxii. 8, but not in the first chapter. *υιος* and its cases are the only words, generally contracted, which we find here sometimes in full (*υιον* i. 13, xii. 5, xiv. 14 and *υιων* ii. 14, vii. 4, xxi. 12; *υιος* ii. 18, xxi. 7), besides *κυριε* vii. 14, *κυριων* xvii. 14, and *κυριος κυριων* xix. 16.

As regards the text of this MS. there is also very little nonsense. True, there are some new readings, many of them plain errors, as no *διορθωτης* was employed, which makes the history of the MS. all the more interesting. It is a good type of a direct mediæval and careful copy of an older MS., with all the *ιδους* revised to *ειδους etc.* as stated before. We get a glimpse of the real type at xvi. 13 where the omission, *ex homoiotel.*, of *εκ του στοματος του*

δρακοντος και is countenanced by C 9-27 39[*non fam*] 154-212 with the sister MSS. 52-82, and we can see elsewhere quite a good deal of C influence. Like other MSS. it has shared in the B revision, but it shows plenty of ℵB readings, also AB readings, those alternative readings of very ancient and somewhat later revision, combining in results, and sometimes the ℵBP readings, which are keys to the weight to be accorded to the ℵB version, for where P joins them, there is an added influence at work. BP combinations are also found sometimes, but are of little weight, though helping to group and arrange MSS. The important passages to investigate are these combinations of ℵBP, showing old revision revived and continued. Also those of CBP. B's plain revision was too thorough; see xxi. 15 —και το τειχος αυτης. B here is only followed by a few cursives. Our MS. follows B rather slavishly in spots, see xiii. 8, xiv. 3, 8, xxii. 1. It also omits και οινον with the B group at xviii. 13.

In the early chapters, besides a considerable B element, it has a certain affinity for some A readings, and especially for the CAB combination. It is noteworthy in omitting ειναι (ii. 2) with ℵCAP, being the first of our cursives to join this elder group.

For the most part, however, it runs on smoothly along family lines, but, occasionally (v. 2-6, xiv. 3, xvi. 12-14 *etc.*, referred to in detail below) it presents very mixed readings, like many other MSS.

It shows us its ancient lineage in a forcible manner at xi. 13, reading εν φοβω with ℵ and 14-92 201 *syr*S (with 52-82) alone, and again at xx. 2 ὁ (*pro* ος) with ℵ 143 178-203-240 only, but not 52-82. A certain number of "cursive" readings informs us of that other unknown influence also at work; I mean the readings unrepresented by any uncial MSS. known to us, and supported only by other cursive MSS.

The following are new readings:

i. 1. —αυτου *ult.* *non* 52-82.
9. νησσω *non* 52-82.

ii. 2. ειδον (*pro* οιδα) So 52-82.
3. και ουκ εποιησας (*pro* και ου κεκμηκας) *non* 52-82.
14. βαλεκ *non* 52-82.
23. —ο (*ante* ερευνων) So 52-82.

iii. 7. κλην (*pro* κλειδα) *non* 52-82 [ℵCA=κλιν].
12. το ονομα το ονομα το καινον* *errore* *non* 52-82.
20. εισελευσο *errore* *non* 52, but there is a break between εισελευσο and μαι showing both were copying from same MS.

v. 1. και εσφραγισμενον (*pro* κατεσφραγισμενον) So 52-82 [ℵ[a] 13 23 27].
9. ημων (*pro* ημας) *non* 52-82.
11. φωνὴ (*pro* φωνην) So 52-82.

vi. 1. +εκ του (*ante* ενος)! *Non* 52-82.
6. +του (*ante* δηναριου) *prim.* So 52-82.

vii. 9. ενωποιον *bis* *non* 52-82.
ibid. περιβεβλημμενους. περιβεβλημενους 52-82.

viii. 6 *fin.* σαλπισωσοι *non* 52-82.
10. —το τριτον *non* 52-82.

ix. 1. πεπτωκῶτα *non* 52-82.
4. ὁ ϡ *errore* (*pro* ουδε *sec.*) *non* 52-82.
5. ο βασανισμων (*pro* ο βασανισμος) *non* 52-82.
13. —του χρυσου *non* 52-82.
20 *et* 21. μετενωησαν *non* 52-82.

x. 1. απο (*pro* εκ) So 52-82.
7. τους δουλους μου τους προφητας *cum* 82. (*Hiat* 52).
xi. 13. εδοξαν (*pro* εδωκαν δοξαν) *non* 52-82.
16. επασαν *non* 52-82.
xii. 3. επτα δηματα *sic* *non* 52-82.
14. πετητηται *non* 52-82.
ibid. —και (*ante* ημισυ) *non* 52-82.
16. —τη γυναικι και ηνοιξεν So 52-82.
xiii. 12. τω θηριω το πρωτον So 52-82.
18. χξϛ So 52 and others, but not 82=χξς.
xiv. 1. επιγεγραμμενον So 52-82.
4. —παρθενοι γαρ εισιν So 52-82.
6. αγγελων *errore* *non* 52-82.
11. τω θηριον *non* 52-82.
18. το ξυ (*pro* το οξυ *sec.*) *errore* *non* 52-82.
xv. 1. ιδου (*pro* ειδον) So 52-82.
3. —ωδην *prim.* *non* 52-82.
ibid. δικαιε *non* 52-82.
8. +και (*post* καπνου) *non* 52-82.
xvi. 7. θηριου (*pro* θυσιαστηριου)! *errore* *non* 52-82.
15 *fin.* αυτων (*ex emend.*) *non* 52-82=αὐτοῦ *planè.*
18. γεγονασιν (*pro* εγενοντο *sec.*) So 52-82.
xvii. 1. καθημενοις *errore* *non* 52-82.
8. επι τω βιβλιω So 52-82.
13. αὐτῶ (*pro* εαυτων) *non* 52-82=αὐτῶν *planè.*
xviii. 9. —και *tert.* (*ante* στρηνιασαντες) *non* 52-82.
14. ὀπωβ̈α *sic* *non* 52-82=ὀπώρα *planè.*
21. +εξ αυτων (*ante* αγγελος) *cum* 52 [*non* 82].
23. φωνη (*pro* φως) *errore* *non* 52-82.
xix. 1. φωνην μεγαλου οχλου πολλου So 52-82.
5. —ημων *non* 52-82.
6. —πολλου και ως φωνην υδατων *non* 52-82.
20. πλανῶντας (*pro* λαβοντας) So 52-82.
xxi. 2, 10. ιηλμ (*pro* ιλημ) *cum* 52 [*non* 82: xxi. 2 ιερουσαλημ *pleno*, xxi. 10 ἴλημ].
xxi. 16. +δεκα *sic* (*post* χιλιαδων) *non* 52-82.
19. κεκοσμιμενοι *cum* 82*, *non* 52.
25/26. *Desunt ex homoiotel.* So 52 and 82.
27. ειμι *non* 52-82.
xxii. 20. —ερχομαι ταχυ *cum* 82. *Hiat* 52.
20/21. —ναι ερχου κυριε ιησου *usque ad ver.* 21 *fin.* *cum* 82. *Hiat* 52.

Those particularly noticeable are ii. 3, xvi. 18, xix. 20† and the close of the book, where the original scribe may have stopped at ναι, the αμην following, being, as far as I can judge from the photographs, by another hand. Below this, is a line of border design closing the work without subscription, and on the next page the subscription and date by quite a different hand, which has been referred to previously. [82 also closes abruptly at xxii. 20 ναι *prim.*].

† We now see from 52 and 82 that the first was an *error* of 44, but that the readings in xvi. 18 γεγονασιν and xix. 20 πλανωντας really were found in the archetype.

To the above unique readings we may add three more, at

xviii. 13. *μῦσον* for *μυρον** *non* 52 (= *μῦρ́\ fin. lin.*) *non* 82 = *μῦρον*.

xxii. 9. In place of *μη*, which has been effaced, is written apparently, *πιστεὺς*, but by a second hand. *non* 52-82,

and at

xxii. 11. a most curious exegetical gloss occurs above the line, thus:

ο αδικων^μη αδικησατω ετι · και ο ρυπαρος^μη ρυπαρευθητω ετι *non* 52-82,

but whether the additions of *μη* are by the original scribe I cannot say for certain, though it is quite likely.

In collating from photographs, no difficulties arise except in cases like this, where we are debarred from distinguishing the different colour of the inks used by various hands.

Note at:

xiv. 4. —*παρθενοι γαρ εισιν* with 52-82 only.
18. —*σου* (*post πεμψον*) with 40-210 and 52-82. } *syr*S.
ibid. +*σου* (*post δρεπανον sec.*) with ℵ 12** 29 and 52-82. } *syr*S.

Alone with ℵCAP 81-204 146 200 210[*non* 40].

ii. 2. *λεγοντας εαυτους αποστολους* (—*ειναι*) So also 52-82.

We may also notice the double readings of the first hand:—

xi. 1. *εγειρε*^αι *sic* (*non* 52-82)
6. *υετος βρεχει*^η *sic* (*non* 52-82),

which he has written thus, without erasure, as alternatives.

Similarly:

xviii. 14. *ὁ πωῖρα*, which is not clear as to meaning; *non* 52-82.

Again:

xi. 15. *λεγουσαι txt. λεγοντες marg.*, without erasure [*λεγοντες* 52*txt.* 82*txt.*].

A study of this MS. will show much difference in general *character* and temperament from those hitherto under review. It is the more important to notice this witness, as, so far, we have been quite unacquainted with the body of its readings, Birch having only given a handful. It is eclectic and yet not eclectic, it is mixed and again not mixed, it is independent, and again very dependent and interdependent. The inscription is in the oldest form, yet it is well acquainted with exceptional readings (has some itself), and although much influenced by B, as well as by the so-called pure cursive readings, takes us back to ℵ and has some quite important uncial combinations.

Group 7-16-39-45-69-102-104-151-180.

Apoc. 45 (Ac. 89. P. 99) = Laur. iv. 32, at Florence. (*mut.* xx. 4/xxi. 20, not noticed by others). [Scr. 45. Greg. 45, new 459. Sod. *α* 104]. Apoc. 45.

According to Scrivener and Gregory, the MS. was written by John Tzutzuna, priest and monk, and Cales his mother, in the reign of Alexius Comnenus, Nicolas being patriarch of Constantinople, in 1093. It contains also the treatise of Dorotheus (Bishop of Tyre in Julian's reign) on the 12 Apostles and on the 70 disciples, found also in other codices, *e.g.* Act. 10, 17, 179; Paul 266; Erasmus N.T., and partly in Stephen's of 1550.

I have photographs of the Apoc. only, from the last page of which I gather that there is other foreign matter, as, immediately following the end of Apoc. (no subscription, but a floreate horizontal border) is the beginning of a N.T. *lexicon.* There are some leaves missing towards the end, producing the large lacuna xx. 4 *επ αυτους. . .*xxi. 20 *. . .ο ιᾱ υακινθος.*

Birch collated the first three chapters, and enters into a long disquisition (pp. xvi–xviii.) to show that this MS. is not identical with Wetstein's 23, but the matter has but slight importance. Birch properly calls attention to the similarity of the readings of this codex to those of *Apoc.* 7, though (p. xviii Prol.) he slightly misquotes Apoc. 45 at i. 5, and on p. 2 of the Collations. He is, as usual, painfully careless, noticing but 30% of the various readings [not even some of the new ones (ii. 11)], but does not often quote wrong where he cites at all.

Until now the rest of the MS. has been hidden from us. It develops, however, that it is a pure sister to Apoc. 7 (dated 1087) throughout. This MS., Harleian 5537, Mill's "Covell. 2" and Wetstein's 7, was well recollated by Scrivener. It is "a small 4° of 286 vellum leaves" (containing Act. 21, Paul 31, besides Apoc. 7), having 23 lines on each page, in a very neat and clear hand. On fol. 100^B, between the Cath. and Pauline epistles, after other matter, (which seems to fix the country of the MS. to the shores of the Aegean sea), we read *ετελειωθη δε ὁ ἁγιος αποστολος μετα και της αποκαλυψεως μή μαιω ηγουν τη* N̄ [*i.e.* Pentecost] · *ινδ. ῑ · ετ. ϛφϟε* [=1087] · *βασιλευοντος αλεξιου του κομ. . . . και νικολαου πατριαρχου.*

So that the MS. 7 is practically of the same date as Apoc. 45. I hardly think that either one was copied directly from the other, but rather that they are faithful copies from an uncial prototype made at about the same time by unlearnèd but fairly careful scribes. As we have not enlarged on Apoc. 7 before in these notes (it having been carefully collated by Scrivener), it will be convenient to take the matter up now, and it will readily be seen how extremely close are these two, Apoc. 7 and 45, throughout.

Now add 151-180 to 7-45, while the rest of the family 16-39-69-102-180 belong together.

Apoc. 45 is evidently written on very inferior vellum, much of the ink is rubbed off, and the photographer has not been able in places to get a perfect photograph owing to creases in the vellum. Nevertheless, with the help of 7, I have been able to read practically everything, and even the variation iii. 18 *ασχημοσυνη* for *αισχυνη*, almost illegible and passed over entirely by Birch, though he collated from the MS. itself.

It develops further that both 16 and 39 are half-sisters and very close to 7-45†, though some influence intervened between them and the original of 7 and 45, which causes the 16 group at times to take on something of a different type.

As regards 45 we first note that the long inscription agrees word for word with that of 7 (16 differs). Next, the MS. does not seem as old as 1093, and assuming this date to be correct, our dates for most MSS. are generally placed conservatively late.

The usual contractions are found throughout, except *πνευματα* in full once; *θεου* in full vii. 15; and *κυριος κυριων sic* xvii. 14, xix. 16.

† See v. 8 *μεστας* (*pro γεμουσας*) the whole family alone.

It was probably copied from an uncial from the way the words are joined.

Iota sub. and post. are entirely absent (as in Ap. 7), except *possibly* at

i. 15. χαλκῶλιβανῳ
vi. 8. αυτῳ
xvii. 17. θηριῳ

but in no case is the stroke directly under the letter.

The MS. varies between φιλαδελφεια and —ια, but has always ειδον (whereas 7 writes ιδον throughout), except xii. 12. ιδως for ειδως
xvii. 18. ιδες.

Note also that at xvii. 6 ιδων of *t.r.* is the reading of 45, whereas 7* obstinately reverses its usual course and writes ειδων with ℵ.

In the earlier chapters the regular family likeness of 7-16 +P is found, bearing away from the B group, which is not at all in line. Later, about the vi^th chapter, we find B coming in as a more important force.

P really revises more than *fam* 7, *e.g.* ii. 15 P reading the conflate ομοιως ο μισω, against ομοιως (*pro* ο μισω) of ℵCAB *fam* 7 and nearly all others.

At ii. 27 most of *fam* 7 go with ℵCA and *t.r.* συντριβεται against the συντριβησεται of BP and all other cursives.

Between chapters iii. and iv. we find in the text (but only here) $\overset{\epsilon}{\pi}$ τῆς ὁραθείς θύρ˘ ἐν̀ οὐΝω with 7 and 16, showing undoubted copy from same parent (39 leaves a blank line). This gives us a fair idea of the license used by the different scribes; *i.e.* license, if they did not use more than one exemplar to copy from. We know in the case of 16 (which accounts for its differing more from 7 and 45 than they do from each other) that several MSS. were used as a basis (see vii. 3 *etc.*).

The scribe of 45 was ignorant, but careful, apparently reproducing itacisms and ν εφελκ. where found in his copy, but not adding to them. I do not understand, however, the consistent ειδον of 45 against the equally consistent ιδον of 7.

At xiv. 1 εκατονσαρακοντα τεσσαρις of both 7 and 45 shows perhaps the most slavish copy from the original.

The scribe of 45 was of an imaginative disposition, giving us the novelty at viii. 12 and xxi. 23 of the moon in her last quarter for σεληνης in the text (*cf.* Magical Papyri of IV^th century at Paris and London for this). Not 7 nor the others (nor 45 elsewhere). Only 170 171 174 support in viii. 12, and 170 in xxi. 23. The same might be said of γλυκαζων (for γλυκυ) x. 10, except that the scribe of 7 also writes thus and also 104-151 completing the sub-family here.

Now let us take the idiosyncracies of 45:

i. 12. ἥτι (*pro* ητις)
ii. 11. —λεγει So 218.
20. ἀφῆς (*pro* εας) (αφης 164, αφῆς 200 210 251, αφις C). αφιης *al.*
iii. 7. κλῆδα So 72 104-151.
8. κλῆσαι So 104-151, 140 and κλισαι C.
9. διδο *ut vid. ex emend.* (*pro* διδωμι) [διδω CA, διδομι 7 36 143 180, διδομοι 104-151].
16. εμαισαι So 222. [εμαισε C 7; αιμεσαι 12 36 *al. pc.*].
iv. 3. ομοιω (*pro* ομοιος *sec.*)
vi. 4. σφαγξωσιν
vii. 17. εξαλειφει So 104-151.
ix. 2. ενυξε
5. βασανισωσι So 23 104 170 *Compl.*

ix. 10. ομοιως (*pro* ομοιας) So 59 121 169 216 *h*.
11. αββααδδ [7-151 = αβααδδ, 104 αββâδδ].
xi. 7. ποιηση So 106 113 201.
xii. 10. —ἡ (*ante* βασιλεια) So 100 121.
15. εἰς (*pro* ὡς) So 51-90.

Rather different are:

xiii. 17. η πωλησαι η αγορασαι (*pro* αγορ. η πωλησαι) (Only 18 has the double ἤ : ἤ αγορασαι ἤ πωλησαι).
xvi. 13. —τρια So 62-136-147-162/3-184 and 113, *but not* the family.
xvii. 11. —και *quart.* So 81-204 *f*. 114.
16. αἳ (*pro* ἃ)
xviii. 11. αὐτὸν (*pro* αὐτῶν)
18. κλαιοντες *ex emend.* (*pro* ορωντες)
ibid. μεγαλει
21. ἧς (*pro* εἷς)
22. ακουσθει *bis* [ακουσθει *sec.* 7].
xx. 3. λυθειναι αυτον
xxi. 21. —οἱ So 204.
xxii. 2. το φυλλον (*pro* τα φυλλα) and το φυλον 104.

It seems hardly necessary to give the few places where 7 differs from 45. They will be found in the general synoptical collation, and consist chiefly of itacisms.

We give now the complete (and unique) agreement of 7 and 45.

Inscr. αποκαλυψις του αγιου και ενδοξου αποστολου και ευαγγελιστου ιωαννου του θεολογου ην εν πατμω τη νησω εθεασατο.
i. 2. +και ατινα εισιν (*malè Birch* εισι 7) και χρη γενεσθαι μετα ταυτα
14. φλογξ [45, more consistent, gives the form again at iv. 4 σφαγξωσιν].
ii. 2. δυνει and 104-151-180 *al. pc.*
iii. 3. γνωσει and 151-180, 113 143 153 156.
5. —και *ult.*
18. περιβαλει and 143 207 (περιβαλλει 104-151, περιβα̂λ· 180).
fin. βλεπεις and *f*. 114 143 171-174 179* 207, not the rest of family.
iv. 7. λεωντι and 201 218.
vi. 3. ηνυξε and 104-151. [א ηνυξεν].
vii. 5. +και (*ante* εκ φυλης ρουβιμ)
17. οδιγει (οδιγιει 104).
viii. 5. και αστραπαι και βρονται and 104-151 with 81-204 113 *f*. 114.
9. διεφθαρει and 151 [*non* 104], 81-204, 201.
12. επλιγει (*pro* επληγη)
ibid. και το τριτον αυτης μη φανει η ημερα και η νυξ ομοιως and 151.
13. +τρεις (*post* μεγαλη) and 104-151, *f*. 114 [+τρις 10. 21-28. 37-91-96 *etc. Compl.* τρεις *pro* μεγ. 59 120, τρις *pro* μεγ. 17 36].
ix. 6. —και εν ταις ημεραις εκειναις and 104-151.
ibid. επιθυμησουσι τον θανατον και φευξεται απ αυτων (—αποθανειν, and —ο θανατος) [Note ν εφελκ. missing. A very deliberate change]. Also 104-151 *boh*ᵀ.
10. του (*pro* και η εξουσια αυτων) and 104-151.
11. εχουσαι βασιλεα επ αυτους ον (*sic* 45, τον 7) αγγελον (—και).

Note this as showing how part of τον was probably first dropped in an uncial, and then, misunderstanding ον, some of the mediæval scribes dropped the word τον altogether. (επ αυταις 104-151, υπ αυτων 16, but επ αυτων 39-69-102-180).

ix. 11. εχη So also 69.
12. δευτερα (*pro* ετι δυο) and 104-151 *boh.*
17. —των (*ante* στοματων) and 104-151.
18. —εκπορευομενου and 104-151.
x. 4. σφραγησον. Also 119-144 and 156.
6. ὅμωσεν (ομοσεν 104-151).
8. και ηκουσα φωνην εκ του ουρανου παλιν λαλουσαν και λεγουσαν μετ εμου and 104-151.
9. ποικρανει
10. γλυκαζων (*pro* γλυκυ) and 104-151.
ibid. εποικρανθη
xi. 1. μετρησαι (*pro* και μετρησον) (μετρισε 104-151). [και μετρησαι 95].
5. οὗτος (*pro* οὕτω)
6. εχουσιν τον ουρανον εξουσιαν κλύσαι
7. νικηση. Also 106 113.
14. και (*pro* ιδου) and 104-151.
xii. 6. εχη (*pro* εχει) and 74 122. (εχι ℵ *hoc loco*).
12 *fin.* εχη and 69.
15. υπερεβαλεν and 104-151. [*Contra rell. fam* εβαλεν *et* misit *lat.*].
ibid. ὁ ὄφεις 7-45. ὁ ὄφης 104-151. [xii. 9 *Habet* οφεις *etiam* 7 *cum* 151, *non* 45 *rell.* =οφις *cum t.r.*].
xiii. 2. —και *ult.* (*ante* εξουσιαν) and 81.
9. εχη
10. αιχμαλωτιζει (*pro* αιχμαλωσιαν συναγει). ··τιζη 104-151. [αιχμαλωτησει 36, αιχμαλωτιει 18].
xiv. 1. εκατονσαρακοντατεσσαρις *sic et* 151. εκατον τεσσαρις 104. [Also in verse 3 by 7-151, not 45].
5. και ουκ ευρεθη εν τω στοματι αυτων and 104-151.
ibid. αμωμητοι also 104-151, and 215 [not 95-127].
6. ευαγγελησαι and 151, 189.
xvi. 1. —τοις
5. —ει and 151 (*hiat* 104).
7. δικαιοι
11. εκ τα ελκει and 69-151. [εκ τα ελκη 16. 39-180].
16. ἑβραιστει and 104-151.
xvii. 1. τις (*pro* εἷς) and 104-151 *arm* 4. Also 122 [*non* 97 *vid.*].
3. απεινεγκε
14. νικηση also 59 113. (νικησι ℵ).
15. οἶδας (*pro* ειδες) and 104-151.
xviii. 4. και εκ των πληγων αὐτῆς ινα μη λαβειτε
14. λειπαρα and 151-180.
15. μακρωθεν and 69-151.
17. μακρωθεν and 151 with 200.
23. φανεῖ also 56* ? 210 241. (φανῇ 151).
xix. 2. δικαιοι
14. καθαρον λευκον (—και) and 104-151 with 153-211 222 233.
15. πατῇ and 151.

xx. 3. τελεσθει and 151.
[*Hiat* 45 xx. 4–xxi. 20].
xxi. 22. —εστι and 104-151 with 59 (*hiat* 69).
23. εφωτησεν and 151-180 with 81-204 107 152* 153.
xxii. 3. του θεου (*pro* αυτου) and 104-151 with 47 92 111 159 *boh aeth arm* 1.
10. σφραγισεις and 151, with 88[*non fam*] 156.
11. δικαιοσυνην ποιητω *Cf. sah syr.*
12. +μακαριος ο τηρων τους λογους της προφητειας του βιβλιου τουτου (*post* ταχυ) and 104-151.
14. οἱ πλύναντες τας στολας αυτων and 104-151 with 143. [ℵA *f.* 38 127 146 have πλυνοντες].
N.B.—The rest of the family 16-39-102-180 (*hiat* 69) do not do this. Here is the greatest difference between the two branches.
18. επιθει επ αυτα επιθησει and 104-151 with 152* 156 200.

Now take some of the few places where our MS. 45 breaks loose from 7 to accompany *one* other MS.:

xix. 12. +οι (*ante* οφθαλμοι) with ℵ (and 108).
xxii. 18. —τις with 98 *aeth* [—τις *inprimis* 45*. *Inseruit*[r] *supra* εαν].

Some other small combinations are to be noticed:

i. 13. μασθοις
iii. 7. ἅδου (*pro* δαβιδ)
18. ασχημοσυνη
iv. 8. σαβαωθ (*pro* ο θεος)
ix. 5. πεση
10. —ἦν
20. —και τα χαλκα
[*N.B.*—This, which we have considered a *cursive* omission, must have been omitted by the *uncial* prototype of 7. 16. 39. 45].
xi. 19. κυριου (*pro* αυτου *prim.*)
xii. 4. τέκει (*pro* τεκη)
xiv. 7. +αυτω (*ante* τω ποιησαντι)
10. εκ του ποτηριου
15. ουρανου (*pro* ναου)
xvi. 14. ἃ εκπορευονται
xviii. 24. ευρεθησαν.

Lastly, take the double family combinations:

i. 5. Before λουσαντι + long gloss λυσαντι *etc. etc.*
8. και ο ων
15 *init.* —και [*non* 104-151].
ii. 16 *fin.* +και εν τη απειλη ἡ φιλ͞α͞ν͞ι͞α (*i.e.* φιλανθρωπια). Also *f.* 114 169-216 170 [*contra fam* 21] *arab.*
iii. 2. ἃ ἤμελλεν αποθανειν
3. γρηγορησεις
11. ινα μη λαβη τις ταχυ τον στεφανον σου (—ταχυ 69).
iii/iv. +ἑπ της οραθεις θυρας εν τω ουρανω 7-16-45 only.
xxii. 20. και (*pro* ναι *sec.*) 7-16-45-104-151 [*non* 39-102-180; *hiat* 69].

And again the entire family 7-16-39-45-69-102-104-151-180 is found combining as follows:

iv. 1. *και λεγουσης* (*pro λεγουσα*)
5. *εξεπορευοντο*
8. *μεστας* (*pro γεμουσας*)
v. 11. —*πολλων*
vi. 1. —*και sec.* with *sah boh Prim. Tyc.* 3. *Vict.* [102* has it above the line].
xiii. 11. +*τω* (*ante αρνιω*) with 200.
xiv. 7. *εν φωνη μεγαλη λεγων* (*και φωνη pro εν φωνη* 69).
17. —*του sec.* and 92 128 174[*non* 171] 218[*non fam*].
xv. 6. *λῆνον*
xvi. 2. *του θηριου το χαραγμα* and 153-211 222 233.
xviii. 2. +*δαιμονιου* (*post πνευματος*)
11. +*και* (*post αγοραζει*)
xix. 4. *και οι πρεσβυτεροι επεσαν* and 153 211 233.

In fine and in brief then, we have here a mixed MS., partaking of old forms of spelling, as well as of careless itacism, with some readings showing influence of a certain recension (of probable Latin-African origin) on the original exemplar, and we can deal with it to greater advantage now we have so large a group. But it is not a very satisfactory text, though Mill thought so well of 7. It is too mixed. We may note quite a few "Complutensian" readings, borne witness to here, although unsupported by 10 or 37 or the other family MSS. to follow.

I fear I have done but scant justice to the larger subject involved, but while this "old" text bears witness to not a few passages where the textus receptus is nearly alone, I do not feel confidence in this group.

GROUP 46-88-101-137. Subdivision of the great 1 family.

Apoc. 46 (Ev. 209. Ac. 95. P. 108) = S. Marc. Venice No. 10 (old catalogue). [Scr. 46. Greg. 46, new 209. Sod. α 1581]. Small long 8° in shape, containing the whole N.T. of about XII. century, but the Apoc. later (XIV–XV.). The MS. once belonged to Bessarion, who had it with him at the Council of Florence in 1439. Birch had a high opinion of it, rating it next to the great Vatican B. He gives a small number of readings from the Apoc. furnished by Engelbreth apparently, which give no idea of the MS.† Apoc. 46.

There is a question as to Apoc. 46, 88 and 101 (101 Scr. = 109 Greg.) being copied from each other, which is raised by Scrivener under Evan. 205 (Ac. 93, P. 106, Ap. 88), Evan. 206 (Ac. 94, P. 107, Ap. 101), and Evan. 209 (Ac. 95, P. 108, Ap. 46), which will be easy of solution. The Apoc. 88 of Evan. 205, written for Cardinal Bessarion, is, however, as beautifully written as 46 (which is said to have served as a model) is rough. It is in a latish Western hand, somewhat difficult to read correctly in places, *e.g.* the ligatures for ου, ων, and ω above the line, being very similar; πολεως, αδελφος are often written in elaborate short hand, and the ligature for εστι and εστιν is unusual for a MS. apparently so late.

There is no inscription at the head of the Apoc., although the first A of Αποκαλυψις of the text is missing, the space, no doubt, being reserved for a large or ornate capital.

Ιωαννης is always contracted except where it is given by mistake at xiv. 4 for ιησου, and written υπο ιωαννου in full.

Iota sub. or postscript never occurs. ειδον is consistently found, but φιλαδελφια is given in the early form. ν εφελκ. is conspicuously absent. Usual contractions. Although a rough looking western MS. it is quite carefully written by a scholar. After a while, however, he gets tired enough to omit some clauses by homoioteleuton, *e.g.* at xi. 5, omission by no others. The other changes made are very deliberate. There are a *few* scratchings, sometimes of a whole line, but not as it seems to correct a reading, but rather to correct a mere error of copying. Intrinsically the MS. seems to bear evidence of being a somewhat faithful copy of the scribe's original, whatever it was; but there are many novelties not easy to account for, which will be recorded presently. There are a good many changes in the order of words, the limit of decency in this transposition being reached at xvii. 16. This looks like the result of careless transcription, where the writer began wrong and preferred not to erase (as in other more faithful copies) and ran on with the foregoing word, as it did not seem to him to affect the sense.

I noted the following at the time of collation:

"The manuscript's untrustworthiness is at once shown by two new readings, i. 14 "ωσπερ for ως or ωσει (all the fam. 46-88-101-137), and i. 16 —οξεια (all the fam. and "143 149); and by the diverse families followed in the same verse, *viz.*:

"i. 13 { —επτα with CAP. 1. 12. 21-28. 38 *etc.*
μασθοις ,, ℵ. 7. 12. 22. 29. 45. 97 *etc.*

"In chapter ii. there are six new readings. Of these Birch and Engelbreth omit "*three*, and misquote *two*, merely giving correctly the omission of the whole verse 21.‡

"In the early chapters it is sometimes with B and sometimes against it (*e.g.* iii. 18 "in the same verse). It is the only one found with *t.r.* and AP at iii. 16."

† Prol. p. xx. "Quod ad textum Apocalypseos attinet, jam exinde quod a juniori manu exaratus sit, concludere liceat aliam ac in reliquis N.T. εκδοσιν hic obtinere, quod etiam revera ita sese habet."

‡ And so on throughout. Just as bad or worse at ch. viii. *etc.* Their collation is perfectly scandalous and pitiful. I have only marked, as a rule, "*malè Birch*" where he actually blunders in giving a reading. For the rest, the student must trust my collation and ignore Birch altogether.

I rise from my complete examination with different feelings, and I record this merely to show how untrustworthy is partial examination. We read in Scrivener "Hort collated the first five chapters" (of some MS.) "and sent his results to ——. It is similar in text to B." Such deductions are as stupid for our purpose as indeterminate. As a matter of fact the recension of the first five chapters of the Apocalypse itself frequently differs from that used for the remainder of the Book in many MSS.

Now this MS. abandons B and group at ch. vi., where others generally begin to follow. It is another of those MSS. with a misleading exterior. Although late, it contains a very important text. The opening chapters are a little disappointing, it is true, the text being of a mixed character, but it falls into line soon after with a regular group, abandoning nearly all sympathy for B and company except in combination with the great uncials. It should be noticed *where* 46 agrees with B, for it is thoroughly eclectic in its treatment of this problem. It looks almost as if, ignoring the B type and its later following, it only records the earlier changes which influenced B itself; hence it represents a type of the purer B text, before it was meddled with.

While allied to Apoc. 1, it is more important than this MS., adopting practically all the readings attested by the five uncials, whether 1 agrees or not, and, as previously pointed out, in 1. 10. 12. 17. 21. 36. 37. 38 we have a series, now joined—or rather *led*—by 46, where what is best in what is known as the *textus receptus* finds a place, plus the full countenance of the five uncials or a majority of them. Birch already saw a resemblance to CA from the pitifully imperfect collation of Engelbreth, who does not give one reading in four (nay, often not one in ten) of our MS., *but it is much more than this.*

We find again, as so often, a few of the unique readings, so far lodged to the debit of ℵ, to be read in this MS. 46. This only shows the stem of 46 to be very old, for many of these ℵ or A readings of exceptional character were merely the result of uncial copying during the first four centuries, and due to scribal infirmity. The trouble is, however, as in the case of Apoc. 12, though not so emphasized, that our MS. indulges in new specialties, which might cause us to mistrust it as a whole. This need not necessarily be the case, or we should have to apply this rule to all the uncials, held in such great esteem.

I think 46 perhaps comes nearer C than almost any other MS.

Apoc. 46 is really nearer the *textus receptus* than Apoc. 1 itself, and we have no doubt now of the true ending of Apoc. 1, which is wanting from xxii. 16 δᾶδ to the end. If Erasmus used Apoc. 1 as a model, then surely Aldus and Stephen must have had access to Apoc. 46 or a sister-MS.

Note, absolutely alone with the St. 1550 edn. πολλα at v. 4, no uncial or cursive MS. reading thus, all others πολυ (πολυν B 92) and πολλοι by 1. See also at viii. 5 το...αυτο.

The problem, as will be seen, is becoming simpler; and henceforward we shall be able to deal with this large mass as it deserves. But to do this, look at the plodding required! Engelbreth's labours are nearly thrown away, and are of no real value in the premises. We must have *exact* and thorough collation and tabulation of *many* MSS. before we can proceed. The history of the printed text is opening up, and, before we close, we shall shed light on many dark places, which should have been done very long ago.

In contrast to the enormous agreement with Apoc. 1, observe, on the other hand, the readings *peculiar to this MS.* (now all agreed to by 137 except where marked):

i. 14. ωσπερ (*compendio pro* ωσει) (quemadmodum *Iren.*).
16. —οξεια and now 143 149.

ii. 4 *init.* και (*pro* αλλ) [*Malè Birch*].
12. +κυριος (*post* λεγει)
16. εκπολεμησω

ii. 21. *Deest versus.* and 81 [*non* 137].
23. αυτων (*compendio pro* αυτης) and 81-204 200 [*non* 137].
iii. 3. ἥξως *primo loco, non sec.* *Errore* *non* 88-101-137.
15. ουτε ζεστος ει ουτε ψυχρος
18. ινα εγχρισης and 107 [*vide* 26*].
iv. 8. ειχεν (*compendiis pro* ειχον) [*non* 137].
ibid. +σαβαωθ (*ante* ο θεος) and 124.
v. 3. δυναται (*comp. pro* ηδυνατο) and 102.
ibid. ουτε [*pro* ουδε *sec.* (*non prim.*); και (*pro* ουδε *tert.*)]. ουτε *sec.* 137, *sed* ουδε *tert. non* και.
8. ενωπιον του αρνιου επεσον new order. (137 επεσαν).
vi. 7. +την (*ante* φωνην) and 159 178-203-240.
13. μεγαλου σειομενη ανεμου new order. [*non* 137].
vii. 12. +αγιος *ter* (*compendiis*) *ante* αμην
16. ουδε μη (*pro* ουδε *tert.*)
viii. 1. ωσει (*pro* ως) and *f.* 119.
2. —τους and 58 *f.* 178. [—τους επτα 1-208].
3. τὰς εὐχὰς (*pro* ταις προσευχαις) [So in the Διδαχή]. [τας προσευχας (17*). 36 53 59 *al. et* 137].
5 *fin.* σεισμοὶ *et al. aliq.*
7. ὕδατι (*pro* αιματι) [*Abest* ἐν] So *syr*SΣ [*non* 137].
9. εφθαρη
11. και εγενετο το τριτον των υδατων εις αψινθον · και το ονομα του αστερος λεγεται ο αψινθος (*pro* και το ονομα *init. usque ad* αψινθον) }
ix. 4. φραγίδα (*pro* την σφραγιδα) 46. non 137 *hodie, forsan* inprimis* την φραγιδα. σφραγιδα (—την) 88-101.
10. σκορπιων (*compendio*) and 130 218.
11. αβααδ. [*Malè Birch*] all four 46-88-101-137 exactly alike.
18. +πληγων POST τουτων and 80 113 138 251 *copt.*
21. ουτε (*pro* ου) and 57 *Col. Ald.*
x. 4. γραφης and 57 67 *Er. Ald. Col.*
6. τον ουρανον και την γην, και τα εν αυτω και τα εν αυτη *sic.* New order.
xi. 4. εισι (—αι *prim.*) So *syr*S?
5. —πυρ εκπορευεται *usque ad* αδικησαι *sec.* *ex homoiotel.*
6. εις αιμα αὐτα and 55 only. New order.
14. —ιδου and 113 *f.* 114 141 178 189.
ibid. ταχυ ερχεται new order.
xii. 3. επι της κεφαλης and 67 106.
7. και ο δρακων και οι αγγελοι αυτου επολεμησαν and *syr*SΣ. So 137** *marg.* *Om.* 137* *in textu.*
xiii. 1 *init.* —και ειδον εκ της θαλασσης So 119[*non fam*] and (53) 124 130 159 169*txt.*
13. ινα πυρ (—και) καταβαινη εκ του ουρανου (—ποιη)
14. εδοθησαν and 164.
ibid. και εζησεν απο της πληγης της μαχαιρας (*pro* και εζησε) [*Vide f.* 16]. (137*marg.*).
18. ψηφησατω and 61 146 156 167 187 189 200 215 241 [*non* 137].
ibid. εστιν ανθρωπου
xiv. 3. —τεσσαρων
4. —ουτοι εισιν *usque ad* παρθενοι γαρ εισιν. Transferred to a place after υπαγη, with *f.* 97 without ουτοι εισιν. [See 40-210]. 137 transposes but has ουτοι εισιν twice.

xiv. 4. +υπο ιωαννου *sic pleno* (*ante* ηγορασθησαν)
8. ηλθε (*pro* ηκολουθησε)
11 *fin.* αυτων (*pro* αυτου) [*non* 137].
17. αὐτου (*pro* του *sec.*) and 59-121 67-120 81-204 100 *f.* 114. [—του *sec. fam* 7. 92 128 174 218].
xv. 7. —εκ and 57 141 *Er. omn. Ald. Col.*
xvi. 5. λεγοντος των υδατων and 200. New order.
15. +και (*ante* μακαριος) [*non* 137].
16. ἁρμαγεδὼμ
18. εγενοντο ανθρωποι (—οι) 46-101. εγενοντο οι ανοι 88 *et* 31. [*Vide* 31; —οι ℵB 12. 14. 17. 21. 36. 92. 95 *etc.*].
21. αὐτης (*compendio*) η πληγη σφοδρα new order.
xvii. 10 *init.* +και and *Ald.*, not *Er.*
ibid. +μεν (*ita*: μ̄') *post* οι
14. —και *ult.* (*ante* πιστοι) So 119[*non fam*] [*non* 137].
16. και το θηριον ἃ ειδες (*pro* ἃ ειδες επι το θηριον) new order!
18. βασιλεα (*pro* βασιλειαν)
xviii. 1. +και (*ante* εχοντα)
2. ισχυρα φωνη και μεγαλη (—εν) and 178-203-240.
4. —ὁ (*ante* λαος) and 59-121 81-204 119-123 152-179 189 193-241.
ibid. και απο των πληγων αυτης ινα μη λαβητε new thus with απο.
6. αὐτην (*compendio pro* αὐτῇ *ante* διπλα) and 69 113 121.
7. +και (*post* οτι, *i.e.* οτι *pr.*) and 1-208 *f.* 62 152-179, *i.e.* all the 1 family.
13. ψυχαι (*pro* ψυχας)! and 67 [*non* 120].
14. απηλθον *sec. loco* and 100 192.
19. πλουτησαντες (*pro* επλουτησαν) [*non* 137] from *euphony* in context, or influenced by παντες following.
21. +εν σοι (*ante* ετι) [*Vide* B* *sol.* =εν σοι (PRO ετι)].
22/23 και φωνη μυλου ου μη ακουσθη εν σοι ετι · και φωνη νυμφιου και νυμφης ου μη ακουσθη εν σοι ετι · και φωνη κιθαρωδων και μουσικων και αυλητων και σαλπιστων, ου μη εἰσακουσθη εν σοι ετι · και πας τεχνιτης πασης τεχνης (—ου μη ευρεθη εν σοι ετι) και φως λυχνιου ου μη φανη εν σοι (—ετι) · οτι οι εμποροι κ.τ.λ.
24 *init.* —και εν αυτη
ibid. —των (*ante* εσφαγμενων) and 50 114-241.
xix. 5. λεγουσα εξηλθεν new order =137** but 137* —λεγουσα (—εξηλθε *syr*S).
10. —αυτω
11. επ αυτω with Hippolytus—and so 113 *f.* 119 138.
12. οι δ' οφθαλμοι *sic.* Not 137 but 137 οἱ ͅ (=δε) ὀφθαλμοὶ
15. επ αυτη (*pro* εν αυτη) and 156[*non fam*].
16. γεγραμμενον ονομα (—το) new order.
19. —επι του ιππου [*non* 137].
20. το σημειον *pro* τα σημεια
xx. 6 επι τουτου [επι τουτον *f.* 21 *et* 137 *al.*].
12. και βιβλια ηνεωχθησαν και αλλο βιβλιον ηνεωχθη So 47 63 67-120 81-204 104 127.
13. —και *sec.*
xxi. 1. ουκετι εσται (*pro* ουκ εστιν ετι)
5. οτι γραψον So *boh.* New order.
6. +και (*post* εγω *sec.*) and 167.
16. —αυτης *sec.* and 80-138 143 203-240 *Prim. gig. vg.*

xxi. 19. κεκοσμημενοι τιμιω new order.
21. —εἰς
24. φερουσιν αυτη (αυτην 137) δοξαν και τιμην των (*sic absque* εθνων) εις αυτην [*malè Birch*].
25. —οἱ and 57 141 *Er. omn. Ald. Col.*
xxii. 2. —αυτου [*non* 137].
3. επ᾿ (*pro* εν)
11. και ο ρυπαρος ρυπαρωθητω ετι and 59 63 111 191 220.
16. και πρωινος and 56-108** 167 203-240 215.
19 *init.* —και and 80 102 138 149-186 [*non* 137].

Now, notwithstanding all the above, it must be understood that the MS. is not a *vicious* MS. In these novelties there are only a couple of pure errors, and no "*monstra*" (unless we except vii. 12 +αγιος *ter*, viii. 7 υδατι (*pro* αιματι) and xiv. 4 υπο ιωαννου which is due to lack of care, or thoughtlessness); and the other serious variations are not very numerous.

Here follow some places where small groups occur, many of them very characteristic:—

Alone with ℵ.

iv. 10. +αμην (*post* αιωνων) So 59 200 *syr*S.
viii. 9. ψυχην (*pro* ψυχας) So *copt syr*S *Tyc* 1.
ix. 11. και εν τη ελληνιδι
xii. 14. εδοθη (*pro* εδοθησαν) ℵ^a and 63 *syr*S.

Alone with 1-208.

i. 7. —αυτον *prim.* and *f.* 62 *Er. Ald. Col.*
xiv. 11. —το (*ante* χαραγμα) and *f.* 62 113 141 *Er. Ald. Col.*
xix. 17. —και συναγεσθε and E *al. Prim.*
xx. 9. εκ του θεου απο του ουρανου and 152-179 251.

Alone with 12 and a few.

xvi. 18. αστραπαι και βρονται (—και φωναι) So *syr*S *arm* 4. *sah*¹/₃ *Tyc* 2. *Beat.*
xxi. 3. ιδε (*pro* ιδου)
10. —και (*post* μεγα)
21. ὕαλον

Alone with 17.

iii. 2. +κυριου (*ante* του θεου) and 67-120 169-216 251.
vi. 6. μεσον (*pro* εν μεσω) and 67-120.

Alone with ℵCA.

xii. 18. εσταθη and 56 69 87 92 102 113 124 130 159 181 187 201 218 *Ald.*

Alone with ℵCP.

xiii. 10. —αιχμαλωσιαν συναγει and 12 *f.* 21 38 59-121 67-120 81-204 *f.* 95 111 146 200 251.

Alone with ℵ*P.

xix. 9. —του γαμου and 1 *al.*

Alone with E 1-208, 18 *f.* 25 31 *f.* 41.

xx. 14. —ουτος εστιν ο δευτερος θανατος Add 67-120 81-204 *f.* 97 *f.* 114 146 152-179 176 210.

Alone with P. *f.* 7 99 170.

ii. 3. +με (*post* εβαστασας)

Alone with A *f.* 95.

xv. 4. +κε̄ (*ante* οτι *tert.*) and 59-121 (130).

Alone with (P) A 1*. 12. 31. 36 *al. pc.*

ix. 16. δὶς (*pro* δυο)

Alone with A *f.* 7. 12. 59-121 67-120 81-204 152-179 *f.* 178.

vi. 4. —απο

Alone with A. 1-208. 12. 36 59-121 67-120 81-204 *f.* 114 123 152-179 *Er. Ald. Col.*

xvi. 17. —μεγαλη

Alone with 1. 12 *etc.*

xiv. 6. τους καθημενους τους κατοικουντας
xv. 6. —και (*ante* περιεζωσμενοι)
xix. 10. +και (*ante* των εχοντων)

Alone with 18.

xxi. 25. ουκετι (*pro* ουκ)

Alone with 22.

xix. 14. ενδεδυμενα add 47.

Alone with 22com 36.

xix. 1. —κυριω Add 47 109 123-148 152-179 176-206 *latt syr aeth.*

Alone with 14-92.

xi. 16. οι καθημενοι Add 201 233.
xiv. 9. —αυτου *sec.* Add *Prim.*

Alone with E 1 *f.* 21 *f.* 38.

xix. 14. ηκολουθουν Add a few more.

Alone with 1-208 12. 22com.

xix. 3. —αυτης Add 47 67-120 81-204 111 *f.* 114 *f.* 119 152-179.

Alone with 10. 18. 21*.

xi. 1. εγειρον Add 81-204, 241[*non fam*].

Alone with 1-208 36 *f.* 38.

xvii. 16. καυσουσιν (*pro* κατακαυσουσιν) Add *f.* 62 65 152-179 and observe cremabunt *Prim.* against concremabunt *vg ps-Ambr.*, comburent *Vict*1/2 *Beat. gig*, exhurent *Vict*1/2. Surely καυσουσιν looks more primitive. Observe ix. 18 below.

Alone with 14. 18. 22com.

xix. 2. πολιν (*pro* πορνην) Add 47 49 63 111 113 157 167 191 220, 240 [*non fam*].

Alone with 18. 36 *f.* 95.

ix. 18. του στοματος Add 59-120 61 111 120 126 164-166 218 219 *syr*S *gig vg Cypr. aeth arm.*

The foregoing will repay careful study. It gives a fair photograph or picture of many important characteristics of the MSS. which centre round 46. The only ones very closely related will be seen by the additional numbers I have added from subsequently collated documents. For the rest, we must refer the reader to the larger groups in the collation itself to do justice to the subject.

Now see 88 and 101, which are pure duplicate and triplicate of this MS.

Under 88 will be found the few and insignificant places where they disagree.

One thing stands out clearly. The scribes or he who employed them (Bessarion ?) in the early XV. cent. (?) to copy 88 and 101 were absolutely slavish to their original. There are no marginal or other changes, and even in a doctrinal passage like xii. 11 αὐτοῦ (*pro* αὐτῶν *prim.*) 46-88-101-137 alone, with 22 47 87 100 *gig h syr*S, cause the passage to run as smoothly as elsewhere. Notice the change of sense here :

> "καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου, καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν (*vel* αὐτοῦ), καὶ οὐκ ἠγάπησαν τὴν ψυχὴν (τὰς ψυχὰς 23 *f.* 34 113 124 130 *Prim. Beat.*) αὐτῶν ἄχρι θανάτου."

Now add to the 1-46 family 59-121 and especially 62 (plus its copy 63) and allies, and also 67-120 81-204 *f.* 95 *f.* 97 152-179 *f.* 178 *etc.*, and trace them all to the old Syriac Crawford source, with Latin sources of perhaps the same age.

And finally add our 137, a full sister in every respect, but a commentary MS., whereas 46-88-101 are absolutely without commentary of any kind. The four MSS. seem to have been executed independently from some common source.

INDEPENDENT CHURCH STANDARD.

Apoc. 47 (Evan. 241. Act. 104. P. 120) = Dresd. A. 172. [Scr. 47. Greg. 47, new 241. Sod. δ 507]. Apoc. 47.

This is a lovely MS. [XI.] of the whole N.T. Bought by one Alexius in Constantinople in 1453. Later presented by Pachomius to one of the monasteries on Athos in 1616, and brought back by one Arsenius to Moscow a century and a half later. Matthaei used it, stole it, and sold it to Dresden in 1788. This is Matthaei's k. The handwriting is beautiful.

Speaking of it for the Gospels (Matthew volume, 1st edn., p. xxxiii) he says: "*Pulcre et diligenter scriptus. Habet tamen interdum lectiones vel ex interpretibus vel ex græcismo.*" Under Acts he says nothing. Under Cath. Ep. he says: "*Cod. membranaceus sec.* XI. *pulcerrime et accuratissime scriptus.*" In the other vols. nothing, and in the Apoc. volume he compares it thus with his r, l and p [*viz.* (Apoc. 50² *Scholz* =) Apoc. 90 *Scr. Tisch. Greg.* (Dresd. A. 95), Apoc. 48, and Apoc. 50 respectively]. "*Optimi sunt* r, l *et* p *ex diversis, sed optimis exemplaribus ducti... Medius inter utrumque genus est* k. *Quando ergo hi quinque* [this includes codex o = Apoc. 49] *inter se consentiunt, de integritate textus vix ullo in loco dubitare licet. Eadem est ratio cum ad auctoritatem* r, l *et* p *accedit* k; *sed* k *et* o *contra* r, l, p, *non sunt audiendi.*"... This last remark is not borne out by the facts.

The scribe of 47 was his own antiballōn or diorthotēs, and has added his few corrections (generally additions of a few words here and there) in the same fine handwriting, only smaller than the body of the text. The closing page of the Apoc. is arranged so that the writing of these last verses, from ειμι η ριζα και το γενος δᾱδ to the αμην of xxii. 21, is in the form of a *cross*, and yet is so ingeniously arranged that the page also takes the form of capital Τ, evidently signifying τελος as well.

There is no iota postscript, and iota subscript only occurs at v. 9 ᾄδουσιν ᾠδὴν, and once again to the addition ἐμπορευσῃ. This iota shows that the commentary known to the scribe was younger than the text.

ειδον occurs throughout, as also λαοδικειαν, φιλαδελφειαν *etc.*, though at iii. 7 the scribe began to write φιλαδελφι, and evidently revised his copy to conform to XIth century usage, writing εια.

No cases of ν εφελκ. Punctuation careful and generally correct. Accents correct and careful, sometimes corrected by the scribe himself in revision; but notice ii. 24 βάλω.

The MS. was probably copied from a very early cursive, and evidently that cursive was copied very carefully from an older uncial. I consider this a very important MS., and much under-estimated by Matthaei. The family group is interesting. I was able to dismiss Apoc. 22 in a very few pages of description. The same applies to this MS., its partial sister; the reason being largely the same, *viz.* the care with which they were executed. We will notice frequent agreement between 47 and 22***, showing, as anticipated under 22, that this latter MS. was revised by 22** and 22*** on the closer sister to 47, an archetype of the xth century or earlier, very highly thought of at that time. See remarks on Apoc. 22, written long before I had seen this MS.

The usual contractions are present throughout, except υιος and cases, which are consistently written in full, as in the best MSS. πνευματα is found only twice in full, xvi. 13, 14; and $\overline{κσ}$ κυριων at xvii. 14, xix. 16, with κυριε once at vii. 14.

Like Apoc. 22, it is a good clean MS., agreeing often with the *textus receptus* (especially in the order of words), but nearly always to be found with the uncial groups when you expect it to agree, and not, like many, choosing a middle path for itself. Although well acquainted with the commentary of Andreas, it does not often fall into errors transcribed from the commentary. Thus, 22 also, which itself is surrounded by the commentary.

We get a good view of this manuscript's forerunners' view of the B recension.

While this revision shows a transition stage between the A and B readings in certain places, without undue servility to B throughout, it exhibits much of the *text. rec.*, especially in the order of words and clauses, showing the high antiquity of the *t.r.*, before B came into play. *And this must be borne in mind.*

Note also agreement with *t.r.* in such places as xviii. 22/23, where omissions from homoioteleuton in so many MSS. have led to corruption. For this reason we wish to *emphasize* again the value of 22 and 47 as *pure* witnesses, and we do this the more, as Matthaei's collation of 47 has been before us for 140 years, yet until we analyze and search out the bearing of each MS. on the problem, we lose sight of the *value* of the readings *as such.*

Observe, however, xii. 11 αὐτοῦ (*pro* αὐτῶν), where we abandon the *t.r.*, has an important doctrinal bearing. 47 is supported by 22 *f.* 46 87 100 *h gig syr*S.

We note επεσεν επεσε also *passim*, another proof of the antiquity of our archetype, so carefully preserved, and have no nonsense like αγιος six, eight or nine times repeated, instead of threefold (true reading, confirmed by Tertullian).

On the other hand, the following list of singular readings has not helped to identify any other relatives, but emphasizes that 47 is in a class by itself, having been imperfectly revised to Church standards by the original redactor.

Unique readings (not expunged by the old revisor) again, as so often, are largely due either to retranslation or the influence of an old diglot or triglot. See also the company kept when not alone of 56 *f.* 119, *f.* 178, latin and syr.

i. 16. φαινεται (*pro* φαινει) So 240 *vid.* [*non* 178-203]. [*Malè Matthaei*].
20. και αι λυχνιαι αι επτα (—ας ειδες) αι επτα εκκλησιαι εισι So 164-166.
iv. 3. ομοια ως ορασις σμαραγδου So 178. ομοιως ως ορασις σμαραγδου 38-203-240.
5 *fin.* —του θεου and 230*.
7. και το ζωον το δευτερον and 56.
ibid. προσωπον εχον (—το)
vii. 9. ουδεις αριθμησαι (—αυτον)
viii. 3. εσταθησαν
12. και η ημερα ινα μη φανη και το τριτον αυτων και η νυξ ομοιως
ix. 10. ομοιαις (*pro* ομοιας) and 75 207 215? (See ℵA ομοιοις).
12. +και (*ante* δυο) (+αἱ *al.*).
16. μυριαδας and 103-112 159* 178-203-240, 220 *syr.*
17. επ αυτους (*pro* επ αυτων) = *latt.* super eos. (επ αυτοις 18).
20. οἱτινες (*pro* οἱ *sec.*)
xiii. 10. αποκτεινη (*pro* αποκτενει)
13. και ινα πυρ εκ του ουρανου καταβαινη επι την γην (—ποιη)
16. ποιη and 103[*non fam*] 113 124 149** 186 187 218 233.
xiv. 9. και αλλος τριτος αγγελος ηκολ. with *fam* 62, 188[*non fam*] and 200 *sah.*
xvi. 9 *fin.* δοξαν αυτω
21. απο (*pro* εκ *sec.*)
xvii. 12. αἱτινες
xviii. 13. —και ελαιον [*Habet* και οινον]. No others. Only 81-204 leave out και οινον και ελαιον, and 111 leaves out και λιβανον και οινον και ελαιον.
18. —τη μεγαλη (211).
xix. 20. ἐνεβλήθησαν (*pro* εβληθησαν)
21. απο (*pro* εκ *sec.*)
xx. 10. —των αιωνων So now *f.* 119 and *f.* 178.

xxi. 2. —κεκοσμημενην and 59 [*non* 121] 233.
5. ειπε (*pro* λεγει) So 113 122 176-206 *sah boh syr, et latt plur.* [*non omn.*].
10. απηγαγε (*pro* απηνεγκε) and 56 *syr aeth Cypr. Prim. Ambr.*
27. εν τη βιβλω and *f.* 114 143 *f.* 178.
xxii. 18. επιθη επ αυτα επιθησοι
19. αφελοι (*pro* αφαιρη).

Then see quite an important friendship for ℵ alone:

ii. 19. —σου *sec.* So also 113 200.
iii. 12. αὐτῷ (*pro* αυτον *prim.*) add 61 92 111 130 167 201 219 241*.
xxi. 6. λεγει (*pro* ειπε)† and *fam* 178.

Further:

i. 4. των (*pro* α εστιν) with ℵA *fam* 73.
xxii. 5. +φωτος (*ante* λυχνου) with ℵA 18 56-108** *f.* 178 and a few.
xiv. 16. επι της νεφελης with ℵA 16* 36 *f.* 38 *f.* 97 *f.* 119 and a few.
v. 13. —α εστι with ℵ *f.* 21. *f.* 38 111 159 251 *gig copt.*
vi. 13. επι (*pro* εις) with ℵ 22 23 56 81-204 102 113 130 140 156 169 200 *al. pc.*
vii. 1. πνευση with ℵ 22*** 23 *f.* 34*partim* 40 *f.* 46 127 130 226.
xii. 5. ἡρπάγη with ℵ and some with *Hipp. Meth.*
xv. 3. βασιλευ (*pro* ο βασιλευς) with ℵ* 18 22* 29 30 40-210 56 *f.* 119 130 *al. pc.*
xvi. 15. ερχεται (*pro* ερχομαι) with ℵ* ? *f.* 38 *syr*S *Prim.* [This doubtless confirms the surmise as to original reading of ℵ].
19. +του (*ante* δουναι) with ℵ *f.* 21 22[διορθ.]
xxi. 4. —ο (*ante* θανατος) with ℵ 18 22*** 23 *f.* 38 143 191 200 220.

Note also:

ii. 9. —τα εργα και with CAP 111 130 146 200 *syr*S *copt lat.*
17. το μαννα *inprimis** with B 166 200.
25. εως οὗ (*pro* αχρις οὗ) with A alone.
iii. 15. —οφελον ψυχρος ειης η ζεστος with A and 1-208 *al. pc.*
xi. 10. αλληλους with C 21[*non fam*] *f.* 26.
xiii. 5. βλάσφημα with A 12 *f.* 21 *f.* 34 109 *f.* 119 *f.* 178 200 251.
xviii. 3. στρηνου with C 1-208 *f.* 25 *f.* 62 *f.* 119 *f.* 178 *al. pc.*
xxi. 24. —και την τιμην with ℵAEP 1-208 18 *f.* 38 59-121 81-204 *f.* 114 143 200 *al. pc.* *syr*S *sah gig Prim.*

Next we will deal with the agreement with 22, although this is more evident in larger groups, as neither MS. is much given to "monstra" or even anything approaching such.

xvii. 16. φαγωνται αυτης alone with 22.
xviii. 23. και (*pro* οτι *prim.*) „ „ 22.

Next follow some small combinations, including 22. Observe frequent adherence of the Græco-syriac MS. 18.

v. 14. [ελεγον] τὸ, ἀμήν with *f.* 7 18 22 *f.* 46 164-166 (*copt.*).
x. 6. —των αιωνων with 1-208 12, 22** 81-204 *f.* 119 152-179 [*vide infra* xix. 3]. [Again, same omission, this time with *f.* 119 and *f.* 178, at xx. 10].

† Apoc. 47 reads conversely ειπε (*pro* λεγει) in the foregoing verse, as shown above, but not so ℵ.

xii. 6. +εκει (*post* τοπον) with 22 *f.* 46 111 189 220.
11. αυτου (*pro* αυτων *prim.*) with 22 *f.* 46 87 100 *h gig syr*S. Note this passage.
xviii. 2. ισχυρὰν φωνὴν with *f.*16 22 29 30 40-210 51-90 93 125 128 129 142 149 246 (218).
ibid. —φυλακη παντος *sec.* with 22** 75 89.
6. +υμιν (*ante* κερασατε) with *f.* 21, 22*** *ps-Ambr.*
xix. 1. —κυριω with 22com. 36 *f.* 46 109 123-148 152-179 176-206 *syr lat aeth.*
2. πολιν (*pro* πορνην) with 14 18 22com. *f.* 46 49 63 111 113 157 167 191 220 240.
3. —αυτης with 1-208 12 22com. *f.* 46 *etc.*
14. ενδεδυμενα with 22 *f.* 46 only.
18. +τας (*ante* σαρκας *quint.*) with 22 29 30 51-90 98 128 129 142 246 *boh.*
xx. 6 *init.* +και with 18 *f.* 21 22* 29 40-210 51-90 56 *al. pc.*
xxi. 5. πιστοι και αληθινοι εισι with ℵA 18 22** *f.* 38 111 143 146 200.

It is further found alone with:

Apoc. 97 at v. 6. ἅτινά (*pro* οἵ)
Apoc 36 *f.* 114 and 146 at vi. 11. ετι μικρον χρονον
Apoc. *f.* 21 at viii. 12. +ινα (*ante* μη)
xiv. 8. +ης *post* αυτης
xvi. 13. +εκπορευθεντα
Apoc. 38 at ix. 11. εχουσαι βασιλεα επ' αυτων τον αγγελον [*Malè Matthaei*].
Apoc. 29 at xii. 8. αυτω ευρεθη
Apoc. 14-92 and 251 at xiii. 14. +απο (*post* πληγην). +επι *f.* 62 only.
[Note also partial agreement of 14*, alone of all MSS. (*non* 92), at xvi. 21. "απο της πληγης"].
Apoc. 31 and 143 at xxi. 27. εγγεγραμμενοι.

Again, no real sisterhood has been shown, agreement being limited to one place in each case resulting from relics of the old base.

Other small groups without the company of 22 are:

ii. 20. αφιης with *f.* 34 *f.* 95 165.
22. μοιχευσαντας with 14-92 59-121 89 187 226 *boh.*
iv. 3. κυκλω with 12 36 *f.* 38 200 226.
vi. 6. τον ελαιον with 14-92 33 40-210 44 55 106 113 122 149 167 186 223 226.
vii. 3. —ημων with 28-156 *f.* 61 90 113 164-166 172 217 218 219 *syr*S *copt.*
xiv. 11. αυτου (*pro* αυτων) with *f.* 7 *f.* 41 88-101 113 149-186 171-174 218.
xix. 5. —λεγουσα with 1-208 59-121 67-120 81-204 *f.* 114 152-179 159.
xxi. 5. —οτι with E 17* 18 *f.* 25 *f.* 35*partim* 169-216 172 *f.* 178 217 *arm syr*S *Prim.*
xxii. 3. του θεου (*pro* αυτου) with 7-45-104-151 and 92 111 159.
16. —επι with E *fam* 1 *f.* 119.

The moderate relationship of the archetype of Apoc. 1 is here emphasized perhaps more than the others.

Before closing, we must say that for all ordinary practical purposes Matthaei's accuracy is sufficient. We find but 19 omissions, and 9 citations misrepresented in this MS. This is indeed a refreshing exhibit compared to others' labours in this field. The task of bringing together in the notes of a published volume like his these collected readings from sundry MSS. adds to the danger of inaccuracies and errors. This is the first time he has been seriously followed over his ground, and the result would have led me to be content with extracting the

various readings from his notes for Apoc. 48, 49, 50 and 90, but that his standard of comparison was quite different (*ed.* Oxford 1703, J. Gregorius, f°.) and I should have had to collate that afresh with Scrivener's reprint of Stephen, so we will continue our labours, while thanking Matthaei for the check his work affords on our own. I am relieved to find that he only convicted me of one omission in this MS.

NOTE.—Pray do not let me be misunderstood as to what I have said above concerning this MS. and the *textus receptus*. I do *not* refer to the "plain and clear errors" which we all know exist in it. I *do* mean, that, by the Providence of God, our received text has come down fairly pure, and such MSS. as 47 merely testify that its age is high and that much unnecessary change crept into the text of the MSS. from the VIII^th century down through B *etc.*, which may be safely neglected, numbers to the contrary notwithstanding.

P.S. to 47.—A very careful review of Gwynn's Crawford Syriac carries 47's occasional minority readings back to a very early age, long antedating our uncials. One can nearly always identify the critical readings here. They are not very many and are very interesting. The MS. should be used as a key. It represents about as early a Greek text as existed with knowledge of certain rare doctrinal variants approved by Coptic, Syriac and Latin early sources.

Group 4-20-48-64-74.

Apoc. 48. *Apoc.* 48 (Ev. 242. Ac. 105. P. 121) = Moscow syn. 380 of the old Matthaei catalogue, newer No. 407, or Vladimir's No. 25 = Matthaei's 1. [Scr. 48. Greg. 48, new 242. Sod. δ 206].

About XII., written with care in a neat small hand and prepared for the smaller lections, which were never added. There are no corrections by first or later hands. The scribe, though an expert penman, held himself in excellent control, reserving fancy flourishes and the more elaborate ligatures for the top line of a page, where there was plenty of room.

Matthaei says there is no inscription, but, that in the picture prefixed to the book, is to be read "ο αγιος ιωαννης ο θεολογος." My photographs do not include this picture.

There are no ν εφελκ., but the usual contractions (except πνευματων i. 4, πνευμα xiv. 13, πνευματα xvi. 13, 14; ανθρωπων xxi. 3, ανθρωπου xxi. 17; κσ κυριων xvii. 14, xix. 16), and ειδον is practically constant. Iota *post.*, which we rather expected, is not found, nor iota *sub.* except at ii. 2 δύνῃ, iii. 18 περιβάλλῃ, xvi. 3 θαλάσσῃ, xviii. 13 ῥάιδων (new thus), ἠγεώχθη xx. 12. Nowhere with ᾅδης or other words.

Matthaei has collated this MS. with great care (having only nine errors), but he had too high an opinion of it. I have quoted his words under Apoc. 47 "*optimi sunt* r, l, et p" *etc.*; and its relative unimportance is not brought out in his small group of five, k, l, o, p, r (*i.e.* 47, 48, 49, 50, 90). It has, however, the merit of being very carefully executed, having very few singularities (only eleven), and this enables us the more readily to class it at once as full sister to Apoc. 4—(though neither is copied from the other)—a MS. at Paris, which I dismissed with a few lines.

Full family now 4-20-48-64-74.

This fact is instantly developed at i. 4, where the MS. reads του of *t.r.* with only 4 and 21 (plus possibly 16*, 19*, 22*) and holds this sympathy for 4 (a MS. with Arethas commentary) throughout.

Apoc. 4 and 48 steer a careful course, omitting many of the peculiar lections derived from Aretas or Arethas, but are too slavish to B to class anywhere but with this recension. See *e.g.* iii. 16 ἐμμέσαι with B*.

In the first six chapters they are with B or CAB *etc.*, but principally with AB (without C), or with B alone; occasionally with ℵB. At iv. 8 we find αγιος *novies* (occupying a whole long line) with B *etc.* Later, we find varying combinations, but still a distinct leaning to B and group. In ch. xi. xii. C comes in, *e.g.* xi. 18 διαφθειραντας, and xii. 12 εκραζεν. This mixture is best illustrated at x. 7 ετελεσθη with ℵCAP *etc.* (*contra* B *etc.*), and same verse immediately following, τους δουλους αὐτου τους προφητας B *etc.* (*contra* ℵCAP *etc.*). We have already mentioned 21 as companying with 4 and 48 at i. 4 του, but this relation is rather distant. We find it again, however, in quite characteristic places, *e.g.* xi. 15 +ιησου χριστου (*post* ημων) and —και του χριστου αυτου with the addition of και (*ante* του κυριου preceding) with the 4 family and the rest of the 21 group.

Pure "cursive" readings abound, *e.g.* ch. xiii. 9–14, out of eleven variations the MS. follows the pure cursive group *seven* times, B and group *three* times, ℵAB *etc. once*.

Beyond this chapter we find a great deal of "mixture" together with the B readings.

For some unaccountable reason 4 and 48 abandon B in three changes at xvii. 8, while immediately after at xvii. 10 the scribe of 48 has ἔστιν (with η above), showing an absolute mastery of the B recension, B (and 17 210) reading εστην. [18 has ἔστη, E has ἔστη. *Cf. arm* α. and *arab*]. 48 is also well aware of the B** changes, see xvii. 16 *etc.*

Before giving our usual lists of solecisms, agreement alone with 4 *etc.*, we must mention one point which might lead to misunderstanding. As said before, the MS. was prepared for the smaller divisions or κεφ. (in contradistinction to the 24 λογοι), and someone has added the capital letters at i. 4, 8, and 12, but from here on, they are omitted, thus causing *lectiones*

variæ, which have no existence in fact, *e.g.* i. 15 —ἡ *ante* φωνη *prim.*, and with which we forbear to burden our collation, adding the list here, for good reasons. (N.B.—We are unable to re-compare the MS. 4 with these lessons).

The scribe left no sign in the margin of these omissions. They occur always at the beginning of a line. Matthaei notices them properly only when they require it. Thus we have some cases of ιδον evidently unintentional, the ε to be supplied later. They are:

i. 15. —ἡ (*ante* φωνη *prim.*)
ii. 7. ῆς (*pro* τῆς)
11. κουσατω (*pro* ακουσατω)
14. αὶ (*pro* και)
17. ωσω (*pro* δωσω *sec.*)
21. ετανοησαι (*pro* μετανοησαι)
25. λην (*pro* πλην)
iii. 1. ραψον (*pro* γραψον)
9. ιδωμι (*pro* διδωμι)
19. ήλευε (*pro* ζηλευε)
iv. 1. ιδον (*pro* ειδον)
5. αὶ (*pro* και *quart.*)
11. σ̄ (*pro* κσ̄)
v. 6. —οἱ *Haud dubie* ἁ (*pro* οἱ). *Rectè Matthaei.*
11. +αὶ (*vult* και) ην ο αριθμος *etc.*
vi. 1. ρχου (*pro* ερχου)
6. αὶ (*pro* και *init.*)
9. εμπτην (*pro* πεμπτην)
12. τε (*pro* οτε)
vii. 5 *init.* κ̓ (*pro* εκ)
10. ραζουσι *vult* κραζουσι (*pro* κραζοντες)
15. ϊα (*pro* δια)
viii. 3. πι (*pro* επι *sec.*)
10. σ́ (*pro* ὡς)

viii. 12. ὁ (*pro* το *sec.*)
ix. 4. ρρεθη (*pro* ερρεθη)
9. ʽφωνὴ (*pro* ἡ φωνὴ)
17. ῗδον (*pro* ειδον)
21. ετενοησαν (*pro* μετενοησαν)
x. 4. εγουσαν (*pro* λεγουσαν)
7. ταν (*pro* οταν)
xi. 1. γειραι (*pro* εγειραι)
6. ης (*pro* της *ante* προφητειας)
11. εωρουντας (*pro* θεωρουντας)
15. γενετο (*vult* εγενετο) ἡ βασιλεια κ.τ.λ.
18. οις (*pro* τοις *sec.*)
xii. 1. τεφανοι (*pro* στεφανος)
5. αντα (*pro* παντα)
10. αὶ (*pro* και *sec.*)
14. δοθησαν (*pro* εδοθησαν)
xiii. 2. ῦ (*pro* ἦν)
6. ν̓ (*pro* ἐν)
13. αταβαινη (*pro* καταβαινη)
17. αὶ (*pro* και *init.*)
xiv. 3. αὶ (*pro* και *quart.*)
7. ν̓ (*pro* ἐν)
11. οῦ (*pro* τοῦ *ult.*)
17. αὶ (*pro* και *init.*)
xv. 1. ημεὶον (*pro* σημεῖον)

[Here at xv. 3 Λεγοντες, and xvi. 1 Του θεου section letters are filled out; beyond is all blank again].

xvi. 8. αὶ (*pro* και *init.*)
12. πι (*pro* επι)
15. ρχομαι (*pro* ερχομαι)
19. ὁ (*pro* το)
xvii. 4. ιμΐω (*pro* τιμίῳ)
9. εφαλαι (*pro* κεφαλαι)
xviii. 2. π̃εσε (*pro* επεσε)
6. αὶ (*pro* και *sec.*)
11. ʼτὶ (*pro* οτι)
18. μοία (*pro* ομοία)
23. αὶ (*pro* και *sec.*)
xix. 4. ῶ (*pro* τω *prim.*)
9. ἱ (*pro* οἱ *sec.*)
14. ʼκολούθει (*pro* ηκολουθει)

xix. 18. αὶ (*pro* και *quart.*)
xx. 1. αὶ (*pro* και *sec.*)
6. λ'λ' (*pro* ἀλλ')
12. νοίχθησαν (*vult* ηνοιχθησαν)
xxi. 2. αὶ (*pro* και *init.*)
9. είξω (*pro* δειξω)
16. αὶ (*pro* και *sec.*)
21. ʽσ (*pro* ὡς)
27. ν̓ (*pro* ἐν)
xxii. 6. αὶ (*pro* και *tert.*)
9. ῶ (*pro* τω)
[14. Here section capital is inserted Και τοις πυλωσιν].

Counting the three marked at the beginning, there would be in all 81 κεφ. in this MS.

As regards B, the MS. is with it alone of the uncials together with lesser or greater cursive support, no less than 185 times out of total variations from *t.r.* of 835.

With AB *etc.* 23 times
With ℵB *etc.* 23 „
With CB *etc.* once
With BP *etc.* 16 times,

not counting other threefold and fourfold B combinations against one remaining uncial, where, very possibly B's company is right.

It is, on the other hand, three times with ℵCAP against B, and with ℵAP (where C is wanting) seven times, and with ℵAC (where P is wanting at the end) — times.

I have entered into this matter as largely, because a sharp line is sometimes ruled by this MS. with 4, 20, 31, 32, 34 *etc.* against B. Note the division of forces at xviii. 13. Instead of omitting και οινον with B and group (*q.v.*) we have the reading και ελαιον και οινον with 4. 6. 14. 20. 31. 32. 34. *etc.*

Of *unique* readings there are but few, as follows:

i. 4. ιωαννη This is doubtless the reading, though probably intended for ιωαννης.
iii. 9. μου (*pro* σου) So 56.
ix. 17. +ως κεφαλαι των ιππων (*post* ιππων) [*Habet postea* ως κεφ. λεοντων].†
xii. 14. πέηται (*pro* πετηται)
xvii. 4. μαργαρίτας So 216 218 *syr*S.
xviii. 2. εκραζεν So 176-206, 189.
13. κηναμωμον (*me teste*); κυναμωμον *legit Matthaei, sed vult librarius* κηναμωμον.
ibid. ῥάιδων *sic*
xix. 8. και γαρ (*pro* το γαρ) So *arm* 2.
xxi. 24. —της γης
xxii. 2. αρνιου (*pro* ποταμου)

In none of the above do the other MSS. of the family join.
From the above few errors it will be seen how carefully the MS. was executed.

Now, as regards *simple agreement with the family*:—

vii. 8. εκ φυλης ιωσηφ...εκ φυλης ζαβουλων 4-48-64 and 140.
viii. 5. —και σεισμος 4-48-64-74.
7. χλωρος χορτος 4-48-64.
xi. 15. +και (*ante* του κυριου) 4-48-64 and *syr*S.
xii. 1. στεφανοι (*pro* στεφανος) 4-48-64.
xviii. 10. —ἡ *prim.* 4-48-64 and 155* [*non* 146].
xix. 10. υἱου (*pro* ιησου *sec.*) 4-48-64.
18. +των (*ante* ελευθερων) 4-48-64 and 176-206.
xxii. 2. πολεως (*pro* πλατειας) 4-48-64 and 81-204.

This shows indubitably, taken alone (and much more in connection with the closest agreement throughout), that, however the MSS. 4 48 and 64 differ in appearance and form, they are absolute sisters.

Observe further:

vi. 17 *fin.* σωθηναι 4-48-64-74 and 40-210 219.
viii. 9. +τας (*ante* ψυχας) 4-48-64 and 13-23-55 67-120 102**-104 210 226.

† Apoc. 4 has no sign of this, but —και (*ante* εκ των στοματων) following, without 48. There was evidently something in the original from which both were copied, which bothered them here.

xiv. 5. ουτοι εισιν οι ακολουθουντες τω αρνιω (*pro* ενωπιον του θρονου του θεου) 4-48-64-74 and *fam* 34.

[*om. Matthaei*] xiv. 13. ακολουθη EB 4-48-64 and 61 67-120 113 169-216 210 218 233 (ακολουθι ℵ).

xv. 6. λίθον (*pro* λινον) CA 38* *marg.* 48 146 178 [*non* 4-64-74] 203* *marg.*

xix. 9. +οἱ (*post* λογοι) A 4-48-64 121 149 222 *syr*S.

Also:

x. 8. +και (*ante* λαβε) 4-48-64-74 *al. et sah Prim. al.*

xi. 15. +ιῡ χῡ (*post* ημων), —και του χῡ αυτου 4-48-64 *al. pc.*

xiii. 8. εσφραγισμενου 48 *al. pc.*

xvii. 15. +και ἡ γυνη (*ante* οὗ) (E) 4-48-64-74, 20 31 32 67-120 106 109 171-174 182.

xviii. 16. —και (*ante* κοκκινον) P 4-48-64-74, 20 21-73 106 113 171-174 182 218.

22. φανῇ (*pro* ακουσθη *sec.*) 4-48-64-74, 20 31 34-156-165, 106 171-174 182.

xx. 4. επανω (*pro* επ) 4-48-64, 26-41-42-53-107.

13. εδωκε (*pro* εδωκαν) 4-48-64, 7-104-151. 21 [εδωκεν A 2].

xxi. 5. ιδου ιδου *bis* 4-48, 26-41-42-53-107 *sah.*

8 *fin.* ο εστι θανατος ο δευτερος 4-48-64-74, 2 26-41-42-53-107 104 164-166 200.

22. —κυριος ὁ 4-48-64 *fam* 26.

xxii. 9. +εγω (*post* ειμι) 4-48-74 20 31 32 34 106 113 156-165 182.

18. μαρτυρομαι εγω 4-48-64-74 20 *al. pc.*

21. —κυριου ημων ιησου 4-20-48-64-74, 31 32 106 182.

The grouping is fairly consistent and readily recognizable.

Apoc. 48, after all, merits some attention, as being the first cursive to exhibit λίθον in the text at xv. 6. In this it does not agree with the rest of the *fam* 4-20-64-74. As to xv. 6.

Now, as regards 31 and 32 our MS. is not close enough to side with them and B* at iv. 11 +ο κυριος και θεος (—ὁ) ημων ὁ ἁγιος (*pro* κυριε), but in many places it is close, and though really of a very different character (see remarks on 32), the base in some places is clearly identical. As also that of *fam* 26.

Apoc. 20 is an early cursive of B (but not pure B) type, and its connection with the rest of family 4 *etc.* is interesting.

Of special agreement with textus receptus, not mentioned above, we may cite:

viii. 9 διεφθαρη, ix. 5 παιση, ix. 19 αδικουσι, xii. 18 εσταθην, xviii. 16 βυσσινον, xix. 12 *absque* ονοματα γεγραμμενα, xx. 4 *Habet* τα (*ante* χιλια), xx. 9 εκυκλωσαν, xxi. 20 βηρυλλος, xxi. 27 ποιουν, xxii. 5 φωτιζει, xxii. 8 και εγω, xxii. 8 εβλεψα, δεικνυοντος.

Now consult beyond the Arethas MS. Apoc. 64 with full commentary. Evidently the B type, prevailing probably just before Arethas, was made the basis of his text, and the "cursive" group of variations dates from 930 (Arethas *floruit*) and for which Arethas is largely or wholly responsible.

We have many more MSS. with Andreas' Com. than with that of Arethas, but enough of Arethas' remain to classify those other non-commentary cursives which were derived from his recension.

Now see 74 which with 64 can be added to this group, although less close than 4-64. Yet of the whole group only 48 reads λιθον in xv. 6. Apoc. 74 not only gives λινὸν, but specifically λῐν̄ in the commentary. Besides, very occasionally this 4-48-64 group joins the Crawford Syriac, so occasionally however as to show that the best of its text has been completely edited *out of it* and λιθον is an *insertion.*

Complutensian Group 10 *etc.* but 49 has some independence.

Apoc. 49. *Apoc.* 49 = Moscow. Syn. 67 of Matthaei (Newer No. 66, or 155 of Vladimir). [Scr. 49. Greg. 49, new 2023. Sod. Αν[56]].

This is Matthaei's o, with commentary of Andreas, though, from the punctuation on p. a. 5 of his Preface, one would suppose it might be of Arethas.

Both 49 and 90 come, apparently, from the same source, *viz.* from Athos, but are not particularly related, and local provenance cannot help us as much as a close study of contents.

We know before we begin the examination of this ms. that it ranges more or less with the Complutensian group, but it is interesting because it is the only one of them so far which has a commentary.

Apoc. 48. 49. and 50 were photographed for me by the kindness of the then librarian (1906) Mr. Popoff. He has paged this codex 49, and makes the Apoc. range from folio 406-464. Gregory says "306/364, 58 out of 365 leaves, containing also f°. 1/305 sixteen Homilies of Gregory Nazianzen." Dr. Gregory claims xv[th] century for the date. It looks considerably older, and is hardly as late.

Usual contractions occur, but no ν εφελκ. ειδον and forms of —εια are prevalent. No iota postscript is found, nor iota subscript until we reach δύνῃ ch. ii. 2, a very common place for the insertion; and not again, till iii. 18 περιβάλῃ, thus, both in text *and* commentary, though no other words are granted it. [This is curious as to iota, taken in conjunction with other mss., notably the last one examined, *viz.* 48, which has iota sub. in precisely the same places (and *only* in these places), whereas the second reading there is περιβάλλῃ]. A few more occurrences of iota sub. are found, *viz.* v. 9 ᾠδὴν *txt. non com̄.*, vi. 8 ᾅδης, x. 5 ᾖρε, xiv. 3 ᾄδουσι *et* ᾠδὴν *bis*, xviii. 6 αὐτῇ *ult.*, xx. 13, 14 ᾅδης, and nowhere else, although occasionally in the commentary.

The ms. is very carefully executed, and accompanied by full divisions of both λογοι and κεφ. These, together with the commentary itself, notification of text & com. (κειμ. and ἑρμ.), and some marginal extra remarks and scholia, are all the work of the original scribe and rubricator. This we see from iii. 7, where an *alternative* reading finds a place in the text, the authority given being "ἐν ἀλλῃ βιβλω." Thus, after writing: ο ανοιγων και ουδεις κλειει· και κλειων, και ουδεις ανοιξει :, the scribe adds [in the same red ink and hand (I judge from the photos) as the κεφ. are written] ῥ και ουτως εν αλλῃ βιβλω: then, in the usual black hand of the text: "ο ανοιγων, και ουδεις κλεισει αυτην ει μη ο ανοιγων και ουδεις ανοιξει·" followed by the usual com̄. or ἑρμην. Matthaei has a long note on this. The above shows the exposition of a very carefully edited text, as we shall see further. At ix. 16 we have text ιππου, but *margin* γρ. και ουτως: ἱππϊκοῦ by the rubricator. At xi. 1 the margin knows the reading λεγουσα of *fam* 21 for λεγων. Matthaei reads λεγουσα, but it is apparently λεγουσαι. A few other such places are recorded in the collation.

We quoted Matthaei under Apoc. 47 and 48 as regards his codices, but we must quote at somewhat greater length now :—

"Nos in hoc libello quinque omnino codices græcos, eosque omnes bis examinavimus. Hi omnes, si curam et doctrinam scribarum spectes, inter se sunt similes. Omnes enim a viris græce doctis et cautis scripti sunt. Igitur paucos errores orthographicos, quos omnes hic notavi, paucasque omissiones reperias. Si vero integritatem textus spectes, triplicis sunt generis. Optimi sunt r, l, et p. (=90, 48, and 50) ex diversis sed optimis exemplaribus ducti. Coruptissimus, sed tamen multo melior multis, ab aliis tractatis, o (=this ms. 49). Medius inter utrumque genus est k (=47). Quando ergo hi quinque inter se consentiunt, de integritate textus vix ullo in loco dubitare licet. Eadem est ratio, cum ad auctoritatem r, l, p, accedit k. Sed k et o contra r, l, p non sunt audiendi." [This does not follow at all]. "Corruptiones autem, quas multas habet Apocalypsis, pleræque ex scholiis Andreæ, nonnullæ

ex Arethæ promanarunt. Id facillime animadvertere potui, quod utriusque commentarium, Andreæ quidem, in codice o Arethæ, (*sic*) in editione Oecumenii, a principio ad finem diligentissime, Latine loquor, non oratorie, legi ac relegi. Andreas officio interpretis fungebatur. Quæ ergo in Apocalypsi obscura, dura, linguæ græcæ contraria reperiebat, ea in scholiis vocabulis magis perspicuis, probabilioribus ac græcis explicabat. Si ergo post eum scribæ ea, quæ intellectum faciliorem habebant, ex scholiis transtulerunt in textum, nulla jam est culpa Andreæ, sed scribarum. Sed scribæ tamen alii audaciores, alii modestiores fuerunt. Ergo inter eos quoque codices, qui Andreæ commentarium, adjectum habent, magna est dissimilitudo. . ." *etc.*

It develops early that 49 is anything but a *pure* Complutensian text.

As regards an inscription there is none at the head of the book, and my photographs show none, but Matthaei says " *Commentarius* autem inscribitur : *ἀνδρέου τοῦ ἁγιωτάτου ἀρχιεπισκόπου καισαρείας καππαδοκίας ἑρμηνεία εἰς τὴν ἀποκάλυψιν τοῦ ἁγίου ἀποστόλου καὶ εὐαγγελιστοῦ ἰωάν'νου τοῦ θεολόγου.*" Now the latter is the inscription in Apoc. 37, and Complutensian Polyglott, which makes the variations of 49 from the pure Compl. text, as represented by 10-37-91-96 *etc.*, all the more interesting.

The MS. runs along pretty well with the Compl. group, generally including the B combinations where they include the Compl. MSS. The variations will be specified later. Looking back to my account of Apoc. 37 I find I there stated that it had no affinity for B. This I should modify, and state it differently. Whereas the Compl. group does not particularly favour B and company *in a general sense*, and has a good and careful text, yet at times all the MSS. in the group go with a large B group, and sometimes with a smaller P group. These revisions are quite interesting and will bear closer examination, seeming to be the only blot on an attempt to adhere to "the old ways," and the only divergence from a conservative, intelligent, and careful edition by the Church.

We have been at considerable pains to indicate where Andreas' commentary supports any variations in the text or *vice versa*. We have even gone further in this direction than Matthaei, whose forceful remarks on this subject really compelled us to it, or our collations might not have been perfectly harmonious. Matthaei has really surpassed himself in his examination of this MS., and we cannot convict him of any serious omission or error. Our re-examination has not been without fruit, however, as it shows the scribe to have been *exceedingly* careful, and the MS. can be used as a faithful witness to Andreas' text *and commentary*. It has but few peculiarities. A very sparing use of iota subscript has been already indicated. *ουρανος* and its cases are more often written in full than contracted. This is an unusual feature. *πνευμα* and cases are also frequently written in full. *μητηρ* is also found in full. *ἀν* and *μη* are sometimes written *ἀ̓ν̓* and *μὴ̓*. See ii. 11 *οὐ μὴ̓ sic* (*monuit Matthaei*). See 35* *al.* Best representative of Andreas' commentary.

The fresh readings are few and far between, *viz* :—

ii. 21. —*της* (*ante πορνειας*) So 67-120, 137[*contra fam*].

iii. 9. *γνώσωνται sic* (*pro γνῶσιν*) [36 56 67-120 143 169-216 176 226 251 *syr*S =*γνωσονται*].

ix. 14. +*τω* (*ante ευφρατη*)* *prob. Hodie in ras., at τω ευφρατη in schol.* So 55 176-206 *sah.*

xiv. 3. *καινην* (β) *ῳδην* (α) *sic. Etiam in com̄. καινην ωδην.* So 64 164-166 182 *Meth. latt.*

ibid. Δ-ων (*pro τεσσαρων*) First Greek MS. to exhibit this form. Common in *Gigas.*

20. *ᾳχ*-ων.′ *sic* (*pro χιλιων εξακοσιων*) No others 'extend' this genitive in figures.

xv. 1. *εχοντας πληγας εσχατας* (β) *επτα* (α) *sic* (—*τας*) [—*τας* 10 161 174 223 227/8].

3. —*τα* (*ante εργα*)

xvi. 13. —*ακαθαρτα txt.* So 61-126-215-218-219 (and 146-155*com̄.*).

xix. 17. τοις πετομενοις *bis script. ex errore*
xxi. 20. βυριλλος *txt.* So 156. [τοῦ βιρύλλου 49*com.*]. βιρυλλος 40-210 alone.
ibid. ο εννατος τοπαζιον *bis* (*com. interject.*).

The perfectly pure Compl. readings are:

iii. 2. α εμελλες αποβαλειν [The Compl. itself has εμελες].
xi. 1. +και ειστηκει ο αγγελος
xii. 4. τικτειν
xiv. 6. ευαγγελισασθαι
12 *fin.* +του (*ante* ιησου)
13. απαρτι · λεγει ναι το πνα·
xviii. 7. —και πενθος *prim.* Add Apoc. 1.
xx. 11. ο ουρανος και η γη †
14. ουτος εστιν ο θανατος ο δευτερος [*Non* 17].
xxii. 2. αποδιδους
3. εκει *pro* ετι

On the other hand, pure opposition is shown in many places.
The exceptional combinations are:

ii. 21. —και ου μετενοησεν ℵ* 12 59-121 *f.* 114 152-179 159 169-216 *f.* 178.
iii. 8. —αυτην ℵ 67-120 81-204 169-216 170[*contra fam*] 215** 251 *vg gig ps-Ambr. Apr. Prim. arm a.*
9. και (*pro* ιδου *sec.*) 1 12 15 36 *al.*
v. 5. +του (*ante* δᾶδ) 17 *f.* 21 *f.* 46 98 *al.*
vii. 2. —αυτοις 16 17 *f.* 21 44 *al. pc. gig.*
ix. 12. —ετι *f.* 1 17 36 *f.* 38 *f.* 97 *f.* 114 *f.* 119 *al. pc.* 251 *Er. Ald. Col.*
19. ομοιοι 1-208, 10 113 141 146 218 227-8-9 251 *Compl. et Er. Ald.*
x. 6. —και την θαλασσαν και τα εν αυτη ℵ* A 31 32 38-203-240 [*non* 178] 40-210 *f.* 46 56 98 103-112 106 *sah pl. syr*S *gig arm Prim.*
xiv. 3. αἱ εκατον μδ́ 1. 40[*non* 210] 53[*non fam*] 62 136 147 167 177 184 214.
13. ως βατραχοι^ουσ *sic*
xvii. 3/4 +και ἡ γυνη ἣν εἶδες, ἐστιν ἡ πολις ἡ μεγαλη ἡ ἐχουσα την βασιλειαν επι των βασιλεων της γης (*ex vers.* 18). P 38 *f.* 62 *al. pc.* [*Vide Matt. ad loc.*].
xix. 2. πολιν (*pro* πορνην) 14 18 22^com. *f.* 46 47 63 111 113 137 157 167 191 220 240.
14. ἐν^τῷ^ουνῶ *sic* (—τω 95-127-215).
18. —και σαρκας χιλιαρχων 1-208 *arm a.* ‡

The B combinations + Compl. group are found at:

i. 9, 12; ii. 10; iv. 1, 5, 11; v. 6; vi. 4, 11; vii. 14; viii. 8, 9; ix. 7, 10, 11, 16; x. 7, 8, 11; xi. 12, 13, 14, 19; xii. 12; xiii. 3, 5, 12, 15, 16; xiv. 4; xv. 4; xvi. 9; xvii. 16, 17; xix. 1, 3, 8, 12, 15; xx. 1, 2; xxi. 13; xxii. 6, 8, 12, 18.

For the rest we refer to the collation. κριμα is written both κρῖμα and κρίμα. · ὁρα · μη · is twice punctuated thus. Between υαλος and υελος it varies.

† In the com̄. is found also this order, "του ουρανου και της γης"; Andreas goes on with many quotations, *viz.* "και γην και αερα και ουρανον"; again, quoting Esaias, "ο ουρανος καινος και η γη καινη"; and later again, "ουρανος καινος και η γη καινη."

‡ Andreas com̄. does not repeat the different σαρκας, but has the significant expression και ἡ τῶν ἀρχικῶν ἐπὶ γῆς ὀνομάτων. Hence *covering* the χιλιαρχων of the *text. rec.*

It has given me pleasure and afforded me much instruction to study this MS., and I feel that the picture offerred in the foregoing lists is wholly inadequate to convey the same impressions to the reader. I can only ask further attention to the completed picture as embodied in the general collation.

After *αμην* xxii. 21 there follow two pages of commentary, ending in the well-known form of a cross and *τ*, for *τελος*, combined.

There is no subscription, but a long dissertation by a later hand, of a widely different character, of no importance ("*nihil ad rem*"), beginning "*παρουσια θεια και ιερα βιβλος εγεγονε παῤ εμου του ελαχιστου εν ιερομοναχοις συμεων του μαλεσηνου*. . .and ending with a reference to the 310 inspired (*θεοφορων*) fathers of Nice (*των εν νικαια*) and to 'our holy father Athanasius.'

I have differentiated sometimes between a first and second hand's corrections. Matthaei has considered all the corrections to be made by the original hand, or at any rate by the rubricator. In some cases this is very doubtful. Where ** is indicated, the correction is of less value, and the hand is a small and uncertain one.

One thing we have not emphasized sufficiently. The patchwork quilt is getting more and more to show where the pieces come from. Thus, having found that Apoc. 1 and 46 are most closely related, we find here, besides a large element of 1 going with the whole or part of the Compl. group, quite a number of passages where 49 gets the support of 46 without 1, showing a ramification, which carries the text back to the earlier ages.

In closing, notice xxi. 24 *και πεπιπατησουσι τα εθνη δια του φωτος αυτης* (—*των σωζομενων*) takes the place of the *t.r.* with all other MSS., but *των σωζομενων* finds a place in the *Commentary*, and entered the text from Andreas.

Note also ii. 14 *εδιδαξε τον βαλακ txt.*, but *com̄.* observes "*ος εδιδασκεν εν τω βαλααμ τον βαλακ*" with P 18.

Under iii. 3 we have noted —*και ηκουσας και τηρει* [49]. It happens from a mixture in the Commentary.

At iv. 8 *αγιος novies* is written: *αγιος ter* in full, then *ter* contracted, then *ter* in full.

At v. 8 noticeable that 49 has *κιθαρας* of *t.r.* with Compl. group, and commentary *αἱ κιθαραι*, whereas ℵABP and many read *κιθαραν*.

At xvi. 5 thus punctuated: *δικαιος εἶ ὁ ὢν . και ὁ ἦν ὁ ὅσιος·*

At xvi. 13 —*ακαθαρτα* in text, which is new; and in com̄. "*ἐξ ὧν φησὶν ἐοικότα βατραχοις εκπορευεσθαι πνευματα, δια τὸ ἰῶδες αυτων και ἀκαθαρτον*" *κ.τ.λ.*

At xxi. 8 *και* is wanting before *εβδελυγμενοις*, and *και αμαρτωλοις και* is added by the second hand above the line. In the com̄. we find "*τον μη τον θανατον των αμαρτωλων*" *κ.τ.λ.*

At xxi. 12 the com̄. has *πυλωνες δωδεκα*. . *αγγελων δωδεκα*. . *φυλων absque δωδεκα*, whereas the text has *ιβ* for *δωδεκα prim.* (*non tert.*) with 4. 42. 44 and *δεκαδυο* for *δωδεκα sec.* with some cursives, but contrary to the Compl. group.

50 IS IN THE B GROUPING. Consult 177.

Apoc. 50.

Apoc. 50. Moscow syn. 206 (Matthaei). 205 otherwise and Vladimir 391. This is Matthaei's p. [Scr. 50. Greg. 50, new 2024. Sod. α 1584]. It comes from Athos, but is a very different looking MS. from Matthaei's other codices. After 49, which required incessant care, this is an easy MS., written in a large hand, with but an occasional marginal note, mostly by a late hand, called by me ***, the others probably by the diorthotes, who has given a few alternative readings in the text. It contains also Lives of the Saints. The MS. is intended to be written with care, and as such is interesting. Before collating it, I thought it was XIII^th cent. Scrivener says XII. Gregory is far off at XV ! But, after collation, I am inclined to put it back to the XI^th cent. Eta is nearly always Η ; και is practically never abbreviated except at the beginning of a clause, and that rarely. ν εφελκ. is absolutely constant (twice only missing, at vii. 10 and xvii. 12), having the superfluous ν tacked on to substantives, as in the uncials, and even to adjectives. A hiatus occurs for want of it *once*, apparently almost by accident, at xiv. 3 ἀδουσι (—ως) ᾠδην. Itacisms, though infrequent, have not been corrected by the contemporary antiballon, and altogether it bears quite an ancient intrinsic appearance. Being absolutely of the B family, it represents therefore an early form of this text, as can be seen from various internal features. It has a peculiarity, (as in our *Apoc.* 39), of sometimes writing ἐζ̄ for επτα, being a stupid combination, and misleading, as ε is the symbol for πεντε. The scribe does this at the end of a line, apparently beginning ε of επτα and then closing the word with the sign for the numeral, so as not to carry down to the next line. This is evidently a sign of age and of the transition period from uncial to cursive. For he cannot always do this, and he shows the uncial origin of his copy at the following places :

See f°. 55^A, middle of the page, εἰc
μύρναν (showing how the σ of σμυρναν has been lost)
also f°. 64^B, ll. 10/11 κύρι
έμου (for κυριε μου).
also f°. 73^A, ll. 17/18 σημεῖ
α (unusual separation for this scribe).

Note also the sign of και in the middle of a word δισοσυνη at xix. 11. And ἄχρισδυ at vii. 3.

Further, xvi. 14 ποιοῦν τὰ σημεῖα for ποιοῦντα σημεῖα shows this. Add xviii. 16 κοκκινονεχρυσωμενη *sic* without breathing and minus και where the ϗ of κεχρυσωμενη is also absorbed.

This is also a key MS. to some of the pure cursive groupings, *e.g.* at ii. 8 the loss of ὃς following εσχατος, attested only by the cursive group 2. 4. 9. 13. 19. 20. 23. 25. 26. 27. 29. 32. 33. 40. 41. 42. 44. 48. 89. 90. 93. 94. 95. 97. 98 *etc.* It is shown, by this MS.' testimony, copied from uncial sources, to be old. It holds this group together well. See also at i. 13 with B, and i. 9 with some additional cursives. See also iv. 9 δωσιν (with ν εφελκ.), alone of a large cursive group.

Personality of the B redactor.

I was right in my conjecture that most "cursive" readings are due to a lost uncial and not to the vagaries of cursive scribes [see xviii. 23. Loss of οτι *prim.* by reason of ετι preceding]. This MS. has them all. They therefore belong to the B type, and can as a rule be neglected ; for this very interesting MS. takes us back to the living personality of the compiler of the B revision, as can be seen from a careful study of the readings. Although a "B" MS. we begin the first few chapters, as usual, with a good deal of CAB combination and the other sympathetic cursives, but later, while retaining the B influence, we have a large measure of mixture. The origin of the ℵB combinations become clearer. For the B reviser simply

revived these ℵ readings, in themselves revisions.† The poorer features of C and A are also revived.

The inscription is simple:—*αποκαλυψις του αγιου ιωαννου*—, and new, so far, in this form, apparently standing between the earlier *ιωαννου αποκαλυψις* or *αποκαλυψις ιωαννου* and the later *αποκαλυψις του αγιου ιωαννου του θεολογου*, or *του αποστολου και ευαγγελιστου*, or *του αποστολου του θεολογου*.

Prior to the inscription (*not* afterwards, as Matthaei says) occurs a fragment from Andreas, beginning *τριμερη* and ending *λογισμων*, 14 lines not including the heading *Ανδρεου etc.*

The Apoc. extends from f°. 54 to 88, with one leaf misplaced. F°. 84 A ends at xx. 6 *εσονται*, continues 85 B, runs on to 86 A, thence back to 84 B, then to 85 A, and thence to 86 B, and straightforward again.

ιωαννης in the text (as in inscription) always in full. The usual contractions are used, including *υιος* and cases. Once *πνευματα* is found in full (iv. 5). *ουρανος* and cases usually contracted, but *ουρανω* thrice in full (xi. 19, xii. 8, xix. 14), *ουρανου* four times (xiii. 13, xvi. 17, xx. 1, 9), *ουρανον* once (xix. 11). *α* is turned up so that it is exactly the same as *αι*, but meant for *α* as a rule. See f°. 62 A, ll. 4, 5. *α* of *δοξα* is exactly similar to *αι* of *αιωνων*. At v. 12 *δοξαν* is curiously abbreviated Δο6/ (end of a line). There are no other peculiarities of abbreviation, except perhaps xvi. 12 *υδ̃* for *υδωρ* (as in Apoc. 52 *etc.*).

No iota sub- or postscript anywhere throughout. The punctuation is poor, but our scribe does not fall into the error of writing *ὁρα· μη κ.τ.λ.* *ειδον* occurs everywhere. *φιλαδελφια* and *φιλαδελφεια* both occur. Even *λαοδικεια* iii. 14 is hesitating. We find *πτωχιαν* at ii. 9 (which has survived only in ℵCA and a few). Matthaei does not record the cases of *ν εφελκ.* or itacisms, and in recording *εν θυατειρη* ii. 18 he adds iota sub., which is not present. Again at iii. 7, recording *φιλαδελφια* he adds iota sub., which is wrong.

Here is the list of unique readings—of no special value.

i. 9. *ἡμῶν sic pro υμων* [*om. Matthaei*].
ibid. —*και εν* (*habet τη sec.*) *i.e.* "*εν τη θλιψει τη βασιλεια.*"
iii. 18. *χρυσιων παρ εμου*
iv. 6. *ὑλίνη* (*ἀλινη* 104).
9. *δωσιν* So 113 127 140 215. [*al. δωσι*].
11. —*και την* (*ante τιμην*) (—*και* 164 233; —*την* ℵ 81 113).
v. 6. *ἀρνίων* So 2* ? 72.
vi. 4. *βαλεῖν* (*pro λαβειν*) [*Mox εκ pro απο* (*cum* ℵCBP *etc.*) *itaque βαλειν*].
vii. 8. *βενιαμιν sic* (ε with αι above) (*βαινιαμην* 104-151).
9. —*και λαων* So *f.* 114 187 226 *sah* only. [*N.B.* xiii. 7 +*και λαον*].
17. *ὁδηγῆ sic* (ει above) (*οδηγη* 39 109 113 140 201 218; *οδηγει cum al. minusc.*).
viii. 5. [*το λιβανωτον*]..*αυτον* So 159 182 *vid.* [*Vide* 49 *schol.*].
6. *ἑ̄ξ̄* (*pro επτα sec.*) [*Etiam* xiii. 1 *etc.*].
ix. 17 *fin.* *θεῖ ων sic.*
xi. 5. *δοκιμάσαι* (*pro αδικησαι*) *primo loco.* (*non sec.*) So now 169-216 172-217 and 177 *boh.*
10. *οι δυο οι προφηται* and 177 only [*οι προφηται οι δυο* ℵ *sah*].
13. *λιποι* (*pro λοιποι*) So 104 113 only [*λυποι* 36 69 200 218].
xii. 12. *ἐκατέβη* (*pro κατεβη*) So 126 182 219.
ibid. *εἶδος* (*pro ειδως*) So 152 177 218.

† The idiosyncracies of ℵ are all pervading. See some instances in the "lists" to follow. Were we to follow ℵ and this group we must omit the major part of xx. 5. We now see how many MSS. followed this error of homoioteleuton, and see also how the Church has guarded the sacred deposit by multiplying MS. copies, which it is a disgrace to neglect.

xiii. 1. κερατα δεκα και κεφαλας ἑξ̂ *sic* [*vide* viii. 6; xvii. 7, 11].
8. ὃν (*pro* ὧν)
xiv. 18. ὑπο (*pro* επι)
ibid. —οτι ηκμασαν αι σταφυλαι αυτης *txt.* *In marg. habet* οτι ηκμασεν η σταφυλη της γης (—αυτης) So 102* 113 218 *boh arm* 3.
xvi. 6. ἄξιόισι *sic* (*pro* αξιοι εισι) —γαρ [*Malè Matthaei*].
9. —καυμα μεγα και εβλασφημησαν. *Habet marg. â tertia manu:* καυμα μεγα και εβλασφημησαν οι ανοι, *i.e.* +οι ανθρωποι (*ante* το ονομα).
xvii. 7 *et* 11. ἑζ̄ (*pro* επτα) [*Vide* viii. 6; xiii. 1].
12 *init.* —και So 164 165 172-217 177.
xviii. 3. πεπωκασιν So 181. [*Malè Matthaei*].
4. κοινωνησητε So 177.
14. ὀπῶραι [*Voluit* οπωρα *vel* αἱ οπωραι]. *Vide* 44. (ὄπωραι *Er.* 1).
16. εχρυσωμενη *Ita:* κοκκινονεχρυσωμενη (—και) *absque spiritu.*
18. λεγοντος (*pro* λεγοντες)**
xix. 1. αλληλουυια *sic etiam in ver.* 3, 6, *non* 4. [αλληλὑϊα *plane*; *om. Matthaei*].
20. ζωντε (*pro* ζωντες) *errore*
xx. 11. μεγαν και λευκον So (143) 177 233 *Prim. Aug. Tyc* 3. *ps-Ambr. arm* 1. 4. *aeth*$^1/_2$.
15. λυμνην *tantum* So 156. [*om. Matthaei*].
xxi. 4. —ουκ εσται ετι *sec.* So 164 177 *Prim.*
6. γῆς (*pro* πηγης)* So 177*.
20. σαλδόνυξ (*pro* σαρδονυξ)
xxii. 18. ακουωντι So 104 200. [*om. Matthaei*].

(A small relation with 177 is established, an early document at Konstamoniti, Athos).

List of variations supported by but a few authorities:

iii. 7. —ο (*ante* αληθινος)
iv. 8. εχοντα (*pro* ειχον)
vi. 8. αυτου (*pro* αυτω)
15. ισχυροι (*pro* οι δυνατοι)
x. 9. απηλθα
xii. 12. ευφραινεσθαι
xiii. 11. αλλον (*pro* αλλο)
xiv. 8. —οτι ℵ^{a}BP *etc.* [*In textu supra lin.* ὁ̈ *cum* CA 26 *etc.*].
11. αυτου (*pro* αυτων)* [*Ex emend. â* διορθωτ.] 7-16-39 *etc.* [*om. Matthaei*].
xv. 3. λεγοντος 1-63.
xviii. 16. —και (*post* κοκκινον) *Ita:* κοκκινονεχρυσωμενη *absque spiritu.*
24. —των (*ante* εσφαγμενων)
xix. 7. αυτων (*pro* αυτω)* *inprimis?* [*om. Matthaei*]. ℵ* 102.
xxi. 20. χρῦσόπαστος So 40-210 92 112 122 233.
xxii. 8. ακουων (—ο) και βλεπων ταυτα So 13 16 38 130 140 146-155 177 222 232.

The forms πτωχιαν, χλορος, γονιας, ευχαριστεια, ωμωσεν, ενδωμησις may be noticed.

Breathings are irregular, and we have hardly noticed them. ἡξω and ἠξω occur in the same verse (iii. 3). Some words, mostly proper names, like ρουβὴμ, have none; so also ραίδων (xviii. 13). We notice αἱγυπτος (xi. 8).

For the rest, observe:

iv. 8. αγιος *novies*, thus ἅγιος · ἅγιος · ἅγιος · ἅΓιος · ἅγιος · ἅγιος · ἅΓιος ἅγιος · ἅΓιος.

Now there is method here, the second series of the ternary combination having *capital*

gamma in the first αγιος, the third series the same, and ending with capital gamma, to signify the close. Other scribes have not written as intelligently. This scribe evidently gloated over the (textually wrong) ninefold combination.

However wearisome to chronicle all the cases of ν εφελκ., it really pays. Note at vi. 16 λεγουσιν and ορεσιν with only ℵCA 7*. 92. There are no variations in this verse (except επι τω θρονω with the ℵB group). Hence 50 bears here certainly the note of *antiquity*, but not of *continuity*. The same applies to xi. 3 δυσιν with ℵA alone, and μαρτυσιν with ℵA 2. 14-92.

A good example of its "cursive" consorts (without uncial support) occurs at vii. 14 επλατυναν. So 2. 9. 13* (22*). 23. 24. 25. 27. 29. 33. 41. 42. 44. 93. 94. 95. 97. 98 *etc.* Note the group. μὴ is thus sometimes written (*e.g.* ix. 5, 6), but I do not recall an instance of ἀν̈.

Punctuation as before said is irregular. We notice οἱ, κάθηνται (xi. 16); at ix. 10 και εν ταις ουραις αυτων is joined to εξουσιαν εχουσιν του αδικησαι; at ii. 23 ειμι · ο ερευνων κ.τ.λ.; at xiv. 2 he writes thus: και η φωνη ἣν, ηκουσα ως κιθ. κ.τ.λ.; at xiv. 13 we have απαρτι λεγει · ναι το πνᾶ with 14 32 41 42 90 *etc.*; at xv. 6 +οἱ, ἦσαν *sic*; at xviii. 6 ως και αὐτη · και κατα τα εργα αυτης.

The scribe could not help getting mixed up at xiii. 8, where A reads ουαι for ων ου, C and 19 give us ου for ων, 8 and 24 read ω for ων, and ℵ* omits the ου following; so 50 reads ὃν alone, for a change!

Note that at xviii. 3 (in the midst of confusion) it deserts B for its cursive friends which have πεπωκασι, but adds ν, reading πεπωκασιν.

Finally read κοκκινονεχρυσωμενη *sic*. The secret is out as to how και was dropped here (with 1. 12. 32 *etc.*); the καὶ was not only lost, but the first κ of κεχρυσωμενη absorbed by the final ɴ of κοκκινον, kappa and nu being confused in the copying of an uncial, or for that matter of a cursive exemplar.

And at xviii. 23 we lose οτι (with the usual friendly cursive group) by reason of the ετι preceding. Another argument for a copy from an uncial.

The impression gains ground at every step that we have before us quite an important copy. Whenever the uncials are found in a real muddle there 50 also wavers. See even at xxi. 6 where A loses της πηγης and our 50 has γῆς (for πηγης)*. The other places of similar character are very numerous.

Before leaving the subject, consult: xxi. 3 λαος, that curious place, where practically all cursives follow P in the harder reading (against ℵAB, *hiat* C), our MS. is in line with λαοσ, but the final sigma is "*ex emend.*" *á primâ manu*. This is quite important, showing that in our scribe's time, say 1075 to 1125 A.D., evidence was overwhelming for λαος, so that he deserted his friends the family of ℵAB, after first consulting them *and the other evidence at his disposal*, much more valuable no doubt than what we have now. As to λαος xxi. 3.

We have not quoted "*Malè Matthaei*" or "*om. Matthaei*" at every place, but only where we thought it important enough to record.

It would almost seem as if Matthaei had collated this MS. in his early days at Moscow. The work is not quite so thorough as later. But while he neglects many minutiæ, there are no very serious errors except at xix. 6 +ημων (*post* θεος), which he fails to record.

In his Epilogue (pp. 338/342), after a fierce diatribe against his critics, he repeats that his MSS. r, l, p (*i.e.* 90, 48, 50) are the best in his judgment, with x, t (*i.e.* 30, 32) next, and k (*i.e.* 47) in a third class, with o (*i.e.* 49) last. With this we cannot agree at all, as before explained.

But we leave Matthaei with regret. His labours have been a valuable check on our own. We establish one thing to a certainty, however, from this re-examination of Matthaei's codices, and that is that the MSS. on Athos, even in the same monastery, are widely different, and the problem receives no help from "*provenance*," East or West. We must go *behind* the uncials for solution. Hence these minute examinations of later documents.

GROUP 51-90-(125)-172-217-246.

Apoc. 51.

Apoc. 51 (Ev. 18. Ac. 113. P. 132) = Paris nat. gr. 47 (formerly 2241). [Scr. 51. Greg. 51, new 18. Sod. δ 411]. Bought in 1687. To-day bound in calf with the arms of Charles X. Collated by Reiche, published in 1847.

Scholz (Biblisch-Kritische Reise, Leipzig 1823, p. 3) and Reiche (Codicum MSS. N.T. græc. in Bib. Reg. Parisiensi, Gottingæ 1847, p. 21, note) both give a copy of the subscription (which is freely quoted from by both Scrivener and Gregory), but, as is usual in such cases, Scholz' and Reiche's copies do not agree! The Abbé Martin does not give it. The Apoc., f^os^. 328/342, is followed by a hundred folios of psalms and hymns, and the subscription comes at the end of these. Our photographs of Apoc. therefore do not give it. But the differences referred to are only differences of spelling. In brief then, the MS. was written in 6872 (*i.e.* A.D. 1364) at Constantinople in the monastery of *των μαγγανων* (Scholz),† *τῶν μανκανων* (Reiche), *τῶν μαγκάνων* (Gregory), and given by Nicephorus Cannabetes ("*παρ' ἐμοῦ νικηφόρου τοῦ κανναβη*"), or as Scholz styles him "*Nicephorus der Sohn des Kannabe,*" to another monastery, that "*του ζωοδοτου χριστου εν τω του μυζιθρᾶ* (*Scholz*; *μυζίθρα Reiche*, Misitra *Scrivener*) *της λακεδαιμονος καστρω*"; the inscription continuing "*περιεχουσα το ιερον ευαγγελιον και τον πραξαποστολον και το ψαλτηριον μετα της αυτου προθεωριας και της του θεολογου αποκαλυψεως.*" [I leave out accents as Scholz does not give them].

It is a nice clean MS. in a very fair hand, but Reiche had altogether too exaggerated an idea of its importance. Hear him (p. 25): "*In Apocalypsi* denique plurimis hucusque collatis Codd. probatior est, et vix optimis inferior. Ubicunque enim sive discedit a textu vulgari, sive cum eo concinit, fere semper tuetur lectiones aut firmas probabilesque aut saltem ob sensum, quem fundunt, testiumve nobilium consensum, *insignes*. Ut chartæ parcamus, solum modo lectionum a vulgaribus diversarum firmarum et indubitanter recipiendarum, exemplis e prioribus capitibus, passim delectis, quæ diximus, comprobemus." Here follow a dozen readings, but, notwithstanding all his fine advice (on pp. 43/44) to the collator of Greek MSS., as to the care necessary in such studies, he starts out with a bad blunder in his second quotation [which stands uncorrected in his collation (p. 65)], giving *ἀπο ὁ ὢν* as the reading of the MS. (*i.e.* —*του*), whereas the MS. reads plainly and clearly "*ἀπὸ θῦ · ὁ ὢν.*" The fourth reading is *ἀγαπῶντι*, which is correct, though on p. 65, in the collation proper, we read *ἀναπῶντι*, which is an error, and does not inspire us at the outset with any sort of confidence in Reiche's work. The ninth reading also, ii. 3, is quite wrong, both here and in the collation proper. It is not only sad, but *stupid* that such blunders abound in the work of the past (barring only Tischendorf, Scrivener and Matthaei), rendering re-examination absolutely necessary. But hear Reiche out. We are still at p. 25: "Etiam *singularibus* lectionibus, quæ critici adtentionem merentur, in hac N.T. parte Codex abundat. Concinit sæpissime cum Codicibus, qui apud criticos plurimum valent, ut ABC 9. 14. 29. 30." (!) "Ejus igitur suffragiis in libri corruptissimo textu constituendo pondus et auctoritas non exigua competit."

We would also gladly "spare paper" and proceed with our task, but after beginning our work and comparing results with Reiche, we find it hard to believe that we are working on the same MS. In fact, but for his quoting correctly some of the unique or very rare readings, we would consider it impossible! A complete list would surely be unnecessary; but in the first seven chapters, we not only find him guilty of 38 omissions, but of 40 misrepresentations, and really of the most ridiculous and wicked character. In order that no one may consult his publication again for a moment, we will indicate some of the grossest: At ii. 13 he says

† Scholz volunteers the information that it was written "in dem Kloster des heil. *Georg* der Manganer, wohin der Kaiser Johann Cantacuzenus sich zurückzog, wo er Mönch würde, und den Namen Joasaph annahm."

"Rec. και ante εν ταις h." (*i.e. habet*) which is *not* so. ii. 14 τον βαλαν, whereas it is plainly τον βαλακ. ii. 25, 26 he says "rec. cons.", ignoring the reading, ver. 25 ἀνοίξω for ἂν ἥξω. ii. 27 he says "rec. συντριβεται h." *i.e. habet*, whereas the codex reads συντριβησεται. At iii. 12 he says καταβαινει εκ) καταβαινουσα απο, whereas *text. rec.* is ἡ καταβαινουσα εκ, and codex ἡ καταβαινει απο. At iii. 17 he says ἐλεεινος,) ὁ ελεεινος, whereas the reverse is the case, the codex having *no* article (agreeing only with a few MSS. and *t.r.*). Letters, accents, breathings are constantly misplaced and misused, and he gives iota subscript to readings of the MS., whereas it has none. Again at iii. 18 he says ἔχρισον) ἵνα ἐχρίση. This should be ινα εγχριση. And iv. 7 he gives ὡς ἄνθρωπος) ἀνθρώπον. This should be ανθρωπου. Again vi. 11 for πληρωσονται he gives the codex as πληρωθωσι, whereas it reads πληρωσωσι. And the codex is perfectly plain and clear throughout. Again iv. 8 (misquoted iv. 6), we find ἑαυτὸ) ἐν αὐτῶν. This is absolutely wrong. He means εν καθ εν αυτων for εν καθ εαυτο, whereas the codex reads εν καθ εν *without* αυτων, although many MSS. have the addition. The codex generally reads κυκλωθεν, but at iv. 8 happens to agree with *t.r.* and gives κυκλοθεν. Straightway Reiche quotes it deliberately for κυκλωθεν. He gives correctly the reading ουκ ησαν at iv. 11 (with B 14. 38. 92*), and at vi. 17 η μεγαλη της οργης αυτου ημερα (alone with 90 and now 172-217), or we should not recognize the MS. at all from his handling of it, for he omits altogether another reading where it stood absolutely alone with 90 (now add 113 *f.* 114 130 141 145 159) *viz.* ii. 23 καρδιας και νεφρους. To proceed. At v. 1 he says "Rec. ἔσωθεν καὶ ὄπισθεν h" *i.e. habet.* On the contrary the MS. reads εξωθεν for οπισθεν. He goes further at v. 5 saying "rec. ἀνοῖξαι serv." *i.e. servat*, whereas the MS. has ὁ ἀνοίξας for ανοιξαι alone with 90 (and 172-217-246). Still further does he go at v. 6 where he says οἵ εἰσι τὰ ἑπτὰ τοῦ θεοῦ πνεύματα) οἵ (*non* ἅ) εἰσι τὰ ἑπτὰ πν. τοῦ θ., actually emphasizing a gross error, for the codex has ἅ (*non* οἱ). One would think he could not err *more* grossly. But following we find he goes a step worse yet, at v. 8 saying "*Rec.* κιθαρας *serv. sicuti etiam* αἵ προσευχαὶ." Now the codex has κιθαραν and —αἱ before προσευχαι. But he can do worse still, it appears. At vi. 4 he says ἐπ' αὐτῷ) ἐπ' αὐτὸν, whereas this is the only place where the codex does *not* read επ' αυτον for επ αυτω of the *t.r.* Elsewhere it reads επ αυτον, but *here* (with only 1 18 36 *f.* 62 *f.* 67 90 98 152-179 172 *al. pc.*) it reads επ αυτω with *t.r.* Sometimes he reverses *t.r.* and codex, as at vi. 5 τὴν σφραγῖδα τὴν τρίτην) τὴν τρίτην σφραγῖδα. And, remember, we have never yet learned with *what edition* he collated! At vi. 10 he has ἀληθινὸς) ὁ ἀλ. But the *t.r.* has "ὁ ἀληθινος," and the codex *lacks* the article. Still we flounder worse than ever, for at vi. 11 he says "και *ante* οἱ μέλλοντες *non agnoscit,*" but the scribe not only *does* know of it, but has it *plainly* in his text.

Surely we can cease here. Of all the unwelcome tasks this is the worst, though we have but shown a small part of Reiche's shortcomings. It is pitiful, pitiful. We can all forgive a man for failing to record some readings which have escaped his eyesight, but deliberately to misrepresent and misquote throughout is not permissible. Reiche's dust cannot rise up and apologize, but we can learn a lesson not to mar these studies with such wicked pitfalls. God knows enough exist naturally.

Having completed our examination of Reiche's collation since the above was written we can now certify to 220 mistakes, of which 101 are deliberate errors of commission and 119 of omission. I am not going to give the whole list, for it is not worth the paper, and I doubt if anybody would believe that *anyone in the world could* be guilty of such an exhibition of utterly reckless comparison. No schoolboy could possibly have made half the mistakes. Birch's errors fade before Reiche's, for Birch OMITTED often 30 to 50% of the variations, but he did not often misquote, as Reiche does in every line.

To proceed. There is no trace of iota post. or sub. throughout the codex. No cases of ν εφελκ. ειδον occurs throughout and the terminations -εια are constant. The usual contractions are found, very consistently, except πνευματων i. 4 ; πνευματα iii. 1, xvi. 13 ; and

exceptionally ἱερουσαλὴμ at xxi. 10. $\overline{κς}$ κυριων occurs properly both at xvii. 14 and xix. 16. υιος and cases are generally in full. Iota and upsilon frequently have the diæresis, which further connects the MS. with 90. μὴ is once or twice so written, but not αν; and ναὶ once at xvi. 7. τρια is twice curiously written ϸι^{α} and ϸία at xvi. 13 and 19.

Sections are marked by large capitals in the margin. But capital vowels have breathings and accents, and sometimes look like part of the text of the line above.

There are practically no corrections. Folio 333 is twice numbered.

The MS. was apparently copied from a cursive; notice ἀβλητων for αὐλητων xviii. 22. There are only about five unique readings, including this one, the blunders of 90 being corrected in all but fifteen places, where the two MSS. are together alone. The reading εις (for ως) at xii. 15, *with* 45 and 90 takes us back to the uncial prototype.

We start out with an inscription which agrees with that of 17. 23. 25. 27. 28. 31. 33. 38. 90. 94. This does not teach us much. At i. 20 we find —τας *prim.* in agreement with only 18. 29. 40. 90. 93. 95. 98 (exactly the same group is found at vi. 12 —ειδον), which small group includes only one of the numbers above, *i.e.* No. 90, and to that MS. our attention is very quickly attracted again at ii. 19, where we have the unusual order και την πιστιν και την αγαπην και την διακονιαν with only 90 and 95. Our attention had just before (ii. 17 *fin.*) been attracted to 95, as our MS. reads λαμβανον for λαμβανων with it, but this is a very small matter, and we soon find that 90 is the real relation we are looking for. And its relationship, though very close, will bear careful scrutiny. It is not a sister, but only a first cousin. Be it remembered that Apoc. 90 is a bi-columnar codex from the Iberian monastery on Athos, also very carefully written, but full of iota subscript. This is the MS. Matthaei had a very high opinion of. Of Apoc. 51 Reiche, as has been seen, also thought very highly. We disagreed with Matthaei, and now we shall disagree with Reiche. Not that, as a whole, the text is not fair, but we shall show that what caused us *suspicion* in the examination of 90 now amounts to *proof* that the forefather of these two MSS. took far too many liberties, and that, in the endeavour to smooth down the text, 51 and 90, which should agree exactly, diverge sufficiently to show us the exact state of the case, and instead of being sisters, reveal only a cousinship. We now see why Apoc. 40, though close to 90, had no single agreement with that MS. There was a lateral descent of both 40 and 51 from the parent of the three MSS. We shall illustrate our meaning by the following tables—[142 now proves to be a much more careful exponent of the type, and is free from most of the errors below]:

	51 alone.	90 alone.	51–90 together alone so far, see as to 142 172-217 and 246 in the Collations.
ii. 10.		—ινα πειρασθητε	
23.			καρδιας και νεφρους
27.		ποιμανοῖ	
iii. 7.		—ο (*ante* ανοιγων)	
14.	τῇ εν λαοδικεια εκκλ.		
17.			τί (*pro* οτι *prim.*)
ibid.		πεπλουτηκας	
18.		+και *init.*	
ibid.		εμβλεπης	
iv. 9/10.		—τω ζωντι *usque ad* θρονου και	
10.			προσκυνησωσι
v. 5.			ὁ ανοιξας (*pro* ανοιξαι)
6.		—την (*ante* γην)	
vi. 5.			+και (*ante* ηκουσα)
11.		αυτοις (*pro* αυτων *prim.*)	

	51 alone.	90 alone.	51–90 together alone.
vi. 17.			η μεγαλη της οργης αυτου ημερα
vii. 3.		αδικηση	
vii. 4/5.	—υιων ισραηλ εκ φυλης		
viii. 7.	το τριτον των δενδρων *planè est â prima manu, at partim rescript. ut vid.*	—και το τριτον των δενδρων κατεκαη	
ix. 2.			+ὁ (*ante* καπνος *prim.*)
xi. 6.		τη γη οσακις κ.τ.λ.	
7.		μαρϊάν* (*pro* μαρτυριαν)	
18.		ωργιστησαν	
xii. 16.			του στοματος (*pro* το στομα)
ibid.		διαβολος (*pro* δρακων)	
xiii. 6.		ηνοιξαι	
12.		το α̂ (*pro* το πρωτον)	
18.		—ὁ (*ante* εχων)	
xiv. 3/4.		*Jungit.*	
10.		+και (*post* θεου)	
xvi. 12.		το μεγαν	
xvii. 4.		τα ακαθαρματα	
5.			ονοματα γεγραμμενον
8.			—και *tert.*
13.		ἤ τοι (*pro* οὗτοι)	
xviii. 2.			μεμϊασμενου
7.		—βασανισμον	
8.			—και *tert.*
14.		—απηλθεν *sec.*	
14/15.			*Jungunt.*
22.	ἀβλητῶν (*pro* αὐλητῶν)		
xix. 1, 3, 4, 6.		αληλουια	
9.		κεκλημενοι του αρνιου	
12.		ειδε [ειδεν 32 46-88-101 98].	
14.		ηκολουθην	
xx. 8.			γὸγ
xxi. 1.			—ἡ (*ante* θαλασσα)
4.		οὐ (*pro* ουτε *sec.*)	
7.		—και *sec.*	
9.		δειξωσι	
12.		ιβ (*pro* δωδεκα *tert.*)	
18.		ὅμοι ὑέλῳ *sic*	
19.		—ὁ (*ante* θεμελιος)	
21.		ὕιλος	
22.		ει μη (*pro* ο γαρ)	
ibid.		ἀρνο·ϊόν *sic*	

51 alone.	90 alone.	51–90 together alone.
xxi. 23.	χρεια	
26.	την τιμην και την δοξαν	
xxii. 8.		ο ακουων και βλεπων αὐτα
10.	καιρος γαρ (—οτι ὁ)	
16. —ὁ (*ante* λαμπρος)		
17. —ὁ (*ante* ακουων)		

From this it is quite clear 51 represents more careful scribal work, but also possibly some more revision on the original exemplar.

Beyond this, we would fail in our duty, if we did not point out some of the further characteristics of these two MSS., *i.e.* where they are together with one or more MSS., or stand apart with small support. It would be a little inconvenient to show this in tabular form.

i. 2 *fin.* +και ἁτινα εισι και α χρη γενεσθαι μετα ταυτα 90 with 10-37-96 *etc.*; but 51 has no addition here.

As early as i. 11 Apoc. 90 shows a certain relationship for 95, both reading λαλουσης (not 51), whereas Apoc. 51 goes much more regularly with 90 than with 95.

i. 20. —τας *prim.*
vi. 12. —ειδον
} Read by exactly same group 18. 29. 40. 93. 95. 98, and 51 with 90 *etc.*

ii. 1. +κυριος (*post* λεγει) 90 with *f.* 34. 98 *etc.*, *not* 51.

19. The relationship of 51, 90, 95 now definitely comes in, where they all *three* read: και την πιστιν και την αγαπην και την διακονιαν.

Curious how this change of order has survived in these three MSS. alone, for 95 is not particularly close around here; *e.g.* ii. 27 κεραμεικα cursives, with 51-90, but not 95; iii. 2 στηριξον *cum t.r.* 51-90: *contra* CAP many cursives *and* 95.

iii. 3. —και ηκουσας και τηρει B and some plus 51 90 95.

iv. 8. αγιος *bis* 12 51 *not* 90.

11. ουκ ησαν (*pro* εισι) B 14-92 *f.* 38 124 169-216 and 51. Against all others including 90. This gross error arose from the ου of σου preceding the ησαν (read by ℵA 90 and others).

v. 1. +και (*ante* κατεσφραγισμενον) ℵ[a] 13 23 27 55 90 172-217 187 and *boh syr*S *Orig.*, but not 51.

6. —ως 22 31 51-90 *f.* 61 *al. et copt.*

9. αδουσι καινην ωδην *f.* 34 40 56 90 *etc.*, but *not* 51.

vi. 3. την δευτερα σφραγιδα 29 51 91* 177 203? *not* 90.

10. —ὁ (*ante* αληθινος) ℵCABP and most, incl. 51, but *not* 90.

11. —μικρον B and all cursives, incl. 90, but not the other uncials nor 51, with 1 12 21 28 36 38 46-88-101 47 91 96 *etc.*

ibid. —οὐ all uncials and most cursives, incl. 90, but not 51 nor 1 10 12 17 21 28 36 46-88-101 49 91 96 *etc.*

vii. 2. ανατολων only 51-90-172-217, 203* 206 and A *sah boh syr*S.

3. —ημων 28-156 47 90 *f.* 61 113 164-166 172-217 218/19 *copt syr*S, *not* 51.

4. —ρμδ χιλιαδες εσφραγισμενοι 16*** 28 29 30 40 51 *f.* 61 90 93 98 *f.* 119 *etc.* What the original difficulty was here we are unable to say, but 51 *alone* goes on and omits besides the four words following υιων ιηλ εκ φυλης, *vv.* 4/5.

9. ἑστωτας B *etc.* incl. 51; *not* 90.

17. εκ (*pro* απο) CABP and most, incl. 51, but *not* 90.

viii. 6. αὐτους (*pro* ἑαυτους) ℵ* A 90 201 246 only. *Not* 51.
12. και το τριτον αυτων μη φανη· η ημερα και η νυξ ομοιως 22 29 30 40-210 51-90 93 125 128 129 142 172-217 246 only.

ix. 4. αυτοις (*pro* αυταις) ℵB 14-92 *f.* 34 51-90 113 125 142 159 164 178 200 246 and *Compl.* only.
5. παισῃ of *text. rec.* followed by 51. Remember 90 has πεσῃ* (with αι above). Hence the important copy on which he revised, read παισῃ, confirmed now by 51.
9. —ως θωρακας 2 29 30 40-210 51-90 59 93 98 100 111 113 *al.* [See 29 40 51 90 at viii. 12].
11. ἀββαδών, perhaps the simplest form, by 51-90 many others and *Compl.*
ibid. απολΰών 16 40 56 59 90 98 113 *al. pc.*, but *not* 51.
15. —οι *sec.* ℵ 41 51-90 98 100 159 172* 241* 246 only.
20. δυνανται ℵCAP and many cursives incl. 51 *and* 90.

x. 5. —ὁ (*ante* αγγελος) 24 51-90 only with 246.
ibid. —εστωτα 30 31* 38 51-90 97 98 113 172-217 203-240 [*non* 178] only.

xi. 19. κυριου (*pro* αυτου *prim.*) B 7-45 18 40-210 51-90 91 104 149 151 182. [This in contradistinction to the του κυριου of the many other cursives. (Reiche of course goes out of his way to confound matters—I never saw such a man—and cites του κυριου)].

xii. 14. —και *sec.* 41-42-53 69 75 *al. and* 90, *not* 51.
15. εἰς (*pro* ὡς) 45 [*contra fam*] 51-90 only. (ὡς εἰς 240).

xiii. 2. ἄρκου ℵCABP *etc. etc. and* 51, *non* 90 = ἄρκτου *cum t.r.* This is very extraordinary in sister MSS., and seems to place the error almost definitely between VIII[th] and XIII[th] century.
ibid. —και εξουσιαν μεγαλην 29 30 50-90 93 98 125 128 129 142 246, *not* 51.
11. —δυο Quite a number of cursives, including 90; *not* 51.
15. —και *sec.* *f.* 7 38 *f.* 46 59 *f.* 62 90 *al.*, *not* 51.
16. { δωσουσιν 51 and 4 9*** 18 *etc.*
δωσωσιν 90 and 2 6 7 40* *etc.* }

xiv. 4. το αρνιον (*pro* τω αρνιω *prim.*) 23 90 124 172-217 188 218 *latt* only; *not* 51.
ibid. ὑπο (*pro* απο) 41 *f.* 62 and 90* 203; *not* 51.
8. +δευτερος (*post* αγγελος) P 51 *etc.*; *not* 90.
17. *Deest versus in* 14[*non* 92], 69[*non fam*] 78[*non fam*] 90[*non* 51] 214[*non* 97-122] 246.

xv. 3. βασιλεῦ (—ὁ) ℵ* 18 22* 29 30 40-210 47 51-90 56 98 *f.* 119 *al.*
5. —της σκηνης 90 91 only; *not* 51.
7. —ἐν ℵ* 1 *f.* 7 12 21 90 *etc.*; *not* 51. Here 90 lost the word between two columns (as in the case of ἥμας v. 9 in A). This cause was probably fruitful of other similar omissions.

xvi. 5. και ο οσιος with *t.r.* by 51 (and only 1 and 36), while 90 = —και (*ante* ο οσιος).
6. πϊεῖν plainly 51; π̈εῖν *sic* 90*.
16. μαγ̃ὲδών 90; μαγεδὼν 51; looks as if 90 were copying a late uncial, and probably 51 a cursive (from xviii. 22 ἀβλητων for αὐλητων alone by 51, one of its very few unique readings).
21. αὐτηὸφοδρα 39, 90-246, 194[A]; αὐτὴ σφοδρα 51.

xvii. 3. —ἐν 90* with quite a number of cursives; 51 has it.
ibid. +το (*ante* θηριον) 19 40-210 56 61 90 126 218 219. *Not* 51.
16. —και γυμνην 90 with B* 1 12 31 33 40 43 97 *etc.* *Not* 51, which has further +ποιησουσιν αυτην.

xvii. 16. φαγωνται by both 51-90 together with *f.* 10 22 29 35 47 *etc.*
18. —ἡ (*ante* εχουσα) both 51-90 and ℵ *f.* 25 92 94 95 146-155 246.
xviii. 2. ισχυρὰν φωνὴν both 51-90 and *f.* 16 22 29 40-210 47 93 98 *al. pc.*
ibid. —και φυλακη παντος πνευματος ακαθαρτου both 51-90 and 36 *f.* 46 *etc.*
5/6. *Jungunt* 51-90. *Al.* ?
6. διπλασατε both 51-90, and 41 59 95 142 154 176-206 212 246 *Hipp.*
9. —οι (*ante* βασιλεις) 51-90, and 12 137* only.
ibid. μετ' αυτης with *t.r.* 51 and all others, except 41 61 90 219 = μετ αυτην.
12. μαργαρου 10 30 47 and 90 121 122 178* 189 203; 51 has μαρμαρου with all the rest.
13. σεμΐδαλην 90 and 12 174 200; but 51 σεμιδαλιν with the rest.
14. αυτα ου μη ευρησουσιν CP 51-90 and only 111 with 87[*contra fam*].
16. —και (*post* κοκκινον) 51* *inprimis, correxit ipse.* This is the reading of E 1 12 32 50 *f.* 62 *etc.*, but 90 and the rest have no omission.
19. επλουτισαν P 19 20 38 84 102 104 124 and 90, but 51 = επλουτησαν of *t.r.* with the rest.
20. κρῖμα 51; κρίμα 90.
22. σαλπιγγων (*pro* σαλπιστων) ℵ 35-87-132-181 111 130 *f.* 178 200 and 90; but σαλπιστων 51 and the rest.
ibid. τεχνητης 39 41 53 114 *aliq.* and 90; τεχνιτης 51 and the rest.
ibid. +και (*ante* πασης τεχνης) 36 146 and 246 with 90; not 51 and the rest.
ibid. —και φωνη μυλου ου μη ακ. εν σοι ετι both 51 and 90 with ℵ 18 19 21 29 30 35 38 41 87 93 98 *al.*
23. φωνην ℵ* 46 87* 187 and 90; but not 51 nor the rest.
xix. 5. —ημων 51 and 90 with 44 and a few.
ibid. —οι *ult.* 51 and 90, with 7 19 45 113 *f.* 178 246 only.
7 *fin.* αὑτην (*pro* εαυτην) 51-90 and only 10 *f.* 62 and a few.
19. —της γης 90 with 26-107 only; *not* 51 nor the rest.
xx. 4. ελαβε 51 and 90, with *f.* 26 and a few.
6 *init.* +και 51 and 90, with 18 *f.* 21 22* 29 30 40 47 56 *f.* 119 *al. pc.*
11. —μεγαν 51 and 90, with *f.* 26 and a few.
xxi. 10. ἱερουσαλὴμ in full 51; not 90.
ibid. απο του ουρανου εκ του θεου both 51 and 90, with 20 31 32 34 *al. aliq.*
19. χαλκιδων 51 with B 1 18 22* 29 30 40 *etc.*, but *not* 90.
20. ογδος 90 with 39-104 140 156 194[A] 215 241*, but *not* 51.
ibid. εννατος 90 *etc.*, but 51 ενατος with *t.r.*
ibid. αμεθυσος 51 with ℵ[a] and most cursives; but 90 αμεθυστος of *t.r.* with AB *al.*
xxii. 1/2. *Jungunt* 51-90, with others.
2. δωδεκα with *t.r. etc.* 51; but 90 = ιβ' with 17 35 39 *etc.*
ibid. —τον (*ante* καρπον) both 51 and 90, with 1 22 30 40-210 92 *al. pc.*
3. λατρευουσιν 51 with B *etc.*; but 90 = λατρευσουσιν with *t.r.*
17. —και ο ακουων ειπατω ελθε *ex homoiotel.* 90 and 35 139 142 164-166 200 215; not 51, which has —ο (before ακουων), another latinism, for which both these codices are remarkable.

From the above it will readily be seen how and where 51 and 90 come together and drift apart. Much more so than from the lists of readings *peculiar* to these MSS., which would be inadequate without this additional picture. Various interesting sidelights will present themselves to the student.

Certain passages covering 51-90 and other lines throw a light on lateral descent.

After some hesitation I have decided not to quote "*Malè Reiche*" or "*om. Reiche*" in the collations, and the student is entreated to neglect his collation altogether.

Yet he is so definite sometimes that we feel constrained to remark here that, for instance, at:

iii. 12, v. 4, xi. 19, xiv. 8 he is utterly wrong.

And when at viii. 9 he tells you to read διεφθαρησαν it is a complete mistake. Διεφθαρη of textus receptus is read by both 51 and 90 and 246.

Again at xvii. 17 τελεσθωσιν οι λογοι του θεου is the reading of 51 (confirmed by 90 with only the mistake ὁ λογοι*) whereas Reiche invites you to read τελεσθησονται with ℵAP and the Compl. group. The same thing occurs at xii. 7.

Again at xix. 18 for +τας (*ante* σαρκας *quint.*) he has a fearful "conflate" blunder. The same at xxi. 8, where codex has plainly +και αμαρτωλοις, and he tells you it has not.

And again at xxii. 20 he gives two gratuitous variations from *text. rec.*, which exist only in his imagination!

His record for the preceding verse 19 is equally bad, completely mixing up αφελη and αφελοι·

Finally, you will find I quote xiv. 8 +δευτερος (*post* αγγελος) the rarer place for the addition, and Reiche +δευτερος (*post* αλλος) with most. I assure you he is wrong!

He cites xv. 4 a new order τα σου δικαιωματα which is not only wrong, but still unique among actual codices and a creation only of his brain in cloudland. *Verb. sap.*

It is now found that 125 and 142 (in Spain) are fairly close adherents to this 51-90 type, but 142 is an older document in years and uses ν εφελκ. consistently throughout.

Add 172-217 to the group and also 246 at Moscow, a dated XI^th^ cent. MS.

Here we break practically new ground, and I shall try and be less elaborate in the introductory matter. Hitherto in those MSS. more or less known so far, it was absolutely necessary to be sufficiently thorough and even verbose to clear up any possible misunderstandings. The following MSS. 52/85 and 102 onwards are practically unknown. We may possibly except a very few, such as 79 and 80, but even these are not really known to us properly. Mr. Simcox looked over some which follow, at Rome, but I believe published nothing during his lifetime, and his results could only have been partial, as he played the part of Scholz, and only skimmed the MSS.—really almost a useless proceeding. **New ground broken.**

(His partial collations of six MSS. were published after his death in the *Journal of Philology*, vol. XXII. No. 44, Cambridge 1894).

Group 44-52-82.

Apoc. 52.

Apoc. 52 = (Act. 51. P. 133). Paris, Nat. gr. 56. [Scr. 52. Greg. 52, new 337. Sod. *α* 205]. Belonged to Mazarin. Bound in calf with the arms of Louis Philippe.

Is a rough-looking MS., but carefully written in a very large hand. It has the simple inscription *ιωαννου αποκαλυψις* and is *mut.* at the end, by the loss of a leaf, closing at *λεγουσιν* xxi. 17. I should date it about XII/XIII. Gregory and Scr. say XII. There is no nonsense about the MS., and it was probably copied from a respectable and early uncial.

αγιος novies is thus written: *αγιοc αγιοc αγιοc αγιοc αγιοc αγιοc αΓιοc αΓιοc αΓιοσ.* [In 44 thus: *ἅγϊοσ* first, then 8 times *ἁΓϊοσ*]. The top of *ξ* as a rule begins low down level with the top of the vowels, though a second form occurs also quite different and indistinguishable from the ordinary zeta. Beta has the early form B. Psi is very square, with an occasional rounder letter. Iota subscript is absent, and iota postscript occurs but once, at *περιβαλῃι*, at the same place, iii. 18, as in many other MSS.; thus *περιβαλ*ΗΙ at the end of a line. Breathings are frequently square, both rough and smooth. The MS. is paragraphed into *κεφ.* (apparently about 115; there are 111 to xxi. 17) by capitals in the margin.

The only real novelty I notice is the style of writing *ων* at the end of a word, thus *ω̃* with the long-tailed nu instead of *ὦρ* or ⋋, though the latter occurs as well. *ὕδωρ* is also found thus *ὕδω̃* several times. Also *εφ̃τισθη* for *ἐφωτισθη*. *μεγωγ* apparently occurs for *μαγωγ*, thus *μϵγωγ*.† *μὴ̈* is sometimes thus written as in several other MSS. (and the sister to this, 82).

We have but little to say about this MS., for it develops early that it is derived directly from the same parent as 44. This "*vous saute aux yeux*" throughout, and what we have said under Apoc. 44 applies with full force to this MS. For the scribe of 52 was a more careful copyist than that of 44. At first we might be in doubt whether they actually copied the same MS.—(they certainly did not copy from each other)—but we are now convinced that they *did*, after careful re-examination, and notwithstanding the differences recorded by 44 and not by 52. Note at iii. 20 *εισελευσο* by 44, whereas 52 has *εισελευσομαι*, but thus: *εισελευσο μαι*, showing copy probably at the end of a line, and the *μαι* following escaped the scribe of 44. As regards the *lacuna* in 52, from x. 4 to xi. 1 occurring between two pages, we cannot account for it. There is no trace of it in 44 (nor in 82), and we can only notice, in passing, that the verses would exactly occupy *one page* of 44, so that if *he* (*i.e.* 44) set his pagination to agree with that of his exemplar, it would account for the scribe of 52 missing a whole page, or a whole column. There remains one difficulty, and a very interesting one.

Conflations or mergers *à la* Lewis Carroll.

At xi. 13 Apoc. 44 has *εδοξαν* for *εδωκαν δοξαν*, but Apoc. 52 has not, nor 82. Now this is what is known as a kind of *conflate* reading, and it throws some light on them. They are not necessarily always the blending of two different readings in two different MSS., but as we see here, an involuntary mental process of *one* scribe from *one* MS. (for this reading is nearly unique. Found only in 106 *sah boh*). It is very simple when analysed under this chance searchlight which we obtain here, and comes under the category of Lewis Carroll's *frumious* for fuming, furious, or *Rilchiam* for Richard, William, as immortalized in his Preface to the "Hunting of the Snark." I think I can offer further proof of this trend of mental attitude on the part of the scribe of 44, by recalling the other most curious of his vagaries at ii. 3, where he reads alone *και ουκ εποιησας* for *και ουκ εκοπιασας*, but *not* 52 nor 82.

Eliminating then the few itacisms and other blunders of the scribe of 44, we have in 44-52-82 but *one* MS. presented to us, say probably of the IX[th] century, which may very well represent the type of text which was current in Cyprus for some centuries (as 44 is said to

† I think, however, this must be meant for *μαγωγ*. Ap. 44 has *μαγωγ* so plainly—*μαγωγ*—it looks like *μαιγωγ*. But 82 has *μϵγωγ* as 44.

have come from Cyprus). We say of the IX[th] century, for it is evident to me that 52 was copying an uncial, and an ornate one, and therefore late. And the scribe of 52 is extraordinarily careful, for we find no new readings special to him.

The only thing I may add is that Apoc. 44 belongs to a copy of the *whole* N.T., and Apoc. 52 is part of a copy lacking the Gospels. When the Gospels of 44 are collated, it will then be easy to identify the Gospels belonging to 52, especially as the handwriting of 52 is hardly to be confounded with another one.

It remains to add that the Apoc. in this MS. 52 occupies folios 333/375, and that, as in 44, the contractions for ουρανος and cases, ανθρωπος *etc.* are constant. πνευματα occurs but *once* in full (xvi. 14); κσ κυριων correctly at xvii. 14, and κυριοσ κυρι at xix. 16.

There is no ν εφελκ., lacking also in 44. υιος and cases are nearly always in full. ειδον and terminations -εια are omnipresent, 52 not even reading οξια with 44 at i. 16, and having σαρδειω at iv. 3 against σαρδιω of 44. ιωαννης is in full both at beginning and end of the book. The *lacuna* (referred to before) in the middle of the book, occurs between 350 *verso* (which ends at x. 3 *fin.* φωνας) and 351 *recto* (which begins at του θεου of xi. 1). The variations in these verses, as in those after xxii. 17 (52 being *mut.* at the end after this) of Apoc. 44 (with 82) must be our guide in determining the readings of our codex 52. Dr. Gregory notices this lacuna x. 4–xi. 1 in his textbook (under Acts 51), and I don't understand where he got this, as Scholz, who *professed* to have collated it, does not mention this, nor does Scrivener, nor does Martin. [Martin by mistake says *mut.* from xxi. 17 to end, but this is an error for xxii. 17].

To the lists under Apoc. 44 I have now added where 52 agrees and disagrees, and forbear to swell the Introduction further by repetition here; the reader is referred back to Apoc. 44 for the information.

Before closing, however, we might call attention to iv. 3 —ην 44 and 52 82 with ℵABP 7 13 19 23 26 36 41 42 45 92 *etc.* *syr*S. All others omit και ο καθημενος ην (*Hiat* C). Now this small handful of cursives, eclectic though they be, probably preserve the true reading with the four uncials. Not only therefore do such curious MSS. as B 7 *etc.* have their uses in offering testimony at such a place, but it was worth while collating Apoc. 52 carefully if only to obtain this piece of evidence from it; because, other things being equal, its testimony has this added force, that it is a MS. copied most faithfully and most carefully from an interesting archetype, and witnesses *against* the larger omission, which no doubt originated in *several* old MSS. (owing to the καθημενος immediately preceding), and which omission has come down to us laterally through all the other cursives, including the Complutensian and Commentary groups. This is essentially a case "*ponderari debere testes, non numerari.*"

The characteristics of this small combination 44-52-82 are seen forcibly at:

iv. 3. +σμαραγδω (*post* ιασπιδι) with *f.* 26 (+B 13-23-55 which have +και σμαραγδω).
viii. 1. ημιωρον (which is wrong) with C 41-42-53 [*non* 26-107-153] 97-214 [*non* 122] 146*txt.*
xi. 13. εν φοβω with ℵ 14-92 201 *syr*S only.
xiv. 18. φωνη (*pro* κραυγη) with ℵAB and only 31 *f.* 38 *f.* 61 *f.* 95 146 187 *latt* *syr*S.
xvi. 13. —εκ του στοματος του δρακοντος και with C 9-27 39[*non fam*] 154-212.
xviii. 8. καυθησεται with *f.* 26 111 *f.* 114.

The larger groups must speak for themselves and will be readily identified in the general collations.

What strikes me most, and what I cannot get over, is that 52 has *absolutely no new reading peculiar to itself.* This is the first time I have come across a MS. so faithfully copied. There are just a *few* places where 52 disagrees with 44, but they are *very* few; notably δυναται 52 and 82 at ix. 20. *Contra* ℵCAP 44 *etc.*; μωυσεος 52 at xv. 3 with some; *contra*

44 *etc.* μωυσεως; αὐτον *planè* 52 at xvi. 15 *fin.*, whereas 44 has αυτων, but *ex emend.*; πεπωκασι 52 with 4 8 9 20 *etc.*, at xviii. 3, while 44 has πεπτωκασι; xviii. 17. 52 = πλεων, 44 has πλεον.

Perhaps I ought to chronicle here the readings where 44 and 52 remain quite alone. It will be better for reference than the list under 44, where the additional vagaries of 44 find a place.

44 and 52 alone together.

ii. 2. ειδον (*pro* οιδα) add now 82.
23. — ὁ (*ante* ερευνων) add now 82.
v. 1. και εσφραγισμενον (*pro* κατεσφραγισμενον) add now 82.
11. φωνὴ add now 82.
vi. 6. + του (*ante* δηναριου *prim.*) add now 82.
x. 1. απο (*pro* εκ) add now 82.
xii. 16. — τη γυναικι και ηνοιξεν add now 82.
xiv. 1. επιγεγραμμενον add now 82.
4. — παρθενοι γαρ εισιν add now 82.
xv. 1. ιδου (*pro* ειδον) add now 82.
xvi. 18. γεγονασιν (*pro* εγενοντο *sec.*) add now 82.
xvii. 8. επι τω βιβλιω add now 82.
xviii. 21. + εξ αυτων (*ante* αγγελος) [*non* 82].
xix. 1. φωνην μεγαλου οχλου πολλου add now 82.
20. πλανῶντας (*pro* λαβοντας) add now 82.
xxi. 2, 10. ιηλμ (*pro* ἱερουσαλημ) [*Voluerunt* ιλημ] *non* 82.
25/26. Are wanting. Also 82.

The small groups we think will be found satisfactorily under 44.

Before closing what we feel is too brief an account of this MS. we will add yet a few words on some of the keys offered us here.

We gave our opinion of Apoc. 51 and 90 as rather unreliable documents, but they may appeal to some differently, as they did to Matthaei. Now we obtain rather a curious sidelight on this question by a passage where these MSS. are concerned with our 44 group. We refer to xix. 5, where ἡμων is omitted by both 51 and 90 and by 44. Yet the much more careful scribes of 52 and 82 do *not* omit, and we know they copied faithfully. This therefore strengthens our view that all readings of 51 and 90 can have no particular weight except in combination with the mass.

This is mentioned here, as it is rarely that we get such an instructive object lesson in what an archetype *really* had, and what the subsequent scribes *read into it*, as we get from the picture of 44 copying loosely and 52-82 so carefully. You can see the stranger readings of the parent copy preserved in 52-82, while 44 adds a series of its own imagining.

We can go a little further. The more this 44-52-82 combination is studied, and especially 52, the more interesting does this text seem. Because, notwithstanding the very large "B" element to be found in it (and perhaps we have not so far emphasized this feature enough), the number of total variations from the textus receptus in 44-52-82 is small compared to those of other MSS. having more or less the same B features. We are thereby drawn to two conclusions. First, that this 44-52-82 text has not been tampered with much. Secondly, that the *parent* of B was much purer than B itself, and when we talk of the "B recension" we must bear in mind that perhaps B itself is a poor exponent of it.

At best then 44-52-82 represent the older form of the B recension only. This, however, gives us the key to what *is* the purer B recension, under which the student can now group his "B" cursives with more discrimination.

Of agreement with *t.r.* of 44-52-82 we may note, perhaps, specially i. 13 *μαστοις*, ii. 10 *βαλεῖν* [ii. 24 *βάλω*], vi. 8 *ὁ θανατος* with the many, vii. 1 *πνεη*, viii. 9 *διεφθαρη*, ix. 5 *παισῃ* (82 writes παισн), xi. 4 *εστωσαι*, xii. 8 *ισχυσαν*, xvi. 21 *αυτης σφοδρα*, xviii. 2 *δαιμονων* with the many, xviii. 11 *επ αυτη*, xviii. 23 *φαρμακεια*, xx. 4 *τω θηριω*, *την εικονα*, and *τα χιλια ετη*, xx. 9 *εκυκλωσαν*, xxii. 8 *δεικνυοντος*, and 52-82 (without 44) *cum t.r.* vii. 8 *βενιαμιν*, ix. 20 *δυναται*.

Note this combination has also *ἄρκου* xii. 2, *contra t.r.*

We find *ὅρα · μὴ ·* *once*, evidently the result of gold extra-ornamentation in the old codex, from which it and others are derived.

What I have written about B is confirmed by the examination of 82.

GROUP 26-41-42-53-107-(153-211-222).

Apoc. 53. *Apoc.* 53 (Ac. 116. P. 136) = Paris, nat. gr. 59. [Scr. 53. Greg. 53, new 467. Sod. α 502]. xv[th] cent., written by Georgius Hermonymus, who wrote Apoc. 41 (*q.v.*). This cod. 53, though in exactly the same handwriting, is executed in a larger "*format*," small folio size, as against thick octavo size of 41.

Apoc. 53 was formerly No. 1 of Letellier, Archbishop of Rheims (according to Martin; Tellier 1, Gregory; Teller 1, Scrivener). The Apoc. occupies f[os]. 295/331. The first quire is apparently misbound. Read from 295 (upside down), the beginning of Apoc., to 302 *recto*, with κεφ. Prol. *etc.* intervening. The inscr., f°. 295 αποκαλυψις ιωαννου του αποστολου και εναΓΓ, is repeated on f°. 302 *recto* with ευαγγελιστου in full. There are *headings* afterwards (as in cod. 41) of αποκαλυψις ιωαννου on the left page and του αποστολου και ευαγγελιστου on the right hand page.

We naturally surmise that 41 and 53 are going to agree. Behold in chapter i. they do nothing of the sort. But that is only misleading, for Hermonymus was careless in copying 41 at the outset, and 42 checks off his errors as we have seen. Now turn back to our description of 41 and 42, and you will find 41 was *not* copied directly from 42. In the same way, we find here 53 was not copied either from 42 or 41, but Hermonymus must have used the same original he used before, and which we still may find. Anyhow, we can class 26-41-42-53 as one MS. for all intents and purposes. He has made many errors; leaving out some he made in 41, adding other new ones; correcting some of these in the margin, but not all; showing, however, conclusively that he used the same exemplar which he used before in copying 41, and that it was *not* 42, which is only a very close relative copied by an earlier hand, probably from the same original which Hermonymus used, or quite likely, that there intervenes a MS. copied *from* 42 (and incorporating the readings of 42**), which was the copy in Hermonymus' hands.

We will not therefore waste more time over the matter. Iota sub. is only employed very partially and not in the same places as 41, but rather more freely, which might indicate later execution. Contractions are also rather few and far between.

The big commas referred to before are also to be found occasionally here, *e.g.* ii. 23 εκκλησιαι, οτι εγω ειμι,.

Besides Hermonymus' immediate corrections, a diorthotes has been at work, probably H. himself, who made some further corrections at the time the *headings* to the pages were added. And later a third hand (we call him 53***) has made further corrections, chiefly additions by reason of Hermonymus' omissions ex homoioteleuton. After the careful way our last MS. 52 was executed, it is discouraging to wade through a "Greek professor's" blunders of the end of the xv[th] century, sad prelude to all the blundering work done afterwards by those who followed in his footsteps. We must do him the justice to observe that in neither of his copies does he omit the και ο καθημενος ex homoiot. iv. 2/3, but preserves the reading of ℵABP and the minority cursives.

Nor does he again repeat the blunder of 41. 42 (with ℵ 29) of αγιος *octies* at iv. 8, but writes plainly αγιος *novies*.

But there are plenty of apt illustrations of Dean Burgon's contention against the "shorter" text of some of the earliest uncials surviving. Thus, we find at iv. 10 *nearly a whole verse* omitted because of homoioteleuton (*viz.* the word αιωνων) by our friend Hermonymus here. He did not do it in 41, nor does 42 show any omission. But 20 32 93 109 121 and 215, which are *not* related, *do* omit the same passage, *simply* by fortuitous carelessness here. Therefore because B in the Gospels, or ℵ in the Apoc. omits a clause and has the (fortuitous) support of a few cursives, that is no reason *per se* to count this support as of any value, unless the codices are very carefully executed throughout. And who shall tell us this but the patient and exact collator? For this reason then is our labour undertaken, to beg of all men

to weigh the evidence Codex by Codex, Father by Father, Version by Version, and in difficult places to estimate carefully the *comparative value* of the testimony, viewed from the standpoint of the *accurate* scribe, the *accurate* Father, the *accurate* translator, or the converse.

After writing this I came across the curious and apposite example of fortuitous agreement with ℵ alone on the part of 53 at vii. 16 —ετι *prim.*! So only 103-112 [against their fam.] and 124 [against *f*. 34].

Rather an interesting light is thrown on Hermonymus' relations to the missing codex he copied, for at v. 11 we find 41 plainly running the text και ην ο αριθμος αυτων μυριαδες μυριαδων, while 42 *omits* μυριαδες (supplying it in the margin), and 53 *omits* μυριαδων (supplying *it* in the margin).

Unconsciously 53 shows he is copying a MS. of respectable age, for occasionally he copies the diæresis, occasionally uses Η for eta in the middle of a word, and never uses iota with ζωος or ἁδης.

We have already spoken of ιδὸν *etc.* being corrected throughout in 42 to ειδον *etc.*; yet Hermonymus shows a trace of this in 53, having ιδε at i. 2 (yet not in 41), although not elsewhere; retaining φιλαδελφια in both 41 and 53.

He has even πεσεται at vi. 16 in 53, though 42 and his 41 have plainly as can be πεσετε. Now πεσεται is only found in the old codices ℵCB and 1 (*teste Delitzsch*) with 36 and a few.

Some stray cases of ν εφελκ., and occasionally a hiatus for lack of it, can be traced to the influence of 42.

Our professor also fell into the trap set by 42 (at xiv. 16), which has ἡ γῆι, and writes ἡ γῆ, though he avoids a repetition of it later. He is careless, too, in joining verses, but this was probably due to rapid and too faithful copying of his exemplar. Thus he has no stop after ὁρα μη in xix. 10, which so horrified the third hand of the codex that he adds a special marginal cross here. The same occurs at xxii. 9, but third hand has no remark. This third hand is proved to be later than 1516, for at xvi. 7 he shows knowledge of αλλου εκ, disallowed by all MSS., but forming part of our printed text. The same applies to xxii. 3 καταναθεμα, and at xviii. 5 to εκολληθησαν.

Note at ix. 16 Hermonymus first wrote ἵππ at the end of a line. Afterwards ἵππ and in the margin ·/· ἱππικοῦ **, *i.e.* ιππου first choice, ιππικου second choice. Now this throws some light on the absence of δυο by B and most cursives. Not only was it owing to ΟΥΔΥΟ (ΙΠΠΟΥΔΥΟΜΥΡΙΑΔΕC) in uncials, but the scribe here (a Greek professor) actually left out ου of ἵππου at first; so easy is it to miscopy cursives, let alone uncials.

Hermonymus' errors of omission in this MS. are too plentiful to mention here, and have no importance except as shedding a sidelight on the same errors of his brethren of an earlier period, where we get corroboration of plain errors as opposed to various readings. But Hermonymus surpasses them all (except *fam.* 114) by omitting at xviii. 12 και παν σκευος ελεφαντινον *ex hom.*; and at xviii. 19 he writes ελαβον for εβαλον, misread *by no other scribe*!

He also omits μεγαλου at vi. 13 with Apoc. 12 152 only. I have often wondered why no scribe omitted this. It comes natural to omit it here. But Hermonymus can only find a friend in the ultra-careless 12 and 152! The same thing occurs at xxi. 27, an omission with only 12 and 2 among all codices.

He also follows his copy faithfully at viii. 1 reading ἡμιωρον, where he might have improved his opportunity and given us the correct ἡμιωριον, Westcott and Hort "to the contrary notwithstanding."

He falls into the stupid mistake of writing ιη for ιβ but once in this MS. (xxii. 2), as in 41, but he misreads the nu at at xxi. 20 giving us κήρυλλος for βηρυλλος! And at xxii. 20, to crown his efforts, he gives the new reading και (*pro* ναι *prim.*). So only 138[*contra fam*].

On reconsideration of the whole subject, and given Hermonymus' careless execution, coupled with his Greek knowledge, it is quite possible he did copy direct from 42 after all.

We notice at xxii. 14 and 20 the words ινα and ναι (*pr.*) are very very faint. It is here that 41 reads και for ινα and 53 τουτω! And 41 ετι for ναι *prim.*, and 53 και! Also at xxi. 6 he writes γέγονατὸ ὄ, joining γεγονα and το, exactly like 42.

Hermonymus could not avoid that old old error of eye at vi. 2, where he writes εξελθεν (*non* 41, 42) by reason of the ν of νικων following. 42, by the way, has εξηλθεν ικων thus.

Several times we have a curious agreement with *t.r.* against 41. 42, *viz.*:

xviii. 9. κλαυσονται instead of κλαυσουσι
xxi. 7. παντα instead of ταυτα

{ to which add γραψω iii. 12, ἂν xiv. 4, κοκκινον *absque* το xvii. 3. *Habet* την *ante* εξουσιαν xvii. 13. *Abest* και *ante* ἡ ἀρχη xxi. 6.

Here are the fresh "readings" introduced to our notice by 53. They are of no manner of importance, for, as far as can be judged, they are errors, pure and simple. But what of xiii. 18?

ii. 17. *Post* δωσω *prim.* —αυτω φαγειν απο του μαννα του κεκρυμμενου και δωσω
iii. 13. ακουειν *txt.* (ακουσατω *marg.*).
18. γυμνωτητος
21. —ο νικων δωσω αυτω καθισαι μετ' εμου
v. 5. δαβιδ
vii. 4. εσφραγιμενων *prim.*
9. —του θρονου [*Habet* ***].
ix. 7. και επι τας κεφαλας *bis script.*
ibid. χρυσοῦ *sic* (*pro* ομοιοι χρυσω) [41. 42. = χρυσοι].
9. εκ (*pro* εις)
19. εχουσι (*pro* εχουσαι) [C* ? εχουσιν].
20. —των χειρων
21. τω (*pro* των *ult.*)
xi. 1. —ραβδω *txt.* (*Habet marg.*).
11/12. —και εστησαν *usque ad* λεγουσαν αυτοις
xii. 10. ημων (*pro* αυτου) *txt.* (αυτου *marg.*)
13. ἦτι
xiii. 18. +ἀρνητῶν (*ante* αριθμος)
xiv. 4. οὗτου (*pro* οὗτοι *tert.*)
ibid. +απο ιησου (*ante* ηγορασθησαν) *Contra* υπο ιησου 41. 42.
18. —το *prim.* (*ante* δρεπανον *prim.*)
xvi. 5. —και ηκουσα του αγγελου των υδατων λεγοντος (*Suppl. marg.* ***).
ibid. εἶς (*pro* εἶ)
10. πεπτος (*pro* πεμπτος)
ibid. —αυτου *sec.*
xvii. 3. ονοματα (οι superscript) *sic superscript â* διορθωτ. *Voluit*??
11. ουκ ἦν και ουκ εστι (*pro* ὃ ἦν και ουκ εστι)
12. εισι [42 = εισῖ]
xviii. 9. στηνιασαντες*
12. —και παν σκευος ελεφαντινον
14. αυτα ου μη ου μη ευρης
15. επ' αυτης*
19. ελαβον (*pro* εβαλον)
xix. 9. —του θεου *txt* (*Habet marg.*).
10. αδεφων
17. —τοις *sec.*

xix. 18. —και σαρκας ισχυρων *txt.* (*Habet marg.*).
19. —αυτων
xx. 4. πεπ̣ελεκις *sic* (*pro* πεπελεκισμενων)*
12. +και (*ante* κατα)
15. εβλιθη
xxi. 8. —και εβδελυγμενοις *usque ad* πασι
ibid. λημνη
13. πυλῶν* *sic* (*pro* πυλωνες τρεις) *primo loco.*
xxii. 2. —ποιουν καρπους
3. εν *bis script.*
11. —ο αδικων *init. usque ad* ετι *sec.* [*Cf. Apoc.* 1].
14. τούτω (*pro* ινα)! [και *pro* ινα *in* 41]. [42 *paene illeg.*].
15. ειδωλατραι
20. και (*pro* ναι *prim.*)* [ετι (*pro* ναι *prim.*) 41]. [42 *paene illeg.*].

In the following other support is forthcoming, but of a very meagre sort:

i. 5. —ο (*ante* αρχων) with 36 152*.
14. +και *supra lin.* (*ante* ως χιων) ά διορθωτ. with *f.* 8. 36 143 200.
iv. 6 *fin.* οπισω (*pro* οπισθεν) with 98.
8. —ανα with 40-210 206 *arm a.* 2.
10. —πεσουνται *init. usque ad* αιωνων with 20 32 93 109 121 215.
vi. 13. —μεγαλου with 12 152.
16. πεσεται with ℵCB 1 36 62 81* 108 113 121 122** 136 140 144 145 152 154 156 204 216.
vii. 16. —ετι *prim.* with ℵ 103-112[*non fam*] 124 *vg Cypr. Fulg. sah boh.*
viii. 3. τας προσευχας with 17* 36 59-121 67-120 77 *f.* 114 137 159 *al.* (τας ευχας *f.* 46).
x. 3/4. —τας εαυτων φωνας και οτε ελαλησαν αι επτα βρονται with 16 *f.* 25 28 29 33 39 102-104 130 180 218.
xi. 1. λαον (*pro* ναον) with 29 182.
xii. 18/xiii. 1. *Jungit, omissis verbis* και ειδον εκ της θαλασσης with *f.* 46.
xv. 7. —ἐν* with ℵ* 1 *f.* 7 12 21 *al. mult.*
xvi. 15. περιπατει* with 7 12 28 30 32 45 56-108 *al. aliq.*
xvii. 4. γεμουσα* *inprimis* with 98 114 167 241. *Voluit* 53 γεμον* *ex emend.*
xviii. 7. βασιλεισσα with B 7 12 36 45-69 77 104 108 112 114 144 152* 153 156 179 188 200 204 210.
11. αυτης (*pro* αυτων) with 31 38 65 87-132-181 124 203-240 [*non* 178] 251.
xix. 11. ηνεωγμενον with ℵAP 41 42** (46) 88-101 111 *f.* 119 251.
xx. 7. —και οταν τελεσθη τα χιλια ετη with 98 156 218.
14. —ουτος εστιν ο δευτερος θανατος with E 1 18 25 31 41 42 46 88 94 97 101 *al.*
xxi. 20. κηρυλλος (*pro* βηρυλλος) with 30-98.

Now add 107 to the group. It stands nearest 26. These two so far are the more important and elder members of the family.

Dele Apoc. 54. *Olim sub* Ev. 263 (Ac. 117, P. 137) *ex errore.*

Note that Miller (Scr.-Miller edn. IV) still persists in this error, giving Apoc. 54 = Evan. 263. Yet, at Evan. 263 (Act. 117, P. 137) he gives no Apoc.

GROUP 13-23-55-150sup-(226).

Apoc. 55. In *Apoc.* 55 (Ac. 118. P. 138) Paris nat. gr. 101. [Scr. 55. Greg. 55, new 468. Sod. O[30]], we approach what must prove a very interesting MS., for we notice at once the rare conflate reading of P 12 13 17* 23 81*-204 *f.* 114 120 152-179 169-216 at ii. 15 ὁμοιως ὁ μισω. Unfortunately this MS. presents a case where photographs are not entirely satisfactory to work from, numerous corrections being present, which are difficult to classify properly, except when dealing with the original in a good light. But we shall do our best.

The MS. is mutilated Apoc. xix. 18–xxii. 17, *not Acts* xix. 18–xxii. 17 as Gregory says (p. 274, Textkritik, p. 631, Prol. Tisch. VIII.), which misstatement also finds a place in Scrivener's Introduction, edition III, and in Miller's Scrivener edition IV. This lacuna occurs between the folios 198 and 199 as at present numbered.

The MS. is on paper, and the Apoc. occupies fos. 180/199.

Inscr. *αποκαλυψις του αγιου ιω̅ του θεολογου.*
Subscr. *τελος της αποκαλυψεως του αγιου ἀπ̄ κ ἐῡᵃˢ ἰω̄ˢ* (new).

There are some scholia in the margins by a different but nearly contemporary hand. He has also added some corrections in the text. We call this hand **. Another somewhat later hand has also been at work on the text (***). His notes are very neatly written. Yet another hand made a few corrections at the beginning. We call him **** or ⁑⁑ . These correctors are hard to differentiate in places. They must all have flourished, however, within 100 years and probably in the same locality where the MS. was executed, as we find their corrections agree with the general family-type of this MS. The scribe himself corrects, but not very frequently; a diorthotes rather more often; the "second" hand who wrote the scholia; a "third" hand (plainly towards the last and probably many of the earlier interlineations), in a clear educated hand; and finally a "fourth" in a careless hand, looking later than it is. We date the MS. itself about 1250, and other correctors from 1250 to 1350 or 1375. We call attention to this, because the last or fourth hand has only a few corrections, chiefly in the first chapter, where he brings the MS. into conformity with 92 alone, *αὐτου pro του θεου* (i. 2), which would have no importance, but that the MS. itself (written over 100 years before) has a perceptible 14-92 element. Some of the corrections, which I cannot attribute definitely to any one of the above correctors specifically, have the countenance of the sister MS. 23, proving further that they were made nearly contemporaneously with the execution of the MS. or within the limits I have set above. Apoc. 23 is rather later than this MS. Such MSS. as 55, with revisers at work on them, are not only useful as showing contemporary views of the text, but they check off the readings of sister MSS. We find, *e.g.* vii. 1 *πνεη* with *t.r. against* the handful, including 23. Now we know that the contemporary revisers knew of the MS. 23 readings *not* incorporated in the MS. 55 by the original scribe. Hence this being left untouched by all four revisers, lends weight to *πνεη* against *πνευση*. There are a good many cases of this kind such as *ἄρκου* xiii. 2, untouched by any corrector; but of the relations with 23 more anon.

By apparently yet another hand, we have in the margin opposite xiv. 1

: τειτᾶν :
: περσαῖος :
: λατεῖνος :
: ἐυανθάς :
: βενέδικτος :

and opposite *ῥάιδων* (xviii. 13) in margin "*ἢ τοι ἁρματων*".

The MS. then is of the XIIIth cent. [To show how hard it is to date a MS. we find in vi. 15/16, within the space of two verses, two psis utterly different in form, the one 4- and the

other ψ]. It is carefully written, with exceedingly few slips due to homoioteleuton. It is on paper, which has been worm-holed, but the readings are unaffected, except perhaps at xvii. 1, where δειξω completes a line; a sigma is visible beyond, but nothing else. Only 4 28 38 59 167 206* 210 read δειξωσι here, and σοι would extend too much into the margin to have been written by the original scribe.

No case of iota post. or subscript occurs, except at ii. 2 δύνῃ, where η is "*ex emend.*," but whether by original scribe or not I cannot say for certain. In this respect the MS. differs from 23, which has many cases of iota subscript.

ειδον . φιλαδελφεια . πτωχειαν . κεραμεικα are all consistently employed.

ν εφελκ. does not occur, but αλλα is frequently used before a vowel. The usual contractions are carefully given except for υἱος and cases. μητηρ, however, is in full at xvii. 5, and κυριε is in full at vii. 14, and κσ κυρίων at xvii. 14 and xix. 16. πνευματικως, too, is found at xi. 8, and (rightfully enough, to differentiate thus 'evil' or 'unclean' spirits from holy ones) πνευματα at xvi. 13, 14; and πνευματος xviii. 2. We call attention to this because it is intentional. See how carefully the scribe writes the ninefold ἁγιος at iv. 8:

ἅγιος . ἅγιος . ἅγιος . ἅγιοσ . ἅγιοσ . ἅγιοσ . ἅΓιος . ἅΓιος . ἅΓιος

Small capital gamma and α in the first trilogy. Running gamma, α and σ in the second. Tall capital gamma, α and c in the third.

In a general way the text is of the B family largely, but omitting the B peculiarity of επι τω θρονω, reads nearly consistently επι του θρονου. It also follows P, as we have already seen, to some extent.

It agrees at once with 13 and 23 as its nearest relatives. So closely in fact with 23 in certain peculiarities that they can be classed as one MS. and deriving from one locality, *e.g.* δάκῃ (*pro* παίσῃ) at ix. 5. Yet they have not by any means everything in common. For instance, they disagree at:

i. 19. γενεσθαι 55 *etc.*; *non* 23.
ix. 6. ζητουσιν 55 *etc.*; *non* 23.
14. τω ευφρατη 55; *non* 23.
xi. 12. εν τη νεφελη 55 *cum t.r. sed ex emend.*; δια νεφελης 23.
xiii. 12. τω θηριω τω πρωτω 55; *non* 23.
15. ποιησει 55 *etc.*; *non* 23.
xiv. 3. οὐδε εἱς 55 *etc.*; *non* 23.
13. αποθνησκοντες · απαρτι · λεγει ναι (*ex emend. pro* και?) το πνα; *non* 23.
xvi. 12. εξεχεεν αυτου την φιαλην 55 *etc.*; *non* 23.
xviii. 18. εκραυγαζον 55 *et* 9-13-27; *non* 23.
19. λεγοντες και πενθουντες και κλαιοντες 55 *et* 9-13-27; *non* 23.
xvii. 6. +αγιων (*ante* μαρτυρων) 55 *et* 9-13 *fam* 16; *non* 23.

The last deserves mention, because rather a curious history attends it. In 23, 21, 27 the clause και εκ του αιματος των is omitted altogether. This brings ἁγιων in close conjunction to μαρτυρων. For this reason, and in some way, 55 (with 9-13. 16-39-69-180) while retaining the *second* "εκ του αιματος των" ADD ἁγιων before μαρτυρων. 27 is evidently related to both 23 and 55, but in a rather more circuitous manner than these are to each other.

Now for the few fresh readings, which distinctly point to an Egyptian background, confirming the impression of δακη above and other things below.

vii. 17. —αυτους *sec.*
ix. 14. +τω (*ante* ευφρατη) So 176-206 *sah.*

xi. 5. —αυτον So *fam* 62.

xii. 14. πτερυγες δυο So $sah^{1}/_{5}$ vg^{Clem}.

xiii. 1. δεκα κερατα και κεφ. επτα So *arab* only.

6. —τω* (*ante* ουρανω) [*Suppl. supra lin.* ὁ διορθωτης] So 59 *f.* 62 113 *f.* 119.

xiv. 7. αὐτῶ · τον ποιησαντα *sic.* So 186 [*non* 149].

xv. 4. +συ ει (ANTE μονος) So *sah* and *syr*SΣ. [*Habet* 23 *post* αγιος].

xxii. 21. *Subscriptio nova est* *Cf.* 13.

	Alone with 13.	*Alone with* 23.	*Alone* 13-23-55, pure family readings
i. 17.			+οτι (*ante* εγω) as *syr*S
ii. 23.		ἕως (*pro* ἐν)*	
26.	κρατων (*pro* τηρων) So 130.		
iii. 7.	αυτην · και κλειων (*pro* και κλειει) So 206.		
iv. 2.	εν τω ουρανω εκειτο		
vii. 2.		+του (*ante* ζωντος) So 102 *copt.*	
ix. 5.		δάκη (*pro* παιση)* (*cf. Amos* v. 19). So 226 *sah boh.*	
6.		+αυτων (*post* θανατον) So 226.	
xii. 6.		ινα εκτρεφωσιν αυτην εκει	
xv. 7.		εις τον αιωνα του αιωνος *Cf. boh.*	
xvi. 1.			ουρανου (*pro* ναου) So 233 *sah boh arm* 4.
11.		και εκ των εργων αυτων ου μετενοησαν	
17.		απο του ουρανου του ναου	
ibid.		+και (*ante* απο του θρονου)	
19.		του θυμου του οινου	
20/21.			+τοτε οι απο ανατολων φευξονται επι δυσμας · και οι απο δυσμων εις ανατολας · εσται γαρ θλιψις μεγαλη οἵα ου γεγονεν απο καταβολης κοσμου οὐδὄυμη γενηται So 114-241 [*non* 193].
xviii. 7.		+καθως (*ante* βασιλισσα) So 56.	
11.		+εφ᾽ εαυτους *ante* επ αυτη	
24.		+αγιων (*post* εσφαγμενων)	
xix. 2.			οτι εκρινεν αληθη (*pro* οτι αληθιναι)
6.		+πολλων και (*ante* ισχυρων) (+πολλων 59)	

Again in the above we observe the Coptic background.

Further :

xiv. 9. *προσκυνει τω θηριω* alone with C 127-215.

xvii. 8. *υπαγει** alone with A and 59[*non* 121] 104[*non fam*] 111 *f.* 119 120[*non* 67] 146. [This should rejoice Hort and Lachmann's followers who have it in their text books. But A originally simply avoided a difficulty. The true text is the more difficult here of course, and the families above opposed among themselves speak for improvement].

Alone with the following :

vii. 1. *επι δενδρον* (—*παν*) *inprimis** ? *cum* 200. *επι δενδρου* (—*παν*) A, *επι δενδρων* (—*παν* 111). [*Hodie τι* (*pro παν*) *in marg.* 55 *â pr. man. vel. â διορθωτ.*].

xi. 6. *εις αιμα αὖτα* So only *fam* 46.

11. —*εκ του θεου* So 22* 74 127 152* 156 218 but not their families.

xvii. 11. —*και sec.** So 95 *f.* 119 121 *Hipp.*

xviii. 2. *εν ισχυρα φωνη μεγαλη* So 12 81-204 *f.* 114 121 159 189.

For the rest, the connection with the Complutensian group, though not emphatic, is found through 17, the key being given at once at i. 2 +*και ατινα εισι · και ατινα χρη γενεσθαι μετα ταυτα* in a group (*f.* 21 23 38 *f.* 46 49 80 81 159 169 251 *etc.*) not including 17. But the truth is that the Complutensian group's series of special readings is in the nature of a small revision, the *body* of the text of those MSS. being good.

Group 56-108**.

Apoc. 56. *Apoc.* 56 (Act. 119. P. 139) = Paris nat. gr. 102^A. [Scr. 56. Greg. 56. new 469. Sod. α 306] not used by Soden. His No. α 306. Uncollated, but for Scholz' examination, which does not count for anything. Martin (p. 115) says Apoc. is written by the first hand but in a different character of cursive. He dates the MS. X–XIII. We call the Apoc., palæographically speaking, not earlier than XIII. Collated Nov. 1906, from photographs.

Apoc. on f^os. 209–229. Has a very small iota subscript irregularly but frequently. Towards the end, a comma sometimes approaches iota postscript. At the top of many a page the scribe gives rein to elaborate flourishes.

και ὁ is frequently curiously abbreviated and blended into one sign with the breathing over the upward curved tongue: *ὡς ὁ* sometimes written *ὡς̔*, *δυο* generally *δ̔ο*.

ειδον, *λαοδικεια*, *πτωχεια* occur, but *φιλαδελφια*, *κεραμικα*, *φαρμακια*, *etc.* The usual contractions, but *υιος* generally in full.

κυριε in full vii. 14. *πνευμα* in full xiii. 15. *πνευματα* xvi. 13, 14.
κ̅ς̅ κυριων xvii. 14, xix. 16. *πνευματος* „ „ xviii. 2.

ν εφελκ. is absent, as are all gross errors.

This is a *new* type of cursive, having many special readings (some right in the first few verses of chapter i), and being the first and only cursive so far to agree with ℵCAP at ii. 5 in omitting *ταχυ*. (So also now the important cursives 130 143 146 200).

It therefore merits our serious attention. Whence is it derived? What is its relation to other MSS.?

For if we accord it important weight where it supports the uncials in a particular reading, ought we not to grant it almost equal weight where it supports the *t.r.* against them? That is the question. Its "personal" record shall decide the point. Well, its personal record is curious. It is very carefully written, with very few omissions from homoioteleuta, and is evidently a faithful copy. Yet it abounds in new readings. In other cases taking us back to ℵ*, and frequently alone with all or some of the five elder uncials, it yet has a good deal of the P readings, and a few of B. It is therefore old and not old. In other words, the exemplar and locality whence it was derived had an old text, modified partly by the P influence (which is thus shown to be very old), coupled with a revision *of its own, which included some of the character of the B revision*, but I think *preceded* it. In other words, B derived from it, and not it from B. The most curious and interesting fact is the number of textus receptus readings with very minor support, which, while proving they are very old, does not of course give them full authority, as this type has been "edited" at some ancient time. *Vide* *ελθω* instead of *ἂν ἥξω*, and in place of *ἀνοιξω* at ii. 25. The following lists will show all this clearly I hope. We certainly have here an independent type, which cannot fail to help us later, and which will very likely show its "provenance" before we are done with it. From our examination of Acts and Epistles we think it was copied in Calabria.

The point to be borne in mind is that the scribe is faithful and rather ingenuous. Therefore the strange readings, including transpositions (which are few), belong to his copy rather than to himself, and are older than his time. The rest of this MS., please to bear in mind, is attributed to the x^th century, and Martin thinks this Apoc. was written by the same hand, but in a different style to differentiate canonical books from the deutero-canonical ones. But this is doubtful, although possible in view of a certain Egyptian influence observable as we proceed. The text runs along quite smoothly. There have been no correctors at work. Where we mark ** it merely signifies the places on some pages, where an ignorant person, having gone over the writing which was rather faint, has made some blunders.

Thus we have a picture of a MS. possibly derived from another quite as early and probably earlier than ℵ, and if this be the case, then, instead of representing parts of the P and B revision, it furnishes the *basis* for *both*, and not alone for B, as said above.

Well, we come back to our question, and the answer is this. That, but for the numerous fresh readings apparent, we *would* accord this MS. great weight in balancing the uncials, but given the number of solecisms, we must apply our MS. readings *cum grano salis.*

This need not prevent us from weighing very carefully such passages as xi. 17 *Habet* 56 και ο ερχομενος *contra* ℵ^{a}(C)ABP and all the rest. We might argue that here is a clause *preserved* by 56 and others, while lost by the uncials. But we would rather regard it as an addition from another passage. This again sets the date of our recension *later* than suggested just previously. But this is a hard matter to decide when we remember that Dionysius in the third century has several various readings in the very first chapter, which have almost perished, and are only found in a manuscript or two.

Scholz, who professed to have examined this MS., assigns it to the "Constantinopolitan" family in a grandiose way! This is almost as sweeping as some of Hort's *dicta.* It would involve Hort's already contradictory theories of family grouping into still more hopeless confusion.

Versions ought to help us with the problem connected with this MS., but I hardly see it yet. It agrees often with *Lat. Copt. Arm.* and *Syr*, but generally with two or three of them together. The inversion of order, instead of furnishing a key, only complicates matters. Thus at xi. 19 instead of —και σεισμος with B and many, we have the words transferred to the end, *after* και χαλαζα μεγαλη. This is a novelty. It would almost seem as if the scribe of the original had thought of omitting them, and then added them, after weighing the evidence available to him. This would again tend to bring this version towards the VII[th] century.

Nor can we attribute much to carelessness, for our MS. is quite a stickler for certain minutiæ, *e.g.* it always wants φωνης *etc.* in the genitive after ηκουσα. See it carried to extremes in xiv. 2 where, not content with writing "και ηκουσα φωνης εκ του ουρανου ως φωνης υδατων πολλων και ως φωνης βροντης μεγαλης" (giving us φωνης *ter pro* φωνην, once properly, twice improperly), he adds "και ἡ φωνὴ ἣσ ηκουσα ως κιθαρωδων"! [See our MS. also in Acts and Epistles as to this; in the Græco-Syriac *fam* 119 we now find the same insistance for the genitive].

56 also has πετωμενον religiously all the way through.

56 also has the peculiarity (once alone with P. viii. 5) of writing εβαλλεν *passim* for εβαλεν, (but abstains at xiv. 19 following εξεβαλεν, by εβαλεν *sec. loco*). There is, however, no "nonsense" of transmission such as κεφαλην for νεφελην, and the MS. represents a fair and truthful witness of the scribe's copy, evidently *not* an uncial, and therefore others of this family may turn up [see second hand of 108].

Our MS. does *not* correspond with the strict Complutensian group, yet we have the curious combination once, at xv. 6 of εκ του ουρανου (*pro* εκ του ναου) with *fam* 10. *Compl.* (*non* 17. 37) followed by +οι ησαν (*ante* ενδεδυμενοι) with the B group.

We shall find quite a large ℵ element, and a real close relationship. This is the more important in such a MS., because it helps us where ℵ makes a blunder and we do not follow it, though many others do, *e.g.* xx. 5 —οἱ δε λοιποι *usque ad* ετη ℵ and many cursives. We not only have the clause, but do not modify the οἱ δε λοιποι like B and many cursives and *Compl.* Also the rare combination ℵC comes in for notice. We do not support it except at xv. 3, though we do support the combination ℵCA and ℵCP in grammatical peculiarities.

As before said, we find it difficult to connect our scribe—or his predecessor rather—with any definite Version or Country. The more exceptional readings nearly all are supported by *several* Versions, thus taking us back to early times and mixed readings, before the text was more or less settled by Church usage.

The superficial student may say "how about the reading ελθω in ii. 25?" Is not this the *Latin* "*veniam*"? Well, that *does* look suspicious, followed as it is (ii. 27) by συντριβησονται (*Vulg.* "confringentur"). But a complete examination does not lend weight to this view. There *are* other latinisms, *e.g.*:

ii. 5. —ταχει also, however, *copt aeth Hier. Isid. etc.*
iii. 3. προς (*pro* επι *sec.*) *Lat.*="*ad*" (*bis*).
iv. 3. +ἦν (*post* ιρις) *Vulg.*=*erat.*
v. 10. βασιλειαν (*pro* βασιλεις) Distinctly Latin. *Vulg.*=Regnum; but also *copt Cypr. Prim. Fulg.*
vi. 13. επι (*pro* εις) =Latin *super.*
viii. 11. ἀψίνθϊον =Latin *Absinthium.*
ix. 20. δυνανται =Latin *possunt.*
xi. 17. *Habet* και ο ερχομενος *cum t.r. et Vulg.* Also *Copt.*
xv. 3. των αιωνων =certainly Vulgate *Rex sæculorum.* This with *syr arm* also; yet notice βασιλεῦ of our codex in the *vocative.*
xvi. 14. ἁπασης της οἰκουμενης (*pro* οἰκουμ. ὅλης) =Latin *order* "totius terræ," but a novel Greek reading.
xvii. 18. —ἡ (*ante* μεγαλη) can be classed as a Latinism, but the scribe is not given to omissions of the article.
xxii. 16. και πρωινος with the Latins.

But just as many others are distinctly *un*latin; notice first the consistent use of the genitive φωνης after ηκουσα as opposed to latin *vocem*; further:

ii. 14. +του (*ante* βαλααμ) certainly not Latin.
iii. 4. —ολιγα against the Latin and all others.
19. +και (*ante* ελεγχω) Distinctly a Greek and not Latin idiom.
iv. 11. +του (*ante* λαβειν) Also not by any means a Latinism.
ix. 11. αββααδνων No Latin here.
nor, *ibid.* απολυων with one λ.
x. 5. επι της γης και επι τη (*errore pro* της) θαλασσης alone with 37 72; not a Latin order, and perhaps a key passage.
6. —και την θαλασσαν και τα εν αυτη *Arm Prim. some* Latin, but *not Vulg.*
xii. 12. +ως (*ante* ειδως) Distinctly *un*latin.
xiii. 7. κατα (*pro* μετα) *Against* the Latin "*cum*".
xiv. 12. των τηρουντων Not Latin.
14. —καθημενος Latin = *sedentem* = καθημενον with most.
xvi. 4. εγενοντο *Prim. gig h.* But *vg* = factus *est.*
5. +και ο ἁγιος (*post* ὁσιος) Certainly not Latin tautology.
11. εκ του πονου Also opposed to the Latin.
xvii. 3. +τω (*ante* πνευματι) Distinctly not Latin.
10. ὁ δε εἷς..ὁ δε αλλος Also distinctly a Græcism.
xviii. 7. +καθως (*ante* βασιλισσα) Certainly not Latin.

Then we have ἄρκτου xiii. 2 *cum t.r.* (where the Latin does not come into play at all), supported, I believe, by no Versions, and witnessed *against* by all the uncials and nearly all cursives. So the plot thickens.

The MS. runs very smoothly. You look for removal of "plain and clear errors," and you find them removed. You look for the incorporation of 'monstra' and curious readings and

you do not find them. You are impressed by this ancient support of many readings of textus receptus, which have been banished. And you are just thinking what a good witness you have (whether Alexandrine or not) when suddenly from time to time, without any warning, and as suavely as possible, you are introduced to novelties of the most pronounced kind! For instance, xxii. 2 our man takes the trouble to inform us that *each* leaf of the healing-tree was efficacious by adding εκαστον after "και τα φυλλα του ξυλου," confirmed by 108**. I do not know if there is any Patristic authority for this. (See *copt*).

Again, xxi. 19 he changes παντι to παντες. A very natural change to agree with θεμελιοι, confirmed by 108**. "All the gates" were of precious stone; but no other scribe saw fit to change!

The end of the MS. is in very bad condition, but is legible except in two or three places.

We are in presence of a very important witness, and the matter is too complicated to follow out here. It has an important bearing on the PB versions, showing how they were gradually evolved. It confirms the late origin of many of the translations. But we have yet to find why the B type became so popular.

[It is evident that the Acts and Pauline epistles call for collation. Reiche's work is useless].

Let us tabulate for future use our Apoc. readings.

We are in presence, remember, of a MS. *edited* between 400 and 750 A.D. It matters not whether it was rewritten in 1250. It has been faithfully transmitted, and the alterations are apparent.

NEW READINGS.

i. 1. εσημανε So *fam* 119 (95).
ibid. +ταυτα (*ante* αποστειλας) *Cf. boh* +αυτοις.
2. του (*pro* ιησου) (αυτου 200 *Dion.*).
3. μακαριοι οι αναγινωσκοντες *arab copt Vict. ps-Ambr.*
ibid. —οι (*ante* ακουοντες)
4. ἀσσϊά
6. —αυτου So 113 *h? ps-Ambr.*
14. +και (*ante* ωσει) So *fam* 62.
ii. 9. ειναι εαυτους ιουδαιους So only 169-216.
10. πειρασθεῖτε So 113.
22. μετανοηση (*pro* μετανοησωσιν). (μετανοησει 143 *copt aeth Prim. vid.*).
23. αποκταινῶ So *fam* 114 (*etiam* xi. 7 ἀποκταινεῖ 56).
25. ελθω (*pro* αν ηξω) (αν ελθω 81-204).
27. συντριβησονται So 113 *sah latt syr arm* [36** συντριβονται].
iii. 3. προς (*pro* επι SEC.) So 146 *latt.*
4. αλλα εχεις ονοματα (—ολιγα) So 164 only.
16. εἶσ (*pro* ει)
19. +και (*ante* ελεγχω)
iv. 3. +ἦν (*post* ιρις) So *latt* (*copt*).
6. —του θρονου *sec.*
11. +τοῦ (*ante* λαβειν) So 206.
v. 1 *fin.* επτα σφραγισι *Cf. sah.*
vi. 6. φωνῆς (*pro* φωνην) So 100 *f.* 119 200.
ibid. λεγουσης So 100 104 *f.* 119.
8. ἐπ' (*pro* επανω) So 130.
vii. 2. ἔχοντας σφραγιδας *sic.* *Vult* εχον τας σφραγιδας.
4. εκ πασης φυλης υιων ἰη̄'λ' εκατον τεσσαρακοντα τεσσαρες χιλιαδες εσφραγισμενοι.

vii. 8. +εκ φυλης δᾱν́ δωδεκα χιλιαδες (*ante* εκ φυλης ιωσηφ). [*N.B.* —εκ φυλης νεφθαλειμ ιβ. χιλ. *in vers.* 6].
9. πολλῡς́ So 122 156 200.
ibid. ουδεις ηδυνατο αυτον
ibid. +και (*ante* περιβεβλημενοι) So 200 *syr*S *aeth Auct*prom.
16. πέσει (*pro* πέση) So 69 112 124 188 206 *Er. Ald.*
viii. 12. επληγει So 50 114 200.
ibid. και μη φανῇ και η ημερα μη φαίνη το τριτον αυτης και η νυξ ομοιως (*pro* και η ημερα μη φαινη το τριτον αυτης και η νυξ ομοιως).
ix. 7. ομοιοι χρῦσὰ *ut vid.*
9. ὡσὶ (*pro* ὡς *pr.*)
ibid. ὅς (*pro* ὡς *sec.*)
11. αββααδνων (*Vide* 40-210).
x. 4. λεγουσης So *fam* 119.
5. οἶδα (*pro* ειδον)
xi. 2. ἔκβαλλε So 80-138 [*fere passim* 56].
6. την γην ωσακις αν θελησωσιν εν παση πληγη
16. τεσσαρεις So 200 (113).
19. και χαλαζα μεγαλη και σεισμος
xii. 6. ἐκεῖ (*pro* ἔχει) *i.e.* εκει *absque* εχει
10. φωνης μεγαλης So *fam* 119.
ibid. εν τω ουρανω λεγουσης So 123-148-158 of the *fam* 119.
11. +και του αιματος αυτων (*post* αυτων *prim.*) So 169-216 and 172-217 (*cf. boh*).
12. +ως (*ante* ειδως) So *arab.*
16. εβαλλεν So *fam* 62 and a few.
xiii. 2. παρδαλη So 59 81-204 207 [observe παρδαλι with ℵA *fam* 7 23 36 113].
7. κατα (*pro* μετα)
13. ινα και πυρ ποιη (*ex emend.**) εκ του ουρανου καταβαινειν επι την γην (See Collations).
xiv. 2. φωνης *ter* (*pro* φωνην *prim., sec., et tert.*) So *fam* 119.
ibid. και ἡ φωνὴ ἡσ (*sic*) ηκουσα ως κιθαρωδων
14. —καθημενος So *Tyc* 3. *Beat. arm* 1.
15. ἐξῡράνθη
16. εβαλλεν So 61.
xvi. 5. +και ὁ αγιος (*post* οσιος)
11. εκ του πονου (*pro* εκ των πονων) So *f.* 62 *boh.*
14. ἁπάσης της οἰκουμενης (—ολης *post*)
xvii. 3. +τω (*ante* πνευματι) [*Habet* ἐν].
ibid. +επι θρονον (*ante* κοκκινον)
4. κεχρῡσωμένον (η′ *supra*) *sic.*
10. ο δε αλλος So *Prim.* [*etiam* 56 ὁ δε εἱς (—και) *cum* 96 *et Hippolyto Prim.*].
18. —ἡ (*ante* μεγαλη)
xviii. 4. λεγουσης So *fam* 119.
9. +και (*post* γης) So 164-166.
14. αυτα ου μη ευρησοσιν (*vel* ευρησωσιν*) *Cf.* CP 51-90 111.
16. —εν χρυσω So 149 (*hiat* 186).
17. επλεον (*pro* εργαζονται) *Cf. boh.*
18. —λεγοντες
20. —οι (*ante* αγιοι)
ibid. +και παντες οι αγιοι (*post* προφηται)
23. και (*pro* οτι *sec.*) So *fam* 119 *ps-Ambr.*

xix. 1. *φωνης μεγαλης οχλου πολλου*
4. *εικοσι τεσσαρεις* (—*και*) So 39-102-180.
6. *φωνης* (*pro φωνην*) *ter.* So only *fam* 119 once more.
xx. 12. *και βιβλια ηνοιχθησαν και αλλο βιβλιον ανεωχθη* So 106.
xxi. 3. *ο θεος μετ᾽ αυτων, εσται αυτων ὁ θεος sic.*
5. *ειπε μοι* (*pro ειπεν*) So *boh arm a.* 4. *syr*S.
10. *απο του θεου εκ του ουρανου*
13. *απο βορρα . . απο νοτου . . και απο δυσμων* *Cf.* 200 *et copt syr.*
From this point 108** checks us. See under 108.
14. *εχει* (*pro εχον*) So 108** *syr*S.
16. *Illeg.* 56 *at ut vid. εισον vel γισον* (*pro ισα*). *ισον* 108** [א = *εισα*].
18. *ἡ ἐνδυμωσϊς* So 108**.
19. *παντες* (*pro παντι*) So 108** [*i.e. θεμελιοι . . παντες*].
ibid. *σάμφειρος* So 59 153 and 108** (104 113).
xxii. 2. +*εκαστον* (*post ξυλου*) So 108** [*i.e. φυλλον εκαστον*].
6. +*οτι* (*ante ουτοι*) So 108** and *sah boh.*
ibid. *πνευματων και των* (*pro αγιων*) So 108** and 65 106.
8. *και εβλεψα και ειδον* So 108**.
9. +*και* (*ante τω θεω*) So 108**.
11. *αγιασθείτω* [*non* 108**].
18. *τας πληγας τας εν τω βιβλιω γεγραμμενας* (—*τουτω*) with 108**, which, however, omits *τας* in error.

Of equal interest will probably be found the following :

Alone with א.

iv. 1. *λαλουσαν* (*pro λαλουσης*)
8. *εσοθεν*
vii. 16. +*ετι* (*post ηλιος*) So 215. [*Teste Tisch.* א *prima manus ipse improbavit ita* '*ετι*'].
ix. 13. —*και init.* So 14-92 106 122 *copt arab syr*S.
ibid. *φωνης* א[a] and 59 *fam* 119.
xix. 18. *επ αυτοις* So also 176-206 223 *gig.*

Alone with A.

xiii. 13. *εκ του ουρανου καταβαινειν* So *f.* 21 *f.* 38 111 [C].
xviii. 19. *επεβαλον* (*επεβαλλον fam* 95 159).
xxi. 22. +*ὁ* (*ante ναος*) So 108** and 178-240 *copt.*

Alone with C.

xviii. 4. *αλλης φωνης* So *fam* 119 once more.

Alone with P.

viii. 5. *ἔβαλλεν* So 81-204 113 233 [*passim* 56].
ix. 6. *ημερες*

Alone with B.

Nowhere.

Alone with אCAP.

ii. 5. —*ταχει* So now 130 143 146 200 (*copt aeth Hier. Isid. vulg. etc.*).

Alone with אA.

iv. 9. *επι τω θρονω* So 130 143 169-216 178.
v. 10. *βασιλειαν* (*pro βασιλεις*) So 111 130 143 *f.* 178 200 *copt vulg. etc.* [א=*βασιλιαν*].

Alone with ℵA *f.* 38 127-215 146-155 [+7-45-104-151 (but not 16-39-69-102 and 143)].

xxii. 14.† οι πλυνοντες τας στολας αυτων *vg aeth sah Fulg. Haym. ps-Ambr. Apr. Ath. contra* B *rel. et gig copt syr arm arab Andr. Aret. Tert. Cypr. Tyc. Beat.* (*hiant* PC).

Alone with the cursives.

Inscr. alone with 22.

Alone with 36.

iii. 9. γνωσονται So 67-120 143 169-176 216 226 251 *syr*S.
20. ἐπὶ τῇ θύρα

Alone with 47.

iv. 7. και το ζωον το δευτερον
xxi. 10. απηγαγε (*pro* απηνεγκε) (*syr aeth Cypr. Prim.*).

Alone with 18.

iv. 8. +και *ante* κυκλοθεν So 169-216 *vg.*

Alone with 23-55.

xviii. 7. +καθως (*ante* βασιλισσα)

Alone with 96 and *Hipp. Prim.*

xvii. 10. ὁ δε εἷς (—και)

Alone with *fam* 95.

xviii. 13. ιππους* So 130 159 200 *syr.*
xx. 4. +ειδον (*ante* τας ψυχας) So (143) 159 169-216 172-217 *sah.*

Alone with *fam* 38-178-(203-240).

xxi. 6. γεγονασιν And 146 159 176-206 251. (γεγοναν A 203-240).

Alone with 39.

xxii. 12. —εσται So 108** 113 150^{sup} *gig sah boh syr*S.

Other tiny groups of cursives.

v. 10. —ημων *cum* 31* 92 *aeth.*
xvii. 3. +τοπον (*post* ερημον) *cum* 36 *fam* 95 [*non Verss. vid.*].
xviii. 13. θυμιαμα *cum fam* 1 *f.* 95 *f.* 119 *Hipp. Prim. gig sah boh syr*Σ.

Other small groups.

i. 15. πεπυρωμενω
ii. 14. +του (*ante* βαλααμ)
iii. 18. ασχημοσυνη (*pro* αισχυνη)
iv. 8. εχοντα (*pro* ειχον)
v. 6. —επτα *tert.*
9. ημας τω θεω
vi. 9. +των ανθρωπων (*post* ψυχας)
13. επι (*pro* εις)
viii. 11. ἀψϊνθϊον
ix. 16. δις (*pro* δυο)
xii. 11. μεχρι (*pro* αχρι)
18. εσταθη
xiv. 10. εκ του ποτηριου
12. των τηρουντων
20. των χαληνων
xv. 3. βασιλεῦ
ibid. των αιωνων
6. ουρανου (*pro* ναου)
xvi. 4. εγενοντο
xix. 3. εἰρήκασϊν
18. +των (*ante* μεγαλων)
xx. 6. και μακαριος και αγιος
xxi. 12. +τα ονοματα (*post* εστι)
ibid. του (*pro* των υιων)
21. +και (*ante* εκαστος)
xxii. 5. ετι (*pro* εκει)
ibid. ουκ εχουσι χρειαν
ibid. +φωτος (*ante* λυχνου)
ibid. φωτΐσει
16. εν (*pro* επι)

† It now appears that this almost illegible reading is doubtless conflated in 56 as in 108** (see 108).

Now it is easy to see certain characteristics of the important manuscripts and Versions come to the fore. In nearly every case readings have been preserved in these by pure transmission, while abandoned by the larger number of the witnesses. This is not the place to discuss the merits or demerits of each particular reading. Most of them speak for themselves. What we are concerned in is *a history of the text*, and this MS. 56 throws a good deal of light on some points, as the student should readily gather. We collect here quite some information on the starting point of the branches of family 1 and how they came together.

We see a sharp line drawn between 56 and the ordinary cursive at vi. 8, where B has a very large following for αυτω instead of αυτοις. But it was to Death *and* Hades that power was given—"to them"—as witnessed by ℵCAP 1. 12. 17. 21. 28. 47. 49. 56 *etc.*, all these having an unimpeachable *old* basic text.

What shall we say of the omission at vii. 6 of the tribe of Nepthaleim, and the addition vii. 8 of the tribe of Dan? This is a new arrangement for a MS. ℵ and a few are the only ones that meddle with Gad in vii. 5, but Nepthaleim so far has been left alone. See Wordsworth *ad loc.*, who goes into the subject at some length and quotes Irenæus as specifically noticing the *absence* of Dan in the list, in his time. Why Dan's full brother should be excluded in his favour here is a mystery.

The only sign of editing by the actual scribe is found at xvii. 4, where he gives us in the text και τα ακαθαρτα της πορνειας της γης, the reading of B and large cursive group, but adds in the margin "ἢ αὐτῆς" the reading of A and a good number of cursives, and where ℵ has "conflated" both readings and has them in the text. Conflation of ℵ.

The most important B reading in the MS. is the omission of και οινον at xviii. 13 with so many cursives.

Before closing we must hark back once more to the 'provenance' of this MS. There are unmistakable Egyptian earmarks, but they run alongside an education superior to Coptic scholarship.

At xii. 12 +ως *ante* ειδως is purely Egyptian. See Horner and Kenyon on Coptic forms. But we miss pure Coptic forms like ελισαβελ for ιεζαβελ, χαρχηδων for χαλκηδων and so forth. The impression grows that this MS. is of a family, or is the stem of a family, written by a very superior churchman and scholar, acquainted in his time with Greek, Latin, and Coptic, but not particularly influenced by Egyptian forms, though probably living in Alexandria, or in upper Egypt, and transmitting a Greek text, with the changes that seemed good to him.

N.B.—Until Mr. Horner's Bohairic version of the Apoc. is published, we cannot examine, as we would, all the passages which might help us here. (This has since been done, and confirms what is written above). Goussen and Ciasca have failed to throw any light on our problem in this MS., as far as we can ascertain.

Just one observation more. The reader may remember that under Apoc. 47 we commended that MS. for a straightforward witness, and said that Matthaei had underestimated it. Now, in entering our collation of 56 and adding it to the main body, we are struck again as we proceed when we notice certain sympathies between these two MSS. It comes up here and there only, but proves our opinion of 47 as a good witness. For example, we see both MSS. *avoiding* certain mistakes which are more or less stereotyped in other MSS. We see both occasionally faltering or making the same (probable) error. We see both unite in a reading which is passed over by others; and we see both reproduce, without fuss, an old text. Of course, we eliminate from consideration the many new readings of 56. But, apart from these readings, 56 does not wilfully misrepresent. On the contrary, it is an important witness, uniting much of A (and even of C) with ℵ, where we certainly have a *pure* transmission of a IVth–Vth century text, whatever we may decide about its genuineness and merits.

You may remember that 47 and 56 are only *once* together alone, at xxi. 10. But this is noteworthy.

We do not apologise for the length of this notice of a single MS. It would be interesting to pursue the matter much further than we have space for here. For we have reached the limits of the text-books (writing in 1906) and await Bohairic and Sahidic publications of MSS. of the Apoc. before we can deal more fully with the Egyptian side here. Suffice it to say that had we brought such a *text* back from the Nitrian desert (or elsewhere) in a *fifth* century codex, the world would have rung with its notoriety. Yet the *text* is all here, though in more modern garb.

As regards this MS., we cannot do better than refer to the words of Rendel Harris [Study of Codex Bezæ, Cambridge, 1891 (we make free to say by far the most important of Dr. Harris' contributions to Textual Criticism)], where, on p. 114, he says :—

Latinisation. "The process of Latinisation is not a late one, consequent on the *rapprochement* in a "bilingual codex, of two texts, an old western Greek and an old western Latin respectively; "for this bilingual tradition *goes back to the earliest times.* It can be traced in Irenæus, in "the *ancestry* of ℵCL, and in the *parentage* of the Egyptian versions." (The italics are ours).

We find now that the whole MS. was executed *at one time* in some monastery by one or two contemporaneous scribes (XII–XIII.). Martin has just missed the matter. The facts are that one scribe with a clear round hand was chosen to write the text of Act. Paul and Cath. epistles. The prologues were written in contemporaneously by other scribes in smaller hands between the text, and one of these scribes wrote the Apocalypse.

Compare the MS. with Hippolytus and Apoc. 95 to identify branches of the very old base. Also *fam* 119. Also 111 130 143 200.

Jan. 1911. It is some years since the above was written. We have now made the interesting discovery that the second hand of 108, who supplied a lacuna at the end of that MS. from xxi. 14 to the end, was copying 56 or its parent. This is absolutely indubitable. The first scribe left off at εχων for εχον foot of page 180 *verso.* Our friend 108** resumes (181 *recto*) beginning εχει (with 56 *syr*S only) and holds with 56 absolutely to the end.

The curious thing is that we cannot so far recognize in the first hand of 108 any definite family known to us. Geographically all these scribes, however, can be localised from their 'forms', 56 and 108* being partial to εβαλλεν, although 108* has less to do with the *text* of 56. The græco-latin family show affinity for 108*. Occasionally *f.* 21 and 14-92 come into 108*. The actual writing of 108** is most like to that of 104 of the græco-latin family 7.

This brings Egyptian and Latin close to Calabrian homes perhaps. (See under 104).

The last page of 56 is in very bad condition. I could not read xxii. 14 in the photographs, and appealed to Mr. Omont. He confirmed

οι πλυνουντες τας στολας αυτων with ℵA 38 only
for the usual οι ποιουντες τας εντολας αυτου,

but 108** now throws interesting light on this.

For 108** conflates and reads :

μακαριοι οι ποιουντες τας εντολας αυτου <u>και</u> <u>πλυνοντες</u> <u>τας</u> <u>στολας</u> <u>αυτων</u>.

Upon reference to 56 it is almost certain that this also is the true reading of 56, a calculation of the space available allowing of this amplification.

The other apparent conflate in this neighbourhood :—

xxii. 8. και εβλεψα και ειδον of 56

is now confirmed by 108**, and it may be that later witnesses separated this reading considering it to be tautological (see the varying evidence in my collations) whereas it may not be conflate at all, but original.

Copy of Colinaeus Edition.

Apoc. 57 (Ev. 296. Ac. 124. P. 149) = Paris nat. gr. 123/124. Formerly Colb. 6584 and Reg. 3427. 4. [Scr. 57. Greg. 57, new 296. Sod. δ 600]. Apoc. 57.

This is the MS. written by "the angel" (Angelus Vergecius) in the XVI[th] century, and I have found it necessary to collate the five editions of Erasmus and the Aldine—a project long put off—before I could make up my mind whether to exclude 57 from the list as a servile copy of Erasmus, or not. And just as it looked as if we could date this MS. about 1522, the date of Erasmus II[d] edition, it became apparent from other readings that Vergecius had *not* made a servile copy of any one of them. For he has readings used by Colinæus in 1534, *e.g.* i. 19, ii. 21, 27. It is curious how the wrong *επι μεσω* based on the *επι* of Apoc. 1, in ch. ii. 1, ran through all five Erasmian editions, notwithstanding other less important corrections. Apoc. 57 has it, and even Colinæus himself, though there is no MS. authority for it.

This seems the proper place to speak of the MSS. used by Stephen for his 1550 edition and quoted in his margin. It is really not worth while to go into the question of what MSS. are intended by *ιε* and *ιϛ*, as his readings are too partial, and do not embrace passages unusual enough to identify properly *any* of the Paris codices. His own text differs from Erasmus and from the Complutensian but little, and the whole matter of his "various readings" is of slight importance.† The Elzevir editions vary quite a good deal from Stephen. See my list in Appendix to Evan. 604. From this, we find Stephen follows Erasmus as a rule, to the exclusion of such a clause as v. 11 *και ην ο αριθμος αυτων μυριαδες μυριαδων*, although *Compl.* and its codices have it. We are far enough advanced with our Paris codices to see that neither Stephen nor Stephen's son *really* collated any of them, or they would have furnished the learnèd world with some interesting material, which it was left for Tischendorf to bring forward from other MSS., although many of these readings existed in the Paris MSS. Robert Stephen's MSS.

Now as regards 57, we are struck at once by the curious fact, unaccountable indeed, that Vergecius only gives to the Apoc. twenty chapters. This mistake occurs thus: at iii. 1 no new chapter is given, but it begins *αι* instead of Και, showing that when prepared, chapter iii was intended to be placed here. He skips a whole chapter thus, and marks iv. as iii. This continues to xv (which is marked xiv). Then he skips another by mistake, 291 *verso* top, also *αι* for Και, being xvi but not marked xv. or xvi., so that xvii (f°. 293 *recto*) is marked xv., and so on, xvi. for xviii., xvii. for xix., xviii. for xx., xix. for xxi., and xx. for xxii.

We now find beyond a doubt that Vergecius copied Colinæus or Colinæus set up from Vergecius. All the variations (barring the merest slips) from Erasmus, are found to agree with Colinæus. The fact that Colinæus held to many of the Erasmian readings had bothered us thus far.

I suppose I ought to eliminate No. 57 from the list altogether. But in order to close the matter here, and to have a statement of the case for others to judge by (if they do not take my word for it), I have included the collations of Ap. 57 and Colinæus in the general collation, to which I refer for all points bearing on this, which constitutes part of the history of the printed text.

The examination of such minutiæ is not fruitless however.

Take the case at vi. 8 —*εν* (*ante λιμω*) by 57, supported by ℵ 98 164-166. How can we *prove* that this is a pure error on the part of ℵ and 98 164-166? Thus: neither Apoc. 1, nor Erasmus, nor Colinæus have it. Therefore Vergecius (Apoc. 57), who copied Colinæus, merely omitted it from careless transcription. The self-same error was committed by ℵ over a thousand years before, and by 98 164-166 some centuries before. We are often called on to Errors of ℵ controlled.

† There is, however, still a reading of Stephen's *ιϛ* which lacks confirmation from *any* MS. I have examined so far, *viz. των ονοματων* at xv. 2. Possibly this is an error of Stephen.

follow manifest errors of ℵ. C. A. B. or P, but it is not always that we can *prove* that they are mere lapses of the pen or eye. We see this in several other places. Proof positive occurs at xii. 14, where Verg. omits *τοπον* (*non* Col.), and ℵ (alone) omits *τον* before *τοπον*. Simple errors, but it is interesting, for both ℵ and Vergecius wrote beautiful hands and could be accurate when they wished to take the trouble. Curious idiosyncracies separated by 1200 years!

So 57 *becomes* Colinæus.

But whence did Colinæus draw? No one knows. We can surmise however. From nowhere! That is from no *MSS.* direct. Else his text would not have remained stuffed with the errors of Erasmus, plus more of his own. Take v. 6. He did not like *τα απεσταλμενα* (although it has MS. authority; P 1. 21. 28. 46-88-101. 56 *etc*), so he, (followed by Vergecius), writes *τα ἀπογελλομενα*, whereas Complutensian has *αποστελλομενα* with B and most cursives. But ℵ (*hiat* C) has *απεσταλμενα* without the article and A has *απεσταλμενοι*. Even 12 only varies with *τα αποσταλμενα*. Surely Colinæus was not much better than Erasmus.

Some twenty new readings of 57 with or without Colinæus will hardly help us to connect them with MSS. which they could have consulted, except where they conspire in errors or slips.

Aldus' use of our 46.

Postscript.—We print in the second volume our exact collation of the five Erasmian editions and Aldus 1518. Upon examination, a curious thing obtrudes itself, *viz.* that Aldus *did* consult another MS., and that MS. the Venice codex Apoc. 46. Yet, such was his veneration for Erasmus that he only borrows from 46 the merest trifles, while occasionally correcting some of Erasmus' glaring misprints. If you consult, among other places, xvii. 10, you will find Aldus gives (against Erasmus) *και οι πεντε επεσαν*, for which there is no MS. authority but 46 (plus its copies 88, 101), yet 46 adds *μεν* after *οι* as well as *και* before it. This is therefore a coincidence you may say. Not so, for in the same chapter, xvii. 17, we find *τελεσθησονται* by Aldus (against *τελεσθῇ Er.* 1, *τελεσθη Er.* 2. 3. 4. 5. *St.*) yet not the *τελεσθησονται οι λογοι του θεου* of 46 and ℵAP 1. 10. 12 *etc.*, but *τελεσθησονται τα ρηματα του θεου* of the textus receptus. Again you may say, coincidence, for Aldus was merely improving the phrase. To be brief, we will reply that a reference to other places shows that Aldus probably *did* look over Apoc. 46, but borrowed as little as he could from it, as he found it in close agreement with Apoc. 1. How then could Vergecius also use 46? He did not, but probably was slightly influenced by Aldus, and the other occasions where they agree are fortuitous.

As to 141 see under that number. Although close to the printed text, the above collation of 57 rules out any direct connection between 57 and 141.

GROUP 25-58-70-78-84-94-207.

Apoc. 58 of the Apocalypse alone. Paris nat. gr. 19, formerly Colbert 3581. Reg. 2854. 5. on paper. [Scr. 58. Greg. 58, new 2025. Sod. α 1592]. Gregory says he collated i. 1–xi. 13 in 1884, but I do not think he published it. When we say of the Apoc. alone, f°. 91-126, we should add that it contains also Job 1-50, and Justin Martyr (51-90). Martin says it is written by an "helléniste Européen." This is possibly true, but he is not by any means so careless as our last friend of that ilk.† The error ἰωαννου for ἰωαννη at the start (i. 1 *fin.*) is not indicative of his general accuracy, which is very fair indeed. [*N.B.*—What appears to be αἱ for ἁ, i. 1, is in reality ἁ*]. Apoc. 58.

The usual contractions occur. Only κυριε is in full, vii. 14. κσ κυριων xvii. 14, xix. 16, πνευματα xvi. 13, 14. But we notice for the first time ἰου for ἰησοῦ at xxii. 20. We only call attention to it to show that the scribe was not careless but deliberate here, and that the addition of χε following (with ℵ^a and a few) was deliberate and not unintentional.

Iota subscript is indicated plentifully by a very small dot.

μη is very frequently written μὴ.

The diæresis over both ι and υ is plentiful.

This MS. at once falls into line with the rest of the family 25-58-70-78-84-94-207 (see under 25) and also with the *second hand* of 19.

It is closer to 25 than to 94 as a rule, see i. 20 +ταυτα εισιν with 25 and 19** alone, while 94 has ταυτα εστιν (*teste Scriv.*), but the whole family is a unit together for the "*monstrum*" κτισεως (for πιστεως) at iii. 14 (+153 166 211 222 *arab*). But is it a monstrum? Here ℵ* wrote εκκλησιας. Again something faint in the original. 28 *f.* 62 join them sometimes in exceptional readings, *e.g.* ii. 5 ὅθεν (*pro* ποθεν) and is often in the larger groups with them. Another faint place at iii. 14.

This MS. is a good exponent of many of the larger cursive groups of the lost line. It has a real old stem, see iii. 9 *etc.*, and introduces but few unnecessary changes. The larger family resemblance can be seen readily in the medium and large cursive groupings.

Our MS. is by no means unimportant, though we can deal with it in a few words. In fact, this enhances its value. The group 25 merely identifies its *exceptional* readings, which have come down unimpaired in all seven. 25 is a little more carefully copied than 58, but 58 does not go out of its way very often. Of 94 Scrivener had a very good opinion. This, no doubt, because, like 47 and some others, there is no attempt at any subtle changes or great critical editing, or comparison with other standards, and the text flows smoothly. Its critical value is chiefly found in its agreement with AB, ℵB, ℵAB, BP, ℵBP, ABP *etc.*, in contradistinction to the later run of purely B MSS. This cursive group thus affords a good measure of support to B when B has also the countenance of some of the other uncials. As regards *provenance*, its readings with the large cursive groups are the most interesting, indicating, as we have said, further witness to a lost uncial line, which we pick up thus, and which alone is worth all the labour of this investigation. But this merely represents the Arethas readings as I now find. See under 70 and add 78-84-94-207. 70 is also very accurately copied, and this group gives us a good B type, with some Arethas readings.

The whole group is based on a pure Syriac original base, as old as the Crawford MS. text.

† It is not by any means certain that the scribe was Western. His rough breathing, combined with accent, in one stroke, *e.g.* over ἅδου ἵνα *etc.*, is rather more of the East than the West. He also prolongs the up-stroke of upsilon for an accent. He is absolutely *un*latin in adding rather than subtracting articles, though he does *both*. He is just careless enough, however, to make the new mistake ii. 23 (from τεκνα just preceding) of writing αποτεκνῶ for ἀποκτενῶ!

Here is the pure agreement of the whole family (from which but rarely any members are missing), striking enough, as must be admitted:

i. 8. +και (*ante* ο παντοκρατωρ)
iii. 1. —του θεου
2. —πεπληρωμενα
14. πιστεως (*pro* κτισεως)
iv. 7. και το πρωτον το ζωον [see *f*. 21].
v. 3. +κατω (*post* επι της γης) and *f*. 62.
vii. 4. εκατοντεσσαρακοντεσσαρες *sic* (*aliter* 70).
ix. 16. των ιππων (*pro* του ιππικου) and 113 *sah aeth.*
xi. 4. οἱ (*pro* αἱ *sec.*) *syr*S.
14. +και *init.*
xii. 7. πολεμησαι <u>κατα</u>
14. πεσηται
xiii. 6. κατοικουντας (*pro* σκηνουντας) and 121 136 147 184 *copt.*
xiv. 1. τεσσαρακοντεσσαρὲς *sic* [*Vide supra* vii. 4; *sed non ad* xiv. 3].
18. τας βοτανας
xv. 6. εκ του ναου οι εχοντες τας επτα πληγας *boh syr*S.
ibid. —και λαμπρον So *h* [*non gig*].
8. +του (*ante* καπνου) (B *etc.* +εκ του).
xvi. 17. και απο του θρονου του θεου also 218 only.
xvi. 18. +ευθεως (*ante* εγενοντο *prim.*) and *aeth Cass.*
21. —τον θεον
xvii. 8. οτι ην το θηριον, και ουκ εσται and 61-126 149 218-219.
xviii. 1. απο (*pro* εκ *sec.*)
4. —ινα *prim.*
ibid. και εκ των πληγων αὐτης ινα μη λαθητε
5. +αὐτοῖς (*ante* ο θεος) [Also 22* ? 216].
7. οτι ειμι καθως (*pro* καθημαι)
13. μυρων and 69 72 177.
23. —ησαν and *boh aeth.*
xix. 3. —ὁ
13. +πορφυρουν (*post* ιματιον) and 61-126-218-219.
xx. 4. εδοθη κριμα
ibid. πεπελεκημενων and 130 149 167 176-206.
ibid. προσεκύνουν *sic*
ibid. τας χειρας and *sah syr*S.
8. —τα *prim.*
14. —ὁ *prim.* [*non* 70].
xxi. 11. τιμιω (*pro* τιμιωτατω) and 141 *syr*S *copt vg gig ps-Ambr.*
xxii. 16. η ριζα δᾱδ και το γενος and 219.

From the above it will be seen, first, how faithfully the family hangs together, and secondly, in what spots it has very imposing support. The other places where the family remains alone doubtless trace to a very old source, as all the MSS. agree. A feature is the intrusion of the interesting 61 family which will follow.

Here is where the family is joined by but a few others:

i. 11. —και (*post* εφεσον)
20. +ταυτα εισιν (*post* χρυσας)
ii. 5. ὅθεν (*pro* ποθεν)
v. 3. ουτε *pr. et tert.*
12. +την (*ante* σοφιαν)
vi. 11. —και (*ante* οι αδελφοι)
vii. 1. +και (*ante* κρατουντας)
viii. 7. ο χορτος ο χλωρος
x. 2. της θαλασσης but την γην
xi. 19. του θεου (*pro* αυτου *prim.*)
xii. 5. ηρπαγη
xiii. 7. +εξουσια (*post* εδοθη αυτω *prim.*)
xiv. 19. τον θυμον
xv. 5 *init.* —και
xviii. 3. στρήνου
xviii. 12. ἀργϋρϊόυ
13. θυμιαματων
ibid. —και σωματων
xix. 3. ειρηκασιν
6. —ως *sec.*
xx. 3. τελεσθωσι
4. των μετωπων
14. —ουτος εστιν ο δευτερος θανατος
xxi. 5. —οτι
6. —της ζωης
10 *fin.* —απο του θεου
12. τοῦ (*pro* των υιων)
13. και απο δυσμων..και απὸ βορρα.. και απο νοτου
xxii. 19. της προφητειας του βιβλιου τουτου

And here, finally, are the few places, where (chiefly in error) 58 strikes a fresh line for itself :—

i. 1 *fin.* ἰωάννου *sic errore*
20. λυχνιαι αι επτα (*pro* αι επτα λυχνιαι)
ii. 5. κινησωμαι (*pro* κινησω την)
18. θυατηροις (—εν) [εν θυατηροις P 21. 22. 25. 32. 36. 37. 93. 94 *etc.*].
23. ἀποτεκνῶ (*pro* ἀποκτενῶ) [*ex* τεκνα *præced.*].
iii. 1. —οτι *prim.*
vi. 8. επι το (—τεταρτον *errore*) της γης αποκτειναι
viii. 1. σιγῇ *errore*
11. απεθανεν
12. το τριτον (*absque* και) αυτοις (*ex emend. pro* αυτων) μη φανῇ· ἡ ἡμερα και ἡ νυξ ομοιως (*pro* το τριτον αυτων και η ημερα *usque ad fin. vers.*)
ix. 1. —της (*ante* αβυσσου)
11. εχουσαι βασιλεα επ αυτων αγγελοι (—και *et* —τον)
15. θεσσαρες (*pro* τεσσαρες) [*ex* ελυθησαν *præced.*].
x. 9. λεγων (*pro* λεγει)* *errore*
xi. 14. η ουαι τριτη (—ἡ) ιδου
xii. 12. —οτι *sec.*
xiii. 3. σφραγισμενην [εσφραγισμενην 25-94 +16 44 89* 91].
5. +πολεμον (*bis script errore*) *ante* ποιησαι
13. καταβαινῃ *sic*
17. το χαρ'μα (*pro* το χαραγμα) *Etiam ad* xiv. 11, *non* xvi. 2 χαραγμα *ex emend.**
xiv. 8. —ἡ (*ante* μεγαλη)
12. ὧ (*pro* ὧδε *prim.*) *errore*
13. αναπαυσωται
xv. 8. —εκ της δοξης . του θεου και
xvi. 15. και *prim. bis script. errore*
21. τῆς χαλάζη *sic*
xvii. 1. —της (*ante* καθημενης)
4. κεχρϋσαμενη
7. —ο (*ante* αγγελος)
8. επι βιβλιου (—του)
16. —αυτης
xviii. 7. οτι ειμι καθωσ *sic*
xviii. 12. —παν *tert.*
19. τϊμιότης
23. —οι (*ante* μεγιστανες)
ibid. —τη (*ante* φαρμακεια)
xix. 2. +και (*post* οτι *sec.*)
ibid. ταυτην (*pro* την *sec. ante* μεγαλην)
ibid. —εν
ibid. —αυτου *sec.*
10. τῷ θῦ (*pro* τω θεω) *errore*
12. εχων ονοματα γεγραμμενα . και ονοματα (*sic*) γεγραμμενον ουδεις (—ὁ)
19. —μετα *sec.*
xxi. 8. —τη (*ante* λιμνη)
xxii. 9. των *bis script. errore ante* τηρουντων.

The most noteworthy are the four changes in xix. 2 without any other authority. But they are practically all pure errors.

Twice in the MS. there are *catchwords* at foot of f°. 100 *verso* vii. 1 επι της γης, and again xix. 14, f°. 120 *verso* λευκ καθαρον. We should date it about 1450, but for the very numerous diæreses and a few other things. Perhaps it may be as early as 1400.

At xviii. 2 *in marg.* is written βαβυλων ἤτοι ῥώμη by a hand of XVI. or XVII. century who inserted the modern chapter numbers. He also probably added the "αμην . τελος" at the end.

There are but few places where the family disagrees with 58. Notably:

iii. 17. +ὁ (*ante* πτωχος) with 40 127 181-188 only, *non fam.*
v. 10. βασιλευσουσιν with ℵP *etc.*, but *contra rel. fam* βασιλευουσιν.
viii. 2. —τους with *f.* 46 *f.* 178, *non fam.*
ix. 8. —ως τριχας with 33 67 109 113 218 only, *non fam.*
x. 1. —ὁ (*ante* ἥλιος) with 16-39-69 38 40 67 167 180, *non fam.*
xii. 6. [εχει *absque* εκει] with 12 14 36 38 56 92 *al. pauc.* *Contra* ℵABP *et fam.*
xiii. 2. [ἀρκτου] with 10 13 17 19 22 29 37 41 47 53 56 92 *al. pc.* *Contra fam rell. et plur.* αρκου.
3. —αυτου *sec.* with B* *f.* 46 *al. pc.* *Non fam.*
xiv. 7. αυτον ποιησαντα with B* alone. *Rel. fam* αυτον τον ποιησαντα *ut* B** *al. mult.*
xv. 7. —ἐν with ℵ* 1. 7 *etc.* *Non fam.*
xxii. 3. λατρευουσιν with B *etc.* and 74-78-84-207. *Non* 25-70-94.
6. +ὁ (*ante* κυριος) with ℵA 35 92 *al. pc.* *Non fam.*
15. —οἱ (*ante* ειδωλολατραι) with E 4-20 *al. pc.* *Non fam.*
21. —ημων with ℵABE 70-84-94-207 *etc.* *Non* 25.
ibid. —αμην* with A 21 56 *etc.* *Non fam.*

Some of the places where agreement with *t.r.* is exceptional or important, have already been referred to, *viz.* ἔχει without ἐκει xii. 6, ἀρκτου xiii. 2 against its sisters.

We may mention also:

vi. 8. και ειδον is present (lacking elsewhere).
viii. 1. ἡμιωριον
9. διεφθαρη
xi. 8. οπου και
xii. 14. οπου τρεφεται
xiv. 20. ἡ ληνος..της ληνου (but τον ληνον xiv. 19).
xvi. 17. απο του ναου του ουρανου
xvii. 8. υπαγειν
xviii. 2. δαιμονων
11. επ αυτη
xix. 7. αγαλλιωμεθα
xx. 4. τα χιλια ετη
xxi. 6. γεγονε
xxii. 8. δεικνυοντος

A good test of whether a MS. is full of self-importance or of carelessness always occurs at xviii. 21/22. Our MS. 58 reads word for word with *t.r.*

Family 59-121.

IMPORTANT SUB-TYPE OF THE GREAT 1 FAMILY. (See also No. 121 and 159).

Apoc. 59 = Paris. nat. Suppl. gr. 99. [Scr. 59. Greg. 59, new 2026. Sod. Αν[501]]. Apoc. 59.
Gregory says XV or XVI. with com. of Andreas; formerly belonged to de Noailles.

Martin says "Ce MS. est en très belle cursive, mais il a été copié en Europe," and places the date very wide XVI-XII.

Scholz merely says it belongs to the Constantinopolitan family (a very wide assertion, as we have seen elsewhere), and his "*cursim contuli*" amounts to nothing as usual, for this is a very interesting MS. of the (probably middle) XV[th] century, abounding in new readings, and also in variations from other Andreas MSS. (*e.g.* 49). And if the last MS. dealt with, *viz.* 58 and family, agreed with 19**, *this* MS. 59, curiously enough, agrees sometimes with 19* and only a handful. The commentary as well as the text shows many differences from 49. But it will bear the very closest inspection, and is troublesome to collate by reason of the care necessary to record everything.

The MS. commences with the Prologue on f°. 1, but apparently a leaf is lost between folios 1 and 2, as a considerable portion of the Prologue is missing (it closes 1 *verso* bottom with: το δε τριτον δηλαδη, and f°. 2 *recto* begins with commentary on i. 1: θῶ, ὡς ἡ ἡμέρα ἐχθὲς ἥτις διῆλθε, λελογισται: † κειμενον continuing with the latter part of verse 1: καὶ ἐσήμανεν κ.τ.λ., so that the Inscription and first part of i. 1 are missing).

On the other hand, while ἀμην at xxii. 21 is lacking (with A *etc.*), the close of the Apoc. is followed on p. 81 *verso* by: "ἵνα συνελὼν ἐν ὀλίγω τὸν ἅπαντα ἐπωφελῆ σκοπὸν αὐτῆς παράθομαι: † Ἀνακεφαλάιωσις τῆς βίβλου" for four pages to foot of 83 *recto*, closing:

"Τέλος σὺν θῶ τῆς θείας τοῦ μακαρίου ἰωάννου
τοῦ ἀποστόλου καὶ θεολόγου ἀπο
·: καλύψεως :· "

[followed by signature (of former possessor) Ægid. de Noailles].

The MS. starts out at once with a curiosity, having τε in i. 2, thus ὅcατε *uno tenore* with 1-208 *f.* 62 and 95 almost *alone*, the latter being Scrivener's MS. g (brought by Lord Curzon from Caracalla on Athos). All other MSS. omit. Both 1 and 95 are "commentary" MSS. Scrivener says that the com. of 95 is "a kind of epitome of that of *Arethas*," but this may not be exact.

Immediately following (i. 4) we have ἃ εἰσιν for ἃ ἐστιν, with 36 alone, with which MS. our document has much in common; and many other novelties in the very first chapter, which will be found tabulated with the rest. The MS. is a very full, and most carefully prepared document, with complete κεφ. and λογ. throughout the text, and original marginal comments besides the full commentary itself between the texts. It was evidently copied from an elder document of similar pretensions, and judged of much importance, I should say. We are far from commending it, as a whole, for we have to wade through a vast complexity of readings, and the many novelties (at this stage of our investigation) are more than suspicious. Still, many valuable elements are latent in it, and it throws more light on the vicissitudes of the text. When we have done with more of these commentary MSS. (several more to follow shortly from the libraries of Paris, Rome and Munich) we shall perhaps be able to estimate the problem at its true value.

For the present, we must content ourselves with saying that the MS. is closely allied to 12 (a MS. without commentary, but copied from one which had it), besides the above-named 1, 36 and 95. The real sympathies come out best in the *agreement* with this and somewhat larger groups in passages identical with the textus receptus, of which we will give a selected list.

There are very many new readings, which will be duly recorded. But at ix. 5 the MS. strikes a new chord, and gives us κρουσῃ for the scorpion's sting (with which 121 alone The scorpion's sting.

agrees). We have already had παιση, πεση, πληξη and δακη. There remain still plenty of synonyms in the rich Greek tongue for the scribes to have played with, such as the verbs κροτέω (a variation on the above κρούω), θείνω, βάλλω or ἐμβάλλω, κόπτω, ἐλαύνω, ἐλελίζω, πατάσσω (used elsewhere in Apoc.), σποδέω, κυρηβάζω, ἐμπίπτω (practically used by *syr*S), προσπταίω *etc.* Also our old friend τύπτω. It is curious why the scorpion's sting fascinated the scribes into improvising here. While they were about it, why not have used the verbs φλάω, or ἀράσσω, or ἀμύσσω, or ἱμάσσω (as with lightning). They are good strong words! Like δακη, (of 23-55) = Coptic, it was to make sure we did not read πεση here.

Now there cannot have been alternative readings in our scribe's exemplar, for he gives no marginal readings, and his curious text flows perfectly smoothly, with elaborate chapter headings, as if it were a regular standard. So the fault of eclecticism lies in the parents of our MS., showing that the family 1. 12. 36. 46. 95 *etc.* was more widely disseminated, though full of license, than the examination so far properly reveals. Nor do the new readings come from the commentary, except in very rare instances (*e.g.* xix. 12 *fin.* +μονος). And this was an *old* text, preceding B.

Our MS. is practically never with B and cursives alone (perhaps twice in the whole book). It is more often, however, with B in combination with other uncials. Thus, at xix. 12 —ως with ℵBP *etc.*, is a good combination. It is the harder reading, but no doubt correct, and ὡς was only imported from a sense of want, or from the commentary. For the commentary clearly recognises its *absence*, the text running:

> "τὸ ἄγνωστον τοῦ ὀνόματος, τὸ τῆς οὐσίας αὐτοῦ σημαίνει ἀκατάληπτον. ταῖς γὰρ "οἰκονομίαις ὢν πολυόνυμος. ὡς ἀγαθὸς. ὡς ποιμὴν. ὡς ἥλιος. ὡς φῶς. ὡς ζωὴ. ὡς "δικαιοσύνη. ὡς ἁγιασμὸς. ὡς ἀπολύτρωσις......ὡς ἄφθαρτος. ὡς ἀόρατος. ὡς "ἀθάνατος. ὡς ἀναλλοίωτος κ.τ.λ."

This MS. family also antedates the lost exemplar of the large cursive groups scattered throughout the book in many passages. Thus 59 has επλυναν at vii. 14 against the big cursive combination. See also vii. 17 [ποιμανει..οδηγησει]; also ix. 20 [*Habet* και τα χαλκα]; also xvi. 3 [ζωσα], *etc.* About the only place where it falls into line with a large group of cursives is iv. 3 —και ο καθημενος ην.

Omissions, even new readings, seem mostly ancient and from the exemplar copied, much more than from any carelessness of the scribe. Numerals, too, are nearly all written out in full, see vii. 5/8, xiii. 18, xviii. 23 *etc.*, showing not only that the MS. was copied from an elder one, but that, that MS. was in itself ancient or of ancient line.

Date of P recension.

When alone with an uncial, or an uncial line, the MS. is generally found with P, or P and a small group, thus further emphasizing the priority of P over B in point of time. From other evidence, it looks as if this P system was not later than Vth or VIth century. The most serious deflection of our MS. *from* P and a very large group is at xxi. 3, where we read λαοι with *t.r.* ℵAB and but a few cursives against P and most.

Lâches of ℵ.

As usual in such a MS., we find the carelessness of some other MSS. reproduced. For instance of ℵ* (alone) at iv. 9 —δοξαν και, though ℵ* only omitted δοξαν, showing that it was a mere error, and ℵ^{a} supplied it. See also v. 1 —γεγραμμενον 59, while ℵ* omits βιβλιον γεγραμμενον. Also ix. 7 ομοιοι (*pro* ομοια) with ℵ alone. Again, xviii. 19 της κεφαλης (*pro* τας κεφαλας) with ℵ alone.

Text history.

It is quite evident that the exceptional readings of this MS. must be viewed with suspicion, and have but little critical value, except where they agree with other commentary MSS., or with other groups. At the same time, from the standpoint of the history of the text, corrupt though it be—and its corruptions are both ancient and modern—it affords certain definite information, lacking hitherto. Thus, at ii. 19, we learn for the first time, how the famous και before τα εσχατα came to find its way into the text. It has always been a surprise

why practically all MSS. omitted και, which seems quite natural here. Only two MSS., however, had it so far, *viz.* 1 and 12. Now 59 reads here the stupid and impossible "τα πρωτα και τα εσχατα πλειονα των πρωτων" from confusion of thought or from ignorance. A subsequent scribe, drawing his pen through τα πρωτα, and leaving και, this passed to 1 and 12 (both much related to 59) as well as the original reading undisturbed to our less fortunate friend 59, who, in his turn, perpetuated it verbatim for our information. See also ii. 25 —οὗ [ἂν ἥξω], *i.e.* ἄχρις ἂν ἥξω *txt.* In the com̄. we find ἄχρις ἂν ἐντευθεν *etc.* Hence the ἂν ηξω from αχρις αν for αχρις οὗ. See further, vii. 3 αχρις αν *pro* αχρις οὗ (with 18 and *f.* 21). Compare Phrynicus on this.

But in eliminating such a MS. as a reliable witness for the text as a whole, it must be borne in mind, as before stated, that it opposes and antedates B and group.

That its evidence cannot be neglected is seen from such a passage as iii. 2 εμελλον αποθανειν with ℵCAP and a number of reliable junior documents, all the others going with B, or having other variations. This certainly is an ancient reading.

Notwithstanding its late date, there is no iota post. or subscript; we find λαοδικια (quite exceptional in cursives) as well as φιλαδελφια, and the usual contractions occur (except ii. 14, vii. 4 ισραηλ in full; xii. 10, xv. 8 θεου; xiii. 6, xiv. 7 θεον; xii. 17 ιησου; ανθρωπων once at xiii. 13; κυριος κυριων at xix. 16; πνευματα at iii. 1 and xvi. 13/14; ουρανος xx. 11; ουρανω iv. 1, 2, xii. 7; ουρανου xiv. 17, xxi. 10). ἱερουσαλημ, however, always contracted ἱλημ.

There are quite a number of itacisms, but not so many gross ones as might be expected, if we eliminate ἔπαισα (ε over αι) *sic* for επεσον xix. 10, and a few more. εδωθη is frequent with B. 7. 12, and it may be that though quite opposed to B in *text*, the scribes of these two recensions were geographically related, which makes it all the more interesting. See x. 4 *etc.* χλορον with BP. 12. 36 only.

At the end there is no ἀμην, but there follow four pages of ἀνακεφαλαιωσις της βιβλου, and after αμην a subscription, thus: τελος συν θεω της θειας του μακαριου ιωαννου του αποστολου και θεολογου αποκαλυψεως.

The arrangement of the twelve gates (xxi. 20) is out of the ordinary, for opposite the names of the precious stones, stand, *in the same line of the text* itself, the names of the twelve apostles, thus:

Ὁ θεμελιος ο πρωτος, ιασπις: αος πετρος:

then commentary; then

Ὁ θεμελιος ο δευτερος, σαμφειρος:— παυλος, βος

then commentary; then

Ὁ θεμελιος ο τριτος, χαλκηδων:— γος Ἀνδρεας

and so on, with Ιωαννης, Ιακωβος, φιλιππος, βαρθολομαιος, θωμας, Ματθαιος, θαδδαιος, Cιμων, Ματθιας.

The noteworthy thing is that though Paul (as one born out of due time) is put second, his extra-apostolic position, is signalised by the number βος (*i.e.* δευτερος) *following* his name, instead of preceding it, as in *all* the others.

We have found the sister MS. in our 121, but they do not always agree.

New Readings.

i. 7. +του ουρανου (*post* νεφελων) So 146-155 226 *sah gig* [*non* 121].
9. εν τη μαρτυρια (*pro* εν τη βασιλεια)
ibid. +εν τη (*ante* υπομονη) (+εν 130 *Dion.*).
11. εις μυρνην So 144 fortuitously. *Non fam.*
12. +εκει (POST επεστρεψα)
16. +και (*ante* οξεια)

i. 20. —των επτα αστερων

ibid. ὃ (*pro* ὧν) [ἃ 40, οὓς ℵCAP 1 12 46 *al.*].

ibid. +επτα (*ante* αγγελοι) *copt.*

ii. 2. και την υπομονην (—σου) και τον κοπον σου [22*].

3. +ουκ (*ante* εβαστασας)

5. εκπεπτοκας So 72.

ibid. *Ante* ει δε μη +τα προτερα εργα σου [*Habet priora* και τα πρωτα εργα ποιησον]. *Cf.* 208 *et* 67-120 *al.*

ibid. —εαν μη μετανοησης

10. +γαρ (*post* ιδου) So 143. [*al.* +δη].

ibid. +ουν (*post* γινου)

13. *Post* πιστος +ὅτι οὐ πᾶς μάρτυς, πιστος [*vide* 12* 22* 62 81 *al.*].

15. ὁμοίους οὓς μισῶ

17. —καινον γεγραμμενον

19. τα πρωτα και τα εσχατα πλειονα των πρωτων!

20. ολιγα πολυ!

22. τους εραστας αυτης τους μοιχευσαντας (Now see 229*mg* and 244).

ibid. +τουτους εμβαλω (*ante* εις θλιψιν)

24. δαχὴν (*pro* διδαχην) So 233*.

26. επανω (*pro* επι) with 121. [—επι ℵ* alone. Another sidelight on the very ancient basic character of the text of 59. Where επι may have been absent in the original family exemplar, the scribe supplied επανω, which has passed down unchanged].

iii. 5. ενοποιον *bis.*

7. ανειγων

9. —εαυτους

10. τηρησω σε So 153 233.

11. λαβοι

17. ὁ ελεεινος και ὁ ταλαιπορος

18. γυμνοτηςτος

ibid. αναβλεψης (*pro* βλεπης) So 102[*non fam*] *copt.*

20. δειπνισω

21. εν τω θρονω του πατρος μου (—μετα) *arm a.*

iv. 1. ἧς (*pro* ἣν) So now *f.* 62 and *f.* 119.

4. —καθημενους and 121. [καθημ. πρεσβ. 12 *f.* 38 and 200. Change of order shows some old marginal note for omission].

9. —δοξαν και *arm a.* 2. [ℵ* —δοξαν].

ibid. —τω ζωντι εις τους αιωνας των αιωνων*. Commentary hand supplies, but without των αιωνων. [*Cf.* 90].

11. —και την δυναμιν and 121.

v. 1. —γεγραμμενον [—βιβλιον γεγραμμενον ℵ*].

4. το βιβλιον και αναγνωναι αυτο, ἢ βλεπειν αυτο (*cf. arm a*).

8. εχοντες κιθαρας εκαστος αυτων

13. —και το κρατος and 121.

14. We may add here the *presence* of εικοσιτεσσαρες with *t.r. alone* among Greek MSS so far, *against* 121. (141 is the only other to have it).

αρνιον

vi. 1. βιβλιον *sic**

2. τογξον *txt.*

3. την δευτεραν του βιβλιου σφραγιδα

vi. 4. μαχ$^{\alpha\iota}$ερα *sic** (μαχερα 113 152*txt soli*).
8. —και εν (*ante* θανατω) [—εν ℵ *al.*].
11. +και (*ante* εως); *et mox* οὗ (*pro* οὖ)
15. ορειων (οραιων 72).
17. του αρνιου (*pro* αυτου)
vii. 2. —ηλιου* So 164* 200 *aeth.* (*Supplevit* 59**).
ibid. εκ *infra lin.*** *subter* φωνη. *Voluit*??
4. εκατον τεσσαρακοντα τεσσαρας χιλιαδας So *f.* 62 152.
9. ὃν ουδεις αριθμησαι αυτον ηδυνατο
15. +δια παντος (*ante* ημερας)
viii. 2. εστικασι (140).
9. διεφθαρεισαν So 67 169-216 [*non* 121].
13. —και ειδον So *f.* 62 *f.* 119 *syr*S *boh*^{F} [*non* 121].
ibid. τρεις (*pro* μεγαλη) So 120. [τρις 17. 36].
ibid. —λοιπων, *et* +των λοιπων (*post* αγγελων) *Cf. syr*S *et ps-Ambr.*
ix. 2 και ηνοιξε το φρεαρ (—της αβυσσου)
ibid. *Mox*: εξηλθεν (*pro* ανεβη)
4. +της γης (*post* ανθρωπους)
5. κρούση (*pro* παιση) and 121.
9. πολλων ιππων So 81-204 161 *f.* 178 *sah*$^1/_2$.
11. επ αυτοις (*pro* εφ αυτων)
ibid. ἐλληνιστι δε (*pro* και εν τη ελληνικη) So 146*com.*
ibid. +αὐτω (*ante* ονομα *sec.*)
ibid. —εχει
13. εκ των τεσσαρων ζωων, των εστωτων ενωπιον του θρονου του θεου (*pro* εκ των τεσσαρων κερατων του θυσ. του χρυσου ενωπιον του θεου) *Cf. arm* a. 2.
14. λεγουσα So 121 and 67[*non* 120] 156[*non fam*].
19. δε (*pro* γαρ *sec.*)
20. +αυτων (*post* ειδωλα) So *arm arab.*
x. 5. *Transfert* εστωτα *in loc. post* γης (*Om.* εστωτα 30 31 38-203-240 [*non* 178] 51-90 97 98 113 172-217 *gig sah*$^1/_2$).
6. +τω θεω (*ante* τω ζωντι)
ibid. την γην και την θαλασσαν και τα εν αυτη *sic*
7. —της φωνης So 146 *arm* 2. *Tyc* 1. 2. *syr*S.
ibid. τελεσθησεται (81****mg.* 244 *ex em.*).
8. εκ χειρος του αγγελου το ανεωγμενον
ibid. επι της γης και επι της θαλασσης So *syr*S.
9. και ειπον (*pro* λεγων)
10. —γλυκυ
ibid. καρδια (*pro* κοιλια) So 113 167 201* *sah* [*non* 121].
11. βασιλειαις της γης (*pro* βασιλευσι πολλοις) *sed* βασιλεις της γης 121 *arm* a. 2.
xi. 2. —αυτην
8. +πεσουνται (*post* μεγαλης) [*Cf. al. ad loc.*].
ibid. εἵτις (*pro* ἥτις) and 67 69 79 104-151 200 218.
9. εκ των φυλων και γλωσσων και λαων
12. εν (*pro* εις) *errore.*
15. —εγενοντο *sec.* So 121 and 189.
18. *Post* των νεκρων (*com̄. interject.*) +και ηλθεν ο καιρος της οργης σου και ο καιρος των νεκρων (*Cf.* E 12 *f.* 21 36 *f.* 62 *al. pc.*).
19. —της διαθηκης

xii. 4. —και *tert.* (*ante* ο δρακων) So 121 and 189.
ibid. ωστε (*pro* ινα)
6. τρεφει (*pro* τρεφωσιν)
ibid. —ημερας χιλ. διακοσ. εξηκοντα *txt.* (*Habet com.*) So 121.
9. διαβολος καλουμενος (—ὁ) So 189.
13. γυνὴν (*pro* γυναικα)
14 *fin.* ὄφεος So 81-204 and ὄφεος 151.
xiii. 1. τα κερατα δεκα και κεφαλας επτα So 103-112.
ibid. —και επι των κερατων *usque ad fin. vers. txt.* (*habet com.*).
4. —δυναται
11. ελαλοι
12. —πασαν So *gig arm* 4. *Prim.* *sah*$^{1}/_{5}$.
15. —και ποιηση οσοι αν μη προσκυνησωσι την εικονα του θηριου ινα So 187. *Cf. ps-Ambr.* [*Cf.* C 12. 28. 146].
17. —δυνηται So *syr*S.
xiv. 9. εν φωνη μεγαλη λεγων So 121.
11. εις αιωνα αιωνος αναβησεται
ibid. οι λαμβανοντες (*pro* ει τις λαμβανει) *Cf. copt et Prim.*
ibid. αυτου και το ονομα αυτου (*pro* του ονοματος αυτου)
(13. αποθνησκοντες. απαρτι ναι · λεγει το πνα)
14. επι την χειρα (*pro* εν τη χειρι) So *syr*S.
17. εκ του ουρανου (*pro* εν τω ουρανω) So *boh.* [*Cf.* 12].
18. ηλθεν (*pro* εξηλθεν) So 121 166* *copt syr.*
ibid. διοτι (*pro* οτι)
ibid. ἴκμασαν
xv. 4. +συ (*ante* μονος) So 121 *gig.* [*Cf.* 55 *syr*SΣ *sah*].
ibid. ὅταν (*pro* οτι *tert.*) So 189.
xvi. 1. —μεγαλης So 122 [*non* 121] and 193 *arm* 1. *aeth Tyc* 3.
ibid. λεγουσης εκ του ουνου τοις εκ του ναου επτα αγγελοις *Cf.* 189.
2. —και *sec.* So 113 and *sah boh.*
ibid. χαλαιπον (*pro* κακον) *txt.* [*Habet com.* πονηρον *solum absque* κακον].
4/5. —και εγενετο αιμα και ηκουσα του αγγελου των υδατων So 121.
5. λεγων (*pro* λεγοντος) So 121 and 122.
ibid. +εν τοις εργοις σου (*post* ꟾοσιος)
8. τους ανθρωπους καυματισαι εν πυρι
9. τον θεον και το ονομα αυτου (*pro* το ονομα του θεου)
10. σκοτωμενη
11. εκ των πόνον
12. ἐξήρανε
14. —και της οικουμενης [*Cf. Apoc.* 1].
ibid. —του (*ante* θεου)
17. εις αερα (—τον)
xvii. 4. κεχρυσομενου
ibid. τα ακαθαρτα (—και) της πορνειας αυτης So 121 189.
8. εσται (*pro* εστι *pr.*)
ibid. εκ της αβυσσου αναβαινειν So 121 and 189.
11. +ειδες (*post* ὁ)
ibid. εσται (*pro* εστι *prim.*) So all *fam* 61.
ibid. —ογδοος εστι και (*Cf.* 120 139 *Hipp.*)
ibid. απολειαν and 69 72 84 104 113 150 210 218.

xvii. 14. —οἱ and 121 189.
15. —και οχλοι εισι *et* +εισιν (*post* εθνη) (*Cf. om. vg sah ps-Ambr.*).
xviii. 3. —της δυναμεως *Cf. boh.*
15. απο μακροθεν στησονται οι πλουτησαντες απ αυτης
ibid. κλαιουντες
16. λιθοις τιμιοις *Cf. syr arm aeth.*
17. —τοσουτος (*in ras. in* 121). *Obs.* ὁ πλουτος ὁ τοσουτος 121.
18. +και (*ante* λεγοντες) [*Cf.* 36 *f.* 119 και ελεγον].
22. *Trsft. in loc. ante* και φωνη κιθαρ. *clausulam*: "και πας τεχνιτης πασης τεχνης ου μη ευρεθη εν σοι ετι." (*Vide vol.* II.)
xix. 2. —ητις εφθειρε την γην So 121 and 67-120 81-204 114-241 189 *boh.*
4. επαισον (*pro* επεσαν)
6. +πολλων (*ante* ισχυρων) [+πολλων και 23-55].
9. κληθέντες (*pro* κεκλημενοι) So 121 and 189.
ibid. πιστοι εισιν και αληθινοι (—του θεου)
10. ἔπαι^{ε}σα *sic*
12 *fin.* +μονος drawn from com. as *boh aeth arm.*
15. —και *tert.* So 81-204 and 114-241.
ibid. του οινου του θυμου του θεου, και της οργης του θεου του παντοκρατορος
20. —τους λαβοντας and 121.
21. και τα ορνεα εχορτασθησαν παντα
xx. 3. —και εκλεισεν αυτον and 121 probably.
ibid. πλανιση
ibid. χρονον μικρον So 113 143 only.
4. —και δια τον λογον του θεου
ibid. +αὐτου (*post* χαραγμα) *boh sah* [*cf.* 32 56 *f.* 95 113 159 169-216 172-217 +του θηριου].
5. αναπαυσις (*pro* αναστασις) So 67 and 155 [*non* 146].
6. ἐπεὶ *sic* (*pro* επι) and 121.
ibid. —εξουσιαν *txt.* (*non com.*).
ibid. ἱεροῖς *txt.* (*non com.*).
9. εκ του θεου απο ουρανου (—του)
10. λυμνην and 112.
14 *init.* —και and 121.
xxi. 4. τα αρχαια (*pro* τα πρωτα) (*Cf.* τα πρωτα και τα αρχαια *Esai.* xliii. 18).
5. ιδου εγω καινοποιῶ (*sic*) τα παντα
ibid. λέγε and 120. (λεγι A*).
9. των εχοντων (*pro* τας γεμουσας)
10. εκ του θεου απ' ουρανου
11. ιασπιδη
12. +του (*ante* ιηλ) [*Habet* των υιων]. *Cf.* 146*com. et copt.*
13. πυλεωνες *primo loco.*
21. πυλεωνες
xxii. 2. της πολεως εκεινης (*pro* αυτης) *Cf. arm.*
8. +ταυτα (*post* ηκουσα) and 121.
9. —των αδελφων σου
11. —και ο δικαιος δικαιωθητω ετι and 104 120 151 153 210 (80-138).
14. φυλασσοντες (*pro* ποιουντες) and *arm a.* 4. *boh*^{tres}.
15. —και οι πορνοι and 121.
16. —ειμι So *gigas.*
ibid. διᾱ'δ (*pro* δαβιδ)

xxii. 18. *επιθη επ αυτω επιθησει* and 121 [*Cf.* 30-98].
19. —*βιβλου prim.*
20. —*ναι bis.* So 81-204 (114 121).

The extraordinary thing in the above lists is the very *partial* agreement only of 121.

This MS. 59 is a gross *retranslator* as subsequent investigation shows, and this recension was based, quite early in the history of the text, on Latin and other Versions, notably the Crawford Syriac. Its base is ancient, but it has been abused. A careful consideration of the above will show that it must have been copied from a very old copy which had not been revised. In 121 most of the strange variants had been removed. Besides agreement with *syr*S and *Latins*, observe *arm* frequently supports.

189 is friendly with and without 121 sometimes.

Apart from the sidelight of the Versions (as indicated above) one would think the MS. was mad.

Complete agreement in the order of words with *t.r.* is as frequent as unusual transposition. In this connection we have the curious addition of *εκει* POST *επεστρεψα* in i. 12, instead of *before* it, with the B group.

Now as regards agreement with the textus receptus, one of the most remarkable readings is the presence of the words *ταις εν ασια* in i. 11 *alone* so far among Greek MSS. (for 57 does not count). The words are absent in all other MSS. uncial and cursive, including all the other MSS. sympathetic to our document, except perhaps 19*. Erasmus imported the words from the Clementine Vulgate. The Coptic and Armenian versions are cited for the phrase, but I do not know how important the documents are which have it (apparently in *all* Bohairic (see Horner) but not Sahidic (see Horner)). Another most important place is the retention of the more difficult *μεγαλης* at ix. 2 in preference to the more attractive *καιομενης* adopted by most MSS., even by such careful scribes as those of 47 *etc.* See *Matthaei ad loc.* See also x. 4 with *t.r.* alone of MSS. so far; and xxii. 3 *καταναθεμα*. See *Gwynn* as to this in *syr*S.

It would be almost an interminable task to mention the places, where 59 goes with other MSS. and small groups. It is alone, for instance,

with C at ii. 10,
with ℵ at ix. 7 and xviii. 19,
with ℵ[a] at xiii. 16,
with A at v. 6,
with P at xviii. 17 and xxii. 2,

with 36 *twelve* times alone, with 12 *ten* times, with 38 *four* times, with 56 thrice (and once with 56**); with 21 thrice, with 46 thrice; twice each with 87, 39, 17*, 31, 97, 32, 90 and 14-92, and once each with 1, 2, 7, 16, 40, 41, 15, 28, 45, 95, 55*, 91, 98, 47.

This does not give a proportionate picture, however. Its real affinity, after 121 189, is for 1. 12. 46, and then the 36 readings, plus 17, *fam* 21 and that company. It completely bridges the Complutensian-Erasmian text, if we eliminate its strange personal readings, for its agreement with *t.r.* is remarkable. Even *καταναθεμα* (xxii. 3) against 1, and *ταις εν ασια* (i. 11), and *μη ταυτα* (x. 4) alone with St. and Erasmus.

Apoc. 60. "*Vacat.*"

This, in Scr. III., was erroneously attributed to Paul. 152 = Reg. 136[a] (Scr.) (or "nat. suppl. gr. 136" *teste Gregory*), which does *not* contain the Apoc. but only excerpts—"*theologica varia non vero* Heb. Apoc." (Greg.).

Scr.-Miller IV. uses this number for Vat. gr. 656, which is Gregory's Apoc. 79.

We leave it blank, with Gregory, though it would have been much more convenient to have put back in this place what is now Apoc. 139, Scr. IV. and Greg. (= Paris nat. gr. 240), instead of separating the Paris MSS. by 80 intervening numbers.

GROUP 61-95-126-218-219. [After ch. xi. cp. fam. 25].

Apoc. 61 = Paris nat. gr. 491. [Scr. 61. Greg. 61, new 2027. Sod. *α* 1374]. Apoc. 61.

Of about end of XIII[th] or beginning of XIV[th] century. Contained on 26 pages, but wanting after xxii. 8 *ἀκου*... Long lines, 37 to a page, close together, ten or twelve words to a line. The MS. is wormed in places, but nearly always legible. There is no iota post. or sub., except at iii. 3 *γνωσῃ*, a very small iota subscript. At iii. 18 *περιβάλλη* is without iota, but with our old friend the large comma following. Even at vii. 1 the exceptional *πέση* with 95 alone, is without iota, though 95 writes *πέσηι*. *φ* is generally looped as for *φρ* so common with many scribes, but is always meant for plain *φ*.

No *ν* *εφελκ.* *ειδον, φιλαδελφειαν etc.* occur consistently.

The usual abbreviations, including *υἱος* and cases, though not always with this word. Other exceptions are only *κυριε* vii. 14; *κσ̄ κυριων* xvii. 14, xix. 16.

ιωαννης is abbreviated *ἰω̄'* everywhere but once, including xxii. 8, which is rare.

But few itacisms. We notice a new one, however, at vi. 13 *ὀλίνθους*.

There are many omissions from homoioteleuta, some from carelessness, some of older origin from the copy, like iv. 3 —*και ο καθημενος ην* with many. Also *additions* from the same cause, notably vii. 17 +*και εξαλειψει ο θεος πηγας υδατων* (*post υδατων*), while *retaining* *και εξαλειψει ο θεος παν δακρυον etc.* which follows. *Addition* from homoiotel.

The MS. is of a very interesting B type, yet not slavish (note iv. 8 *αγιος ter*). It has also the "cursive" readings of the Arethas line.

But beginning in the third chapter, it has some new readings, and a most remarkable agreement with 95, a distant circuitous relationship, if you will, going far back (for they are apart in a number of ordinary passages), yet a most thorough verbal agreement in certain exceptional readings, so far peculiar to 95, as per list further on. Curiously enough this ceases abruptly in the eleventh chapter and is not resumed.

There is an old basic text to 61—(see iii. 12 *εν τω ονοματι* for *εν τω ναω* with 95-126-219 alone, yet *αυτω* for *αυτον prim.* with ℵ 47 92 111 130 167 201 219)—coupled with and refreshed by the effects of the B revision, as a whole.

That we are in presence of a pretty carefully chosen text is seen from the affinity of our MS. for 22* and 22*** and with others combined, as seen in small groups. This MS. 22 often joins in somewhat larger groups. The eclectic yet very old basic text of 40 comes into combination not unfrequently as well. With 90 there is some unusual agreement also. But all this will be set forth in due course in a bird's-eye view.

A curious feature of the orthography is found in the use of *κύκλωθε, ἔμπροσθε, ὄπισθε* for *κυκλωθεν, εμπροσθεν, οπισθεν*, but these forms are not uniformly employed. We notice it because it is a novelty among our N.T. manuscripts.

The only other things noticeable are at xxi. 13 *πυλῶνες'* and *πυλων'ες* thus [Codex A has straight marks of apostrophe ′], and *ἔβαλλεν ἔβαλλον* with double lambda nearly constant.

Going back to the inscription, which is unusual, *viz.*:

αποκαλυψις του ευαγγελιστου παρθενου και θεολογου ἰω̄

we are led to suppose that our MS. may have much in common with Apoc. 30, but this is not found to be so in any peculiar degree. [95 has simply *ιωαννου αποκαλυψις*].

The inscription of 30 is: *αποκαλυψις του αγιου ενδοξοτατου αποστολου και ευαγγελιστου*

παρθενου ηγαπημενου επιστηθιου ιωαννου του θεολογου, which Matthaei suggests may be made more intelligible by adding four words, thus:

ἀποκαλυψις του αγιου
ἐνδοξοτατου αποστολου·
και ευαγγελιστου παρθενου·
Ἠγαπημενου (χριστου φιλου
και μαθητου) επιστηθιου·
Ἰωαννου του θεολογου·

As regards παρθενου, Matthaei, p. 223, Apoc. 1st edn., quoting Knittel, refers to a Menologium for XXVI Sept. "φιλος επιστηθιος, παρθενος ἠγαπημενος," and then says that in one of his codices at this date in the *Men.* is found a long dissertation (which he gives in full, *q.v.*) also including the use of the words ηγαπημενε, παρθενε, φιλος του χριστου, and adds "*His ergo firmatur* τοῦ θεολόγου, χριστοῦ φίλου *et ab ipso Ioanne in Euangelio* xiii. 23. 25, xxi. 20 μαθητοῦ ἐπιστηθίου. *Quæ, si probentur, aut certe, si his similia probentur, existunt versus sic dicti politici,*" and then proceeds with his suggestion (as above) for the addition between παρθενου ἠγαπημενου and ἐπιστηθιου.

Παρθενου also occurs in the MSS. 108 102 226 and 236. In the latter including επιστηθιου φιλου παρθενου ηγαπημενω τω Χριστω.

If the reader will refer to the notice of Apoc. 95 he will find that this cursive is ranked high by the critics. Yet 61 and 95 do not compare with 47 for instance.

The only reason I can assume for the abrupt change in 61 from the text of 95 after the middle of ch. xi. is that 61 thenceforward copied another exemplar [probably from the many on Athos (whence 95 was derived)].

The text anyway, though fairly smooth, is of the predominant B type, and furthermore shows the ℵ*B combinations, discarded by ℵ correctors and other uncials and many, so that the recension is not particularly good from a critical standpoint.

We do not find continuous agreement after xi. with any one group, if we except the 25 family, to which the second half of our MS. is more closely allied than to any other. This is borne out by an examination of the first half, where a somewhat similar correspondence obtains, but not nearly so emphatic. In no place is there *slavishness* to any combination.

There are no gross errors except those due to homoioteleuton—(of course our man makes a tangle of xviii. 22, 23; *that* could have been guaranteed), but the new readings are only very partially due to carelessness, and most were probably found in his copy.

The MS. ends xxii. 8 ἰω̄ ὁ ἀκου.. probably reading "ο ακουων και βλεπων ταυτα" with AB *etc.* including the friendly *fam* 25.

Of agreement with *t.r.* we notice exceptionally iii. 18 κολλουριον, xiii. 4 δυναται; but we do ***not*** find ἄρκτου of *t.r.*, although 95 has it.

New Readings.

Inscr.: αποκαλυψις του ευαγγελιστου παρθενου και θεολογου ἰω̄.

i. 2. χριστου ιησου So 126.
17. νεκροι (*ut vid.*) *pro* νεκρος *Cf. sah.*
ii. 10. πειρασθῇ So 126-218-219.
13. εκκλησιαις (*pro* ημεραις) [*non fam*].
iii. 4/5. —οτι αξιοι εισιν ο νικων ουτος περιβαλειται εν ιματιοις λευκοις
5. των ζωντων (*pro* της ζωης) So 126-219 and 80-138 159.
18. χρυσιον παρ εμοι *sic* So 126-219 and 124 164-166 (παρ εμοι χρυσιον 204, παρ εμοι, —χρυσιον 81).

iv. 3. *κύκλωθε sic* (κυκλοθε 126).
4. *κύκλωθε sic* and 72 (κυκλοθε 126).
6. *κύκλωθε sic*
ibid. *ἔμπροσθε sic* So 126. *Er.* 2. 3. 4. 5 [*non Er.* 1. *Ald.*].
ibid. *ὄπισθε sic* So 126-219.
8. *κϋκλόθε sic* So 126.
9/10. —τω ζωντι *usque ad* θρονου (*cum* 126-218 *et* 90 125 128 142 172-217) *at post* αιωνων *ver.* 10 +πεσουνται οι κδ πρεσβυτεροι ενωπιον του καθημενου επι του θρονου και προσκυνησουσι τω ζωντι εις τους αιωνας των αιωνων.
vi. 13. ὀλίνθους So 104 (113) 120 154 [*non fam* 61].
vii. 17. +και εξαλειψει ο θεος πηγας υδατων (*post* υδατων) [*Habet* και εξαλειψει κ.τ.λ. *postea*].
viii. 12. και το τριτον αυτων και το τριτον (*sic*) μη φανῆ · η ημερα και η νυξ ομοιως [*Cf.* 95-126-219].
ix. 9. +ως (*ante* ιππων) [*non fam*].
18. απο (*pro* εκ *prim. et secund.*) [*non fam*].
xii. 14. —εκει So 126-218-219 *h harl copt.*
xiv. 2. —φωνην *prim.* So 126-218-219.
4. ακολουθησαντες So 126-218-219 and 108 *Meth. syr.*
8. της πορνειας του θυμου So 126-218-219.
xv. 3. —την *prim.* So 126-218-219 and 146-155 180*.
5. ηνοιχθη So 126-218-219.
xvi. 8. —αυτω So 126-218-219.
12. —αυτου *prim.* So 126-219 [*non* 218].
13. —ακαθαρτα So 126-218-219 and 49 215, 146-155*com.*
18. βρονται και αστραπαι και φωναι So 126-218-219. [*Cf.* ℵ*].
ibid. ου γεγονεν (*pro* ουκ εγενετο) So 126-218-219, and 188 [*contra fam*].
21. βιαία (*pro* μεγαλη) So 126-218-219. *Cf. Prim.* "ingens" *pro* magna [*non al.*].
ibid. καταβαινει ως ταλαντιαια So 126-218-219.
ibid. εκ της χαλαζης της πληγης So 126-218-219.
xvii. 2. οι κατοικουντες την γην απο του οινου της πορνειας αυτης So 126-218-219.
4. *Transfert* χρυσουν *in loc. post* αυτης *prim.* So 126-218-219 and 146-155.
15. λαοι και γλωσσαι εισι και εθνη και οχλοι So 126-218-219.
18. του θεου (*pro* η μεγαλη) So 126-218*prob.* -219.
xviii. 2. —ακαθαρτου *sec.* So 126-219 (*hiat* 218).
5. —αυτης *prim.* So 126-218-219 with *Hippolytus.*
7. τοσουτο *sic sine acc. vel spir.* (*pro* τοσουτον) So 126 and 141 187.
9. και κλαυσουσιν επ αυτην οι βασιλεις κ.τ.λ. (*i.e.* —αυτην, *et* —και κοψονται) So 126-219 (*hiat* 218).
16. ῄ περιβεβλημενοι (*errore*)
18. εκλαιον (*pro* εκραζον) So 126-219. *Cf. syr*S.
21. ἔβαλλεν (*fere passim hoc modo*) So 63 113 188 217 [*non fam* 61].
22. ετι εν σοι *primo loco* So 126-218-219 and 146-155 202.
23. —και φωνη νυμφιου και νυμφης ου μη ακουσθη εν σοι ετι *ex errore* [*non fam*].
xix. 10. ἔμπροσθε *sic* So 126 [*non* 218-219].
12. ονοματα εχων γεγραμμενα και ονομα γεγραμμενον So 126-(218)-219.
14. ενδεδυμενον So 126-218-219 and 194ᴬ ?
17. του θεου το μεγα So 126-218-219.
19. το θηριον της γης · και τους βασιλεις και (*i.e. transponit* της γης *in loc. post* θηριον) So 126-218-219.

xix. 20. *Transfert* οι δυο *in loc. in fin. post* θειω So 126-218-219.
21. απο (*pro* εκ *prim.*) So 126-218-219 and 233.
xx. 3. ἔβαλλεν So 188 246 [*non rel. fam* 61].
6. +αὐτου (*post* αναστασει) So 126-219 (*illeg.* 218) *aeth.*
xxi. 2. απ᾽ουρανου εκ του θεου So 126-219 (*hiat* 218).
9. και ελαλησε *bis script. ex errore.*
10. εκ του ουρανου του θεου (—απο) So 149 [*non rel. f.* 61].
13. και απο βορρα . . . και απο νοτου πυλωνες τρεις και απο νοτου πυλωνες τρεις (*sic bis errore*) . . . και απο δυσμων . .
[*N.B.* πυλῶνεσ τ̓ρεῖς *primo loco*
πυλῶνεσ᾽ τρεῖς *sec. loco*
πυλω᾽νεσ τρεῖς *tert. loco*
πυλων᾽εσ τρεῖς *quart. loco*
πυλωνεσ᾽ τρεῖς *quint. loco*
Cf. xxi. 21. πυλῶν *sic á librario pro* πυλωνων (*cum* 38 63 97 121 214 217)].
xxi. 22. —ο θεος So 126-219 *arm Vigil. ps-Ambr.* (*syr*Σ).

The above shows a very true recension of the four MSS. 61-126-218-219, and not so recent either, since *Prim.* joins at the exceptional βιαια in xvi. 21, and *Hippolytus* at xviii. 5, and *h copt* at xii. 14.

In the following places 95 joins the exceptional family readings:

ii. 13. παῤ ὑμων (*pro* παρ υμιν)
iii. 8. θυραν ενωπιον σου
ibid. τα εργα (*pro* τον λογον) and 159 (το εργον 211).
12. εν τω ονοματι (*pro* εν τω ναω)
iv. 4. —τους θρονους ειδον
10. —ενωπιον του θρονου and 164-166.
v. 1. κατεσφιγμενον and 159 [*non* 218].
11. πολλων αγγελων and 159 166 [*non* 164] *boh.*
12. —και πλουτον and 164-166.
vi. 14. ἐσαλεύθησαν (*pro* εκινηθησαν) and 164**-166* *syr*?
vii. 1. πέση (*pro* πνεη) and 164-166 (γενηται 200 *solus*).
4. —τον αριθμον and 164-166.
viii. 2 *fin.* +ινα σαλπισωσι and 164-166.
8. +εγενετο (*ante* ὡς ορος) and 159 164-166 *syr*S *arab.*
ibid. +και (*ante* εβληθη) and 159 164-166 *arab.*
ix. 5. αδικησωσιν (*pro* αποκτεινωσιν) and 164-166.
9. —και ειχον θωρακας ως θωρακας σιδηρους and *ps-Ambr.*
x. 11. λαου (*pro* λαοις) and 74[*contra fam*] 166 [*non* 164]. in populo *Prim.*
xi. 1. και μετρησαι and 111 146.
6. υετος βρεχη τας ημερας αυτων της προφητειας (—εν) and 74 149 164-166.
7. —και οταν τελεσωσι and 74* 201.
Here any special agreement with 95 ceases. Resumed once, at
xii. 9. ο οφις ο μεγας (and 74 127-215 164-166),
and then abandoned.

The above is sufficient to indicate the tone of the recension, but the family must be followed in other places in the general collations, to obtain a grasp of its somewhat interesting affinities, sources and background.

Group 62-63-72-136-147-162/3-184, sub-type of the great 1 family.

Apoc. 62 = Paris nat. gr. 239 (formerly CIↃCIↀLXII (*sic*), 2279, and 2908). [Scr. 62. Greg. 62, new 2028. Sod. Aν[54]]. Apoc. 62.

From the library of "Jo. Huraultii Boistallerii."

Apoc. 62 formerly included nat. gr. 239 and 240 in the catalogues. Now 240 becomes Apoc. 139 both in Gregory and Scrivener-Miller.

The MS. is on paper, on 117 leaves (Gregory says 119, but this includes two leaves at end, in a more modern hand, according to Martin, containing a fragment concerning the infancy of the Saviour). On 117 *verso* the MS. is dated 1422, *i.e.* "In the year 6931" (−5509= 1422 A.D.) "Oct. 9, the work of Michael? Kalophrena a priest and sinner."

Gregory and the others leave out the θυ̅ and πονος. Doubtless θυ̅ stands for θυτης or θυτου = sacerdos, sacerdotis in Craston's Lexicon of (1478) and 1483 (reprinted without acknowledgment by Aldus in 1497), but not to be found in Liddell and Scott, who merely say "θυτης = θυτηρ, a slayer, sacrificer," but in mediæval Greek θυτης meant a priest of the church, with other combinations; thus in the Butler MS. (B.M. Additl. 11837) of the whole N.T., including Apoc. 94, dated 1357, we have "μεθοδιου χειρ του θυτορακενδυτου," rendered by Scrivener "by the hand of Methodius the *priest-monk*." Note, however, that the subscription of Apoc. 62 is not by the first hand, but perhaps, though not certainly, in that of the διορθωτης. Perhaps Kalophrena died shortly afterwards; the form of the subscription and the word πονος lends colour to this supposition. As to θύτης.

Curiously enough 251, the last MS. in our list, much related to 62 as to base, is also dated 1422 in modern letters (͵α · υκβ), but also by a second hand. Clearly then these two MSS. came from the same Scriptorium. 251 is now at Athens.

The MS. is well and clearly written, with full commentary of Andreas, and numerous illustrations of the Dragon, and the Beast, *etc.*

Above the ornate painted heading on f°. 1, by the first hand, is "ἰυ̅ μου βοήθει μοι." Below the painted headpiece, the inscription is included in the heading of πιναξ, in semi-uncials,

"πιναξ των κεφαλαιων της ἑρμηνειας της αποκαλυψεως του αγιου αποστολου και ευαγγελιστου ιωαννου του θεολογου κ.τ.λ." [This is the same insc. as in Apoc. 37].

Follows table of κεφ. with κεφ. "α̂. αποκαλυψις ιυ̅ χυ̅."

On folio 4 *verso* begins the Apoc. with new headpiece and simply αρχη in the middle, above the first line.

The MS. is probably reproduced from an old copy, or by one used to such early commentary MSS. as ran the text or commentary above or below the next line of the other (or *vice versa*) as suited the scribe's convenience. It is, however, faithfully modernised (*pace* Hort) by the removal of all ν ἐφελκυστικα, and the use of ειδον *etc.*, except φιλαδελφια (once) and φαρμακια (once). But it is not quite freed from itacisms.

There is no trace of iota sub- or postscript. The usual contractions occur, but υἱος and cases are generally in full, and more occasionally ἀνθρωπος and cases. πνευματα only in full (correctly) at xvi. 13, 14; πνευματος (correctly) at xviii. 2; and κς̅ κυριων at xvii. 14 and xix. 16.

There are not very many marginal remarks. There are a very few corrections, chiefly by a diorthotes. At xiii. 16 is a curious marginal comment, apparently by the first hand, where he was so impressed, he could not resist noting: "ουαι τοις μελλουσιν ευρεθηναι εν τω καιρω εκεινω."

But enough of these introductory remarks. Let us say at once that this MS. is important *because it is a close sister to Apoc.* 1. Truly they need not have sought so long and earnestly for Apoc. 1, when 46 lay to hand (with 88 and 101) at Venice, and 62 at Paris!

The connection with 1 is the more interesting, as 1 and 62 are absolutely independent copies from quite an old exemplar. They are so close, however, that we can often safely supplement 1 in doubtful or missing passages by the readings of 62.

Like Apoc. 1, the text is sometimes lost in the commentary (notably i. 18 και εχω τας κλεις του αδου και του θανατου, xviii. 13 και ψυχας ανθρωπων), and, *vice versa*, the commentary introduced into the text (as at xii. 10/11, xvii. 4, 8, xxii. 16 *fin.*), but much more rarely than in Apoc. 1. Frequently, but only in the early chapters, φησιν is introduced by mistake into the text, showing how imbued was the scribe with the spirit of what he was copying.

Synonyms.

At first we thought we had to deal with a very vicious MS., but after a while the scribe settles down to work seriously, and copies faithfully. Meanwhile, however, from his inner consciousness we thought he had evolved such synonyms as των ἀνομιων for των ἁμαρτιων (i. 5), πενίαν for πτωχειαν (ii. 9), αρχων for δρακων (xii. 9), which are perfectly regular in form, but seemed wholly illegitimate, yet they are reproduced by all the family. In this connection, nevertheless, please to note δολος (xiv. 5) *alone with* 1, and we gather from this synonym for ψευδος that perhaps our MS. is not altogether to blame for its many fresh synonyms, and *that some of these perhaps had a place in the common original of Apoc.* 1. 62, but were discarded by Apoc. 1, except in this case of δολος.

Outside of Apoc. 1 our MS.' best friend is 38 in peculiarities, but is not so latinizing as 38 in the omission of the article, as can indeed be seen from our scribe's use of thoroughly *Greek* synonyms. Nor do we go with 38*marg.* at xv. 6, our MS. having λίνον plainly. But the connection with 38 is interesting and important; see full list further on, together with other sympathies.

Our MS. has an interesting old base; note, for age, some curious C readings, and specially xvi. 9 οὐκ ἐμετενοησαν for οὐ μετενοησαν, while C reads exceptionally ουχιμετενοησαν. See also the C 38 combinations, and quite a good deal of agreement with that very old base 56. Of some value for type is the unusual passage in ii. 3 with only 1. 16 and 38 *f.* 119: [κεκοπιακας] —και ου κεκμηκας, and + και (*ante* κεκοπιακας) with 16. 38 *f.* 119. This C sympathy traces to a common syriac-latin source as shown by the Crawford Syriac readings.

The MS. is not faithful to any one Andreas recension, however, and has quite many unnecessary novelties; yet is all the more important where it agrees with the mass, or a weighty rendering of the majority, for it seems to be rather a critical jumble.

By means of such MSS. we draw closer the net which encloses the Erasmus and Complutensian versions, *viz.* 1-46-59-62 *etc.*, and 10-17-21-37-49 *etc.*, showing how such MSS. as 36 and 38 come in between.

It is curious to think that for 400 years Apoc. 46 in Italy and Apoc. 62 at Paris have lain ready to the hands of the critics, while they were for so long vainly looking for Apoc. 1, yet they have never unearthed their readings, or they would have seen to what a considerable family Erasmus' codex belonged.

Erasmian codices.

The point to notice is, that these Erasmian codices, while agreeing freely with the uncials (together with several Complutensian MSS.) in minutiæ and matters of detail, *drift away from them in more important places, where the Complutensian codices do not follow.* Thus the Compl. recension is in many respects the better. But it is all working out satisfactorily, and we are convinced that if we can pursue the matter to the bitter end, we can reach some definite conclusions.

Loss of MSS.

In the course of our collations of the last ten MSS. we realize how very many MSS. of the Apoc. have perished, but enough remain to discover the origin of the mixture, I think and hope. And, if this applies to the Apoc., *how much more so to the Gospels and Epistles.*

Would that we had more time, and better eyes to cover the whole field! It is cruel that such rich fields—long since ripe for the reaper and gleaner—are not harvested.

The following are the new readings.

Notice specially i. 2 the Compl. group addition, but *without* the words μετα ταυτα.

The curious gloss at ii. 13 "for every witness is faithful," while 59 says "for no witness is faithful"!

An unnecessary change at ii. 15 ἣν μισῶ, showing most decided critical editing.

The stupid conflation απο εκ πασης *sic* vii. 4.

The forced redundancy of εὑρεθη at xviii. 23 for φανη and ακουσθη. And so forth.

NEW READINGS. [See Apoc. 63].

[In all of these, 63 agrees, except where marked. This will show how slavishly 63 copied].

i. 2. +και ατινα εισι. και ατινα χρη γενεσθαι (*Absunt* μετα ταυτα) So the family.
3. οἱ πληρουντες (*pro* τηρουντες) So all the family.
5. χριστου ιησου So the family and 166.
ibid. *Post* γης +αὐτος γαρ εστιν, ὁ μαρτυρησας ἐπι ποντιου πιλατου So the family. *Cf. f.* 119.
ibid. των ανομιων (*pro* των αμαρτιων) So the family.
11. εν θυατεροις (*ex errore puto*) So 63 and 136.
17. επι (*pro* προς) So the family and *syr*S?
ii. 2. +τους (*ante* κακους) So the family and +τους τους 63.
9. πενίαν (*pro* πτωχειαν) So the family (an Egyptian form).
13. +οτι πας μαρτυς πιστος (*post* πιστος) So the family and 67-120 121 152-179 208 251. [*Cf.* 59!]
15. κρατοῦντα So the family.
ibid. ἣν μισῶ (*pro* ὃ μισῶ) So the family and 80.
18. ὅμιοι (*pro* ομοιοι) So 72. Not 63 nor the others.
19. και την διακονιαν και την αγαπην και την πιστην So the family. [πιστιν 63].
27. και (*pro* ως) So the family. (και ως 67-120 176-206 251 *syr boh aeth Tyc. Beat.*).
iii. 1 *fin.* ἢ (*pro* ει) So 63-72-136-184 and 113 143 246.
2. μακρα (*pro* λοιπα)† So the family.
9. +σοι (*post* διδωμι) So the family.
ibid. ηγαπηκα (*pro* ηγαπησα) So 63-136-184 and 108 176-206.
10. επι την οικουμενην ολην So the family and 80-138 *gig.*
17. —και *sec.* (*ante* ουδενος) So the family and 103-112.
21 *fin.* μου (*pro* αυτου) So all the family.
iv. 3. λίθου ἰάσπιδος και σαρδίου (*pro* λιθω ιασπιδι και σαρδινω) *txt.* So 63 and the family and 226 *syr.*
[*Habet in marg.* γρ λιθω ιασπιδι και σαρδιω ά διορθωτ.] *non* 63.
ibid. [ομοιος ορασει] σμαραγδινου So all the family.
9. —τω ζωντι So the family and *arm* 2.
v. 3. +κατω (*post* επι της γης) *et* ουτε [υποκατω της γης] So the family. (*Add.* κατω *fam* 25 *at omit.* ουδε υποκατω της γης). *non* 63 *q.v. ob homoiotel.*
11. ὡς φωνης (*pro* φωνην) So the fam. and *f.* 119 167 200 251.
12. λεγουσαι (*pro* λεγοντες) So the fam. and 80-138 145 251.
vi. 10. +ημων (*post* δεσποτης) So the fam. and 80-138 145 251 *boh.*
vii. 3. τοὺς *errore* (*pro* του) *non fam.*
4. απο εκ πασης *sic* So all the family!
5 *init.* —εκ So the fam. [*non* 72].
9. —λευκας So the fam. [*non* 72 147 *vid.*].

† This is not a synonym, but may be intended as more emphatic, and conveying the idea of "the important things."

vii. 14. —της (*ante* θλιψεως) So the fam. and 251.
16. πεσεῖται (*pro* πεση) So the fam. and 80 *f.* 178 200 251. [*Cf.* 38 πεσηται].
viii. 3. ἔστη (*pro* εσταθη) So the family and F *f.* 178, 125 149-186 166 (218).
7. ἐβλη (*pro* εβληθη)* [*non fam*].
9. των εχοντων (*pro* τα εχοντα) So the fam. and 80-138 251.
11. ανθροπων So 104. [63 = ἀνων].
12. —το τριτον αυτης (*Rel. cum t.r.*) So the family and 80-138.

ix. 5. +ως βασανισμος αυτων (*post* βασανισμος αυτων) *sed in ras. a pr. man.* [*non fam*].
7. ὅμοια *errore* (*pro* ομοιωματα) *etiam* 63. *Habet marg.* ὁμοιωματα 62* [*non* 63].
17. θωρακας εχοντας So all the family and 80-138 251.
20. ἤ (*pro* και *tert. ante* τα αργυρα) So the family and 251.

x. 5. +και (*post* εστωτα) So the family only.

xi. 7. —μετ αυτων So the family only.
8. +ἔσονται (*post* πολεως) So the family [+πεσουνται 59].
14. ἡ τριτη ιδου (—ἡ οὐαι *sec.*) So the family.

xii. 2. ωδινουσα κραζει So the family.
9. ἄρχων (*pro* δρακων) So the family only (αρχον 72).
10/11. *Ex com. post* νυκτος +ἡ κατηγορια και ἡ διαβολ(ικ)η ἡ κατα των ἀνων

xiii. 1. θηριον αναβαινον εκ της θαλασσης So the fam. and 80-138 *sah.* [*Cf.* 23].
3. —και η πληγη του θανατου αυτου εθεραπευθη So the strict family.
ibid. εθαυμαστη So 136-147-184 and 141 [*non* 63-72-162/3. *Non f.* 46 *nec* 1-152-179-208].
7. *Post* εθνος *fin.* +και λαον So all the family. [ℵABP *etc. etc. hab. post* φυλην].
11. εχον (*pro* και ειχε) So the family and 80-138 251. *Cf. latt.*
13. ενωπιον των ανθρωπων επι την γην So the family only.
14. +επι (*post* πληγην) So the family. [+απο 14 47 92 251]. *Cf. Prim.*
16. —ποιει So the family only.
18. χξ καὶ ϛ' *sic* So the family.

xiv. 3. αὐδὴν (*pro* ωδην *prim.*) So the family only.
11. εις αιωνα αιωνων αναβαινων So the family.
18. τρυγυσον [*non fam*].
20. ἐτέθη (*pro* επατηθη) So 136-147-184 [*non* 63]. *Marg.* 62** γρ ϗ ἐπατηθη. [*Cf.* 1 = ἐτιθη, 208 ετιθει].
ibid. τῆς χαληνοῦ *txt.* (*Com. habet* των χαληνων) So the family. [*Cf.* 91 του χαλινου].

xv. 2. —του (*ante* θεου) So all the family.
8. αι επτα των αγγελων πληγαι (—επτα *sec.*) So all the family. [*Cf.* P 1. 10. 12. 17 *etc.*].

xvi. 9. οὐκ ἐμετενοησαν So all the family. [*Cf.* C = ουχι μετ.].
14. —και (*ante* οικουμενης) So the family and 80-138 *sah.* (—και της 1*-152-179*-208; *om.* και της οικ. *omnino* 59).
16. ἀρμεγεδών *txt. et com.* So ℵ[a]? 147. (αρμεγεδδων 63).

xvii. 3. τῶ (*pro* ἐν) So all the family.
6. +την (*ante* μεθυουσαν) So all the family.
8. *Post* υπαγειν +ἀει ζητοῦν, τίνα καταπίῃ (*ex com.*) So all the family and 123 [*non rel. fam* 119].
10. εστι +και (*ante* ο αλλος) So the fam. and 122 164-166 *copt.*
13. δεδώκασιν So all the family. [1* = διασιν, but διδοασιν 208].
17 *Marg.* = γρ και μιαν γνωμην ποιησουσι**, instead of και ποιησαι μιαν γνωμην which words were omitted by the first hand (with A 18 *al.*). [*non fam*].

xviii. 12. και κοκκινου και συρικου So all the family order. [συρικου *cum* 12. 21. 25 *al.*].
ibid. (μαρμ^α^ρου, *ex emend**. *In pr.* μαργαρου?? *cum* 10. 30 *al. pc.*). [—και μαρμαρου ℵ 1-208`57 *Er.* 1. 2. 3. *Ald. Col.*].
15. ἐξ αὐτης (*pro* απ αυτης) All the family and 80-138.
17. επι των πλοιων ομιλος (—ὁ) All the fam. and 80-138. [1-208 57 141 *et t.r. hab.* επι τ. πλ. ὁ ὁμιλος].
19. +εν (*ante* μια) So all the family and 80-138 251 (*sah boh*).
23. εὑρεθη (*pro* φανῇ) So all the family only.
ibid. εὑρεθη (*pro* ακουσθη) So the family (except 147 omitting the clause in error).
xix. 5. *Transfert* λεγουσα *in loc. post* ημων So the family. [—λεγουσα 1-208 12. 47. 59 *al. Er.* 1. 2. 3. *Ald.* (*non Col.*); —εξηλθε *syr*S].
11. πιστος και αληθινος καλουμενος So the family and 189. [*Cf.* ℵ, *etiam* AP 1 *etc.*].
xx. 4. θυσιαστηριω (*pro* θηριω) So all the family except 72 (τω θυριω) and 162/3.
9. εκ του θεου πυρ απο του ουρανου So all the family alone.
12. του θρονου του θεου So all the family.
13. τους ἑαυτης νεκρους *primo loco* So all the family and *ps-Ambr.*
15. εις την βιβλον (*pro* εν τη βιβλω) So all the family.
ibid. εγγεγραμμενος So the family and 208. (εγεγραμμενος 1. 72).
xxi. 8 *fin.* —ο εστι δευτερος θανατος So the family [against 1-208 *rell.*] and 122*.
10. +και (*ante* απο) So the family.
17 *fin.* αγγελος (*pro* αγγελου) So all the family and *sah* [*non boh*].
20. χρυσοπραισος *et* 159? [*non* 63, *et fam cum t.r.*; *obs.* χρυσοπρασιος ℵ^a^].
21. και (*pro* ανα) So the family [*exc.* 184 *vid.*] and 80-138.
24. φερουσι την δοξαν αυτων, εις αυτην· και την τιμην των εθνων So all the family.
xxii. 8. —των ποδων So most of the family and 113 *aeth*$^1/_2$. (—των A).
13. το ᾱ και ω̄ (—το *sec.*) So 63 104 154 *Verss.*
16 *fin.* (*ex com.*) +ὁ αὐτος So the family and 80-138 and 208 (*hiat* 1).
17. λαβειν υδωρ (—το) So the family and 113 and 152-179* 208 (*hiat* 1) *arm a.*
18. επιθησῃ επ αυτω, επιθησει So the family. (63 = επιθησης).
ibid. ο θεος αυτω So the family and 208.
19. αφεληται (*pro* αφαιρη) So all the family and 170. [B *solus* αφελειται].
20. +το (*ante* ναι *prim.*) So the family and 208. Thus:

ταῦτ^α^, τὸ, ναί· 62 } (+ειναι ℵ* 203-240
ταῦΤα, Τὸ, ναὶ. 63 } arm 4. boh).

Alone with 1.

[So close is the connection in many places with 1 that I am able to check Delitzsch and Tregelles where they differ in their collations of Apoc. 1].

There is a large connection with 38 and the rest of the family (178-203-240) with and without 1.

Alone with others:

with ℵ: i. 17. —μη φοβου (ℵ*)
xiii. 18. —και ο αριθμος αυτου
xvi. 16. —τον (*ante* τοπον) [*etiam Compl.*]
with C: xiii. 17. του ονοματος (*pro* ἡ το ονομα)
[Note also specially xvi. 9 C = ουχι μετενοησαν and 62 (alone) οὐκ ἐμετενοησαν]
with A: xxi. 12. —και επι τοις πυλωσιν· αγγελους δωδεκα
xxii. 8. —των

with ℵ^{a}AP (no cursives): xxi. 18. —ἧν

with 47: xiv. 9. και αλλος τριτος αγγελος ηκολουθησεν

with 41: xiv. 14. επι τη νεφελη

with 45: xvi. 13. —τρια *txt.* (*non com.*) Other sympathy is shown by 45, but chiefly orthographically.

with 13: xvii. 9. +την (*ante* σοφιαν) This is not fortuitous, as for several preceding chapters much harmony is shown by 13 and 62.

with 18: xvii. 16. ηρημομενην This is a trifle, but 18 has much in common with our MS.

with 53: xix. 17. —τοις *sec.*

Occasionally:

with 56: i. 14. +και (*ante* ωσει)

xii. 16. ἔβαλλεν

xvi. 11. εκ του πονου

with *f.* 97: ii. 14. —εκει

with 92: xviii. 7. ὅσον [92* *txt.* = ὅσα^{ον} *sic*]

with 59: iv. 1. ἧς (*pro* ἧν)

xiii. 6. —τω (*ante* ουρανω)

with 12: viii. 11. —εις (*ante* αψινθον)

with *f.* 21: x. 6. —και τα εν αυτω

xv. 6. επι (*pro* περι)

with 36: vii. 5/8. *Habet* εσφραγισμενοι *sec. in vers.* 5; *deest ult. in vers.* 8.

x. 10. —της (*ante* χειρος)

xiii. 6. οἰκοῦντας (*pro* σκηνουντας)

with 46 (+88-101): viii. 5 *fin.* σεισμοι (but the 46 *fam.* stands quite apart from the singular readings of *fam.* 62)

with 55*: xi. 5. —αυτον

xiii. 6. —τω (*ante* ουρανω) [with 59 above].

xiv. 7. —αυτω

So the traditional and transcriptional relationship stands out plainly in this order: 1. 38. 56. 36. 59. ℵ. C. 55. 46. 18. 47. 13. 45. Notice the absence of 12. His text is here all right, but not his vagaries, which were personal when not supported by 1 *etc.*

Other 1 combinations.

i. 5. λύσαντι

ibid. —ημων

7. —αυτον *prim.*

ibid. —επ αυτον

20. οὓς (*pro* ὧν)

ibid. —αἱ

ii. 1. ἐφεσίων (*pro* εφεσινης)

iii. 9. και (*pro* ιδου *sec.*)

vi. 6. κριθων (*txt. non com.*) ℵCAP 1. 12. 46 *etc.*

9. +των ανθρωπων (*post* ψυχας) ℵP 1. 10 *etc.*

ix. 5. βασανισθησονται

6. φευγει

12. —ετι

xi. 6. —αυτα

7. οτε (*pro* οταν)

xi. 7. —*και αποκτενει αυτους*
8. —*και* (*post* οπου)
9. αφιουσι
10. ευφραινονται
11. αυτοις (*pro* επ αυτους)
14 *init.* —ἡ *prim.*
18. —και (*ante* τοις φοβουμενοις)
ibid. φθειροντας
xii. 1. δεκαδυο
9. —μετ᾽ αυτου
10. —ημων *tert.*
14. +αι (*ante* δυο)
ibid. πετᾶται
ibid. —εις την ερημον
xiii. 2. —ην
3. [εν ολη τη γη]
4. +και (*ante* τις *sec.*)
7. —και εδοθη *usque ad* νικησαι αυτους
xiv. 4. —εισιν *tert.*
6. τους καθημενους τους κατοικουντας
11. —το (*ante* χαραγμα)
xv. 2. [και εκ του χαραγματος αυτου]
6. επι (*pro* περι)
7. —εν
xvi. 7. —αλλου (*habet* εκ) *cum* B 1-152-179 (*hiat* 208) *et* 80-138 *f.* 119 200 *Compl.*
17. —του ναου
xvii. 1. —των (*ante* υδατων *et* πολλων)
16. καυσουσιν
xviii. 2. ισχυρα φωνη μεγαλη
3. αυτης (*pro* της γης *sec.*)
ibid. στρήνου
8. [ο κρινων]
13. θυμιαμα
20. [αποστολοι *absque* και οι]
xix. 1. [φωνην οχλου πολλου] —μεγαλην
6. —ως *prim.*
7. αυτου (*pro* αυτω)
15. —του *ult.*
17. μεσουρανισματι
20. βληθησονται
xx. 8. —τον (*ante* μαγωγ)
xxi. 7. αυτων (*pro* αυτω)
ibid. και αυτοι εσονται μοι υιοι
9. [την νυμφην του αρνιου την γυναικα]
10. και (*pro* την *ante* αγιαν)
xxii. 3. εκει (*pro* ετι)
5. φωτιει
14. πυλεωσιν *ex emend**.
16. —επι

Other small combinations without 1.

i. 16. —χειρι
ii. 5. ὅθεν (*pro* ποθεν)
14. βαλαὰκ
iii. 7. ο ανοιγων και ουδεις κλεισει, και ο κλειων, και ουδεις ανοιγει
12. επ αυτω (*pro* επ αυτον)
vi. 8. αυτω (*pro* μετ αυτου)
xi. 8. της μεγαλης πολεως
xii. 12. ευφραινεσθαι
ibid. κατοικουντες (*pro* σκηνουντες)
xiii. 17 *init.* —και
xiv. 4. υπο (*pro* απο)
xvi. 8. εν πυρι τους ανθρωπους
9. +οι ανοι (*post* εβλασφημησαν)
15. αισχυνην *txt.* (*non com.*)
xvii. 8. την γην (*pro* επι της γης)
17. —και ποιησαι μιαν γνωμην
xviii. 5. αι αμαρτιαι αυτης
11. ἐφ εαυτοις
22. —και φωνη μυλου *usque ad fin. vers.*
xix. 7 *fin.* αὐτήν (*pro* ἑαυτήν)
16. —επι *sec.*
17. συναχθητε (*pro* και συναγεσθε)
20. μετ' αυτου (*pro* μετα τουτου)
xxi. 5. οι λογοι ουτοι
16. —οσον
20. βηρυλλιος
xxii. 20. —αμην

Note also very particularly 251, our last MS., which not only has the 62 base and much sympathy also with 38 and its Patmos group, but 251 is dated (by another hand) the *same year* as 62, *viz.* 1422, thus ͵α· υκβ̄ !

Copy of 62.

Apoc. 63 = Paris nat. gr. 241. [Scr. 63. Greg. 63, new 2029. Sod. Αν66]. Formerly belonged to de Thou (No. VIII), then to Colbert (No. 4032), afterwards Regius 2998. 3, and now as above. Folios 294. Apoc. 63.

As Martin says, bad western handwriting [XVI].

But this is not all. Not content with sprawling over his page and putting me to the very large expense of so many photographs (588 !), it at once develops that this MS. is nothing but a slavish copy of the previous one (No. 62).

On folio 1 *recto* we read nothing but the inscription:

† ἀποκάλυψις τοῦ ἁγιˢ ἀποσλ΄ καὶ εὐαγγελιστοῦ ιω̅ τοῦ θεολόγου, ἑρμηνευθεῖα ὑπὸ ἀνδρεˢ ἀρχὶ επι- σκόπου καισαρίας κα- ππαιδοκιας : ⁓	which is that of 37 and Compl., and resultant from 62.

A printed slip at foot of the page says "xvi. copié par André Darmarios."

The early κεφ. are missing, *verso* of 1 being blank; they begin on what is now 2 *recto* at ι̅α̅, thus:

"τέρων · καί τῶν ἑξῆς:
"περὶ τῆς βίβλου τῆς ἐσφραγισμενης ἑ- ι̅α̅
"πτά σφραγίσιν, ἣν οὐδείς ἀνοῖξαι τῆς
"κτίσῆς φύσεως δυνάται
κ.τ.λ. ending f°. 7 *recto*.

7 *verso* to 11 *verso* are taken up with the epistolē of Andreas. 11 *verso*, threequarters down, after three blank lines, begins the text, without inscription, and without even the "αρχη" of Apoc. 62.

Iota sub. is rare, but occurs a few times.

The scribe starts out with a blunder, *viz.* αυτω for αυτου (i. 1), and his ὁσατε εἰδ.. may be either ειδον or ειδεν. The scribe of 62 himself is ambiguous with εἰδ͂ ͤ ͫ.

Then 63 runs on more correctly, but carefully copies all the superfluous "φησιν" introduced into the text at i. 5, 15, 16, 17, and ii. 13, iii. 3, which I have not recorded in the collation of 62-63.

The thing is manifestly a slavish copy of 62. I have listed the differences merely to show the number of errors normally made by a XVIth century transcriber, who is after all fairly accurate, and I grieve to say as much so as one of the present day. Fortunately the Eastern scribes of an older day were infinitely more careful, as I have shown elsewhere.

The scribe changes back for instance, the error, at i. 16, of the omission of the article by 62 before ἥλιος, but this is not because he is a smart Greek scholar, but because he himself made an error of eye and took the sigma of ωϲ before ηλιος of 62 for an omicron!

He follows 62 in the form θυατεροις not only at i. 11, where 62 made a slip, but at ii. 18 and 24, where 62 has plainly θυατειροις.

He omits after vi. 1 the commentary and the whole of verse 2 by error of homoioteleuton.

He is with 62 in every single new reading, including all the "*monstra*," and if anything further were needed to clinch the matter, he begins, with 62, to add the full chapter headings only after vi. 6.

At vii. 2 where 62 has αγγελον (β) αλλον (α) he pays attention to it, and writes αλλον αγγελον.

At vi. 16 he corrects the πεσεται of 62 to πεσετε, but at vii. 3 does the same thing himself, writing αδικησηται for αδικησητε of 62.

He neglects, however, the marginal corrections of 62, as at ix. 7, though he writes επατηθη at xiv. 20.

But it is useless to particularize further, or to list the differences between 62 and 63. It would be trifling. The collation of 63 has simply afforded me a good check on my examination of 62.

The most inexcusable blunders are at—

iv. 9.	καθηγουμενω *pro* καθημενω
vi. 11.	στολη λευκινη
xviii. 13.	—και οινον which is gratuitous and spoils the family resemblance.
xix. 2.	πολιν *pro* πορνην " " " " "
xx. 4.	του θεου *pro* ιησου
xxi. 8.	—και πορνοις
21.	πυλων *pro* πυλωνων
xxii. 5.	νῦν *pro* νὺξ.

Group 4-20-48-64-74 (*Arethas*). Compare family 6.

Apoc. 64 (Paul. 159) = Paris nat. gr. 224. [Scr. 64. Greg. 64, new 1934. Sod. O^{15}]. Apoc. 64.

This is a fine and very large MS. of XIIth century in large cursive, with decoration and capitals, κεφ. *etc.* being in gold uncials. Very few corrections and very few new readings. Text in the middle, surrounded by full commentary of Arethas. The Apoc. and Com. contained on folios 223/274 as paged; should be 223/275 including last leaf, which is blank.

Iota postscript is very frequent, as in Apoc. 4, its sister, but *not* usually with ᾅδης as in Apoc. 4 (once, however, at i. 18). ιησους, θεος, ουρανος, πνευμα *etc.*, and cases are written as often in full as contracted, which is very unusual. ἱερουσαλημ is also written three times in full. A curious square form of ου occurs frequently, being somewhat cruciform, thus $\overset{\tau}{\times}$' for τοῦ.

The letters in the text refer to the section headings of the commentary. This is not confusing, except at iv. 10 βα$\overset{\lambda}{\lambda}$οῦσι, where the superimposed λ clearly refers to the λ section of commentary, and does not indicate βαλλουσι.

The inscription ιωαννου του θεολογου και ηγαπημενου αποκαλυψις is word for word with Apoc. 4, of which it is full sister, omitting (*ex homoiotel.*) two passages at viii. 12 and xviii. 2 with this same MS., and having at xviii. 13 the reading "και ελαιον και οινον" with 4 (and 6. 14. 20. 31. 32. 34. 48), of which more anon. But 64 was not copied direct from Apoc. 4, see xiii. 18 ἑξακόσια ἑξηκοντά εξ of 64 with P. 7. 16. 29. 39. 45. 47. 59. 95 against χ̄ξ̄ς̄ of 2, 4, 6 *etc.*

This MS. 64 marks an epoch in our investigation, and is most important.

As said above, it is full sister to Apoc. 4 and also to Apoc. 48, the former with commentary of Arethas, the latter without; and to my mind these MSS., written within 200 years of Arethas' time, afford a pretty pure representation of his text. We are now in presence of proof positive of what was Arethas' text, and of how it is to be found disseminated in other MSS. The pure "cursive" groups, some of which we thought might belong to a "lost uncial" line, now fall distinctly in with 4-48-64 in every particular, and all these MSS. 2, 6, 9, 13, 31, 32 *etc.*, are proved to be more or less simple Arethas types. Now what was Arethas text? It was a slight modification of B, and therefore essentially *modern*. Retaining most of B, and incorporating most of B**, it deviated only in the so-called pure cursive readings, none of them thus older than the beginning of the xth cent. (*floruit* Arethas *circa* 930 A.D.), except in the special places to which we shall shortly call attention. Arethas' text.

The MS. 64 is also important as there has been no reviser on it, and it was carefully copied and remains absolutely true to type, without fresh readings due to scribal infirmity, perplexity or critical tendency. Of unique readings there are practically none. Here are the very few we have gleaned (practically mere slips):

xiv. 3. καινην ωδην So 164-166 182 *Meth. latt.*
xv. 8. —ὁ (*ante* ναος)
xvi. 14. του θεου *bis script.*
xxii. 8. —και (*ante* οτε) So 81-204 191 220 *sah.*
11. ετη (*pro* ετι *prim.*)

But we find it alone with 4:

iii. 19 *init.* και (*pro* εγω)
iv. 4. περιβεβλημενοις
viii. 8. μετακαιομενον (—πυρι)
12. —το τριτον του ηλιου και.

Now turn to its sisterhood with 4 *and* 48, and we find:

vii. 8. transposes εκ φυλης ζαβουλων and εκ φυλης ιωσηφ
viii. 5 *fin.* —και σεισμος (and 74).
7. χλωρος χορτος
xi. 15. +και (*ante* του κυριου) (and *syr*S).
xii. 1. στεφανοι
xviii. 10. —ἡ *prim.*
xix. 10. του υἱου (*pro* του ιησου *sec. loco*)
18. +των (*ante* ελευθερων) (and 176-206).
xxii. 2. πολεως (*pro* πλατειας) (and 81-204).

Again:

vi. 17. σωθηναι with 4-48 and 74 with 40-210 219.

and:

xix. 9. +οἱ (*post* λογοι) with A 4-48 and 121 149 222.

also:

ii. 19. χειρονα (*pro* πλειονα) with 4 20 (and 109*gr.*).

The other 4-20 grouping is adhered to by others.

The problem is becoming simpler.

We learn several things from this MS. First and foremost, we gather, as we supposed, that the omission of και οινον at xviii. 13 with B and a very considerable group is quite unauthorized. Arethas confirms the words και οινον, but (owing to his text being based on B) he inverts the order in restoring the words, and reads "και ελαιον και οινον."

Then we learn from passages such as xiii. 10 ει τις εχει αιχμαλωσιαν υπαγει (—συναγει εις αιχ.), where 17-37-49 of Compl. family go with us, that the Compl. family is younger than the Erasmian.

Our junior branching families are now clearly established, and we can proceed with great confidence.

Arethas MSS. with full commentary are not very numerous, but his text, with and without abbreviated scholia is found in a large number of the cursives hitherto examined. Thus, while we know how independent Arethas' commentary is from Andreas, we also recognize that he departed largely from Andreas' text. The problem grows simpler now at each step.

Now add to the Arethas group Apoc. 74 (*cum com.*), a MS. of XII/XIII. cent. (Greg. XI), copied independently from the group 4. 6. 20. 31. 32. 48. 64, but agreeing with them in a good many characteristic readings. This MS. was also carefully copied by a scholar, and confirms the standard Arethas text.

FRAGMENTARY DOCUMENT OF HIGH IMPORTANCE. Consult family 21.

Apoc. 65 (formerly Coislin 229), now at Moscow. *University* No. 25. [Scr. 65. Greg. 65, new 2030. Sod. α 1272]. On f^os^. 203 209 are contained (XII^th^ cent.) Apoc. xvi. 20 εφυγε και... written in double columns, to the end of the Apoc. F^os^. 1-202 contain, in an earlier hand, writings of Gregory of Nyssa, *etc.* Apoc. 65.

On a blank page opposite the beginning of the Apoc. is written—

θεοδώρα ἡ ὀρθόδοξοσ συν μιχαὴλ τῶ ῡω
αὐτῆσ καὶ συν ταῖσ θυγατράσιν ἔτη ιβ̄ . ὑπω
τιασ β̄ · μιχαὴλ καταμόνασ ἔτη ιβ̄ ἐποίησε
δὲ καί σαραβάρδαν τὸν θεῖον αὐτοῦ καὶ πά
λιν ἐσφαξεν αὐτὸν ἐν κήποισ . καὶ εὔτε†εβα
σίλειον καὶ ἐσφάγη ὑπ' ἀυτου βασιλείου ἐν πα
λατί^ω τὸ πέραν · βασίλειοσ μετα μιχαὴλ τοῦ
στέ†αντοσ αὐτὸν ἔτοσ ᾱ μῆνας δ̄ · καὶ κατα
μόνασσυν κωνσταντίνω καὶ λεοντι τοῖστέκτοισ
αὐτοῦ ἔτη ιθ̄ · ὑπατίασ δ̄ · λέων ῡσ βασιλέι
ουσὺν ἀλεξανδρω τω ἰδίω ἀδελφῶ μετα θά
νατον τοῦ πρ̄σ αὐτων βασιλείου.

This is in the same hand as the extracts from Basil and Gregory (according to Mr. Popoff in a private communication).

Matthaei gives a collation in his later edition of the N.T. 1807, vol. III., supplement, pp. 98-102. I have collated the fragment from photographs made for me at the instance of Mr. Popoff, then librarian of the Library of the Holy Synod at Moscow. Matthaei's work on this occasion is very imperfect and careless. He omits to record all variations between xvii. 6-16, xviii. 2-11, xix. 1-3, 4-9, 9-12, 12-17, 17-21, xx. 2-5, 5-8, 9-12, 13-15 *etc.* Neglect his collation.

The MS. is bi-columnar and carefully written. No iota post. or sub. Wherever ου occurs the upsilon is generally written *above*, thus ανθρωπ^υ^ς for ανθρωπους, or ἐπ' αὐτ^υ^ς for επ' αυτους, the object of which is not to be gathered unless approximating Coptic ϒ. There are a number of Coptic readings.

Many words usually contracted are written in full. Breathings are very square. ν εφελκ. is absent at first, but comes in later. κρίμα is accented thus, but μῦλον thus.

The very first various reading, xvi. 21 προς (*pro* επι) reminds us of family 21, the MSS. of which have (all except 170) προς (*pro* επι τους) alone of MSS. This is important, as 28 is missing from xvii. 5 to the end (and the leaves hereabouts are misplaced in 21); but as soon as we proceed, we fall into line with B *etc.* We do not pick up 21 again especially till we reach xix. 17 +τω (*ante* μεσουρανηματι) *alone* with that family, though we were in company with 31 38 87 *al.* at xviii. 11 αυτης (*pro* αυτων). We find, in addition to a few new itacisms, agreement alone with ℵ at xviii. 20 ευφρενου, and with A and 98 at the same place εν αυτη (*pro* επ αυτην), and again frequently further on.

We gather therefore, that we are in presence of an old basic text of Egyptian origin (see ℵ *fam* 21 *etc.*), revised later pretty thoroughly, but not completely, on B.

And I think this tells the whole story. It is an interesting fragment. The curious fact remains that 28 is missing xvii. 5 to end. 21 has the leaves misplaced xvii. 5–xix. 7, and this MS. 65 *begins* at xvi. 21 and holds to the end. Evidently the original—at some early date—got split and separated.

We have a few agreements with the 1 family, further confirming the *age* of this group. The agreement with A alone taken with the AB+(Arethas) cursives is also interesting.

Of new readings, at first they are found to be either itacisms or errors due to homoioteleuton, but later on they become bolder.

Here is the list:

xvi. 21. *προς* (*pro επι*) [*προς* (*pro επι τους*) *fam* 21].
xviii. 22. —*και φωνη κιθαρωδων usque ad εν σοι ετι sec.*
xix. 9. *κεκλειμενοι* So 75 140 246.
xxi. 5. *λεγει* (*pro ειπεν*) now joined by 130. So *gig.*
ibid. *κενο* (*sic κενοποιῶ*) [ℵ=*κενα*].
ibid. —*λεγει μοι* So *arm* 2.
6. *του υδατος της πηγης* now joined by 130.
8. +*εν* (*ante πυρι*) now joined by 130 *sah.*
10. —*εν πνευματι* with *Prim.* and *ps-Ambr.*
11. —*ὁ* (*ante φωστηρ*) So 159.
ibid. *κρουσταλλιζοντι*
18. *οικοδομη* (*pro ενδομησις*)
ibid. —*ομοια υαλω καθαρω.* So 113 *aeth.*
20. *βηρίλλιον* and 146*com.* [P=*βηρυλλιον*].
21. *πυλωναις*
22. *αυτου* (*pro αυτης*)
25. *ετι* (*pro εκει*)
27. *ουδε* (*pro και sec.*)
ibid. +*παν* (*ante ψευδος*)
xxii. 5. +*φως* (*ante λυχνου*) So *f.* 21. [+*φωτος* ℵA. 18. 47. 56 *etc.*]
6. —*πιστοι και*
11. *αδικειτω*
18. *επιθηση επι ταυτα επιθηση* [*Cf.* 21].
20. *ιδου* (*pro ναι prim.*)
21. +*αὐτου fin.* (*ante αμην*)

This last with the Syriac Crawford.

Now we go a step further, and find 65 alone with ℵ at:

xviii. 20. *εὐφρένου*
xxi. 3. —*και ult.*
4. —*ουτε πονος*
17. *πήχεων* So 111 (and *πηχαιων* 200).
21. —*δωδεκα sec.*
xxii. 2. *τους καρπους*

This last with the Syriac Crawford.

Alone with A at: xviii. 20. *εν αυτη* (*pro επ αυτην*)
xxi. 3. *αυτων θεος* and 200 (*Iren. vg Ambr. ps-Ambr.*).

Alone with ℵA at xxii. 12. *εστιν αυτου* (See also above xxi. 5).

Alone with 56 at xxii. 6. *πνευματων και των* (*pro αγιων*) So 106.

This very sympathy for ℵA 56 makes all the more important the reading *cum t.r.* at xxii. 14 of *οἱ ποιουντες τας εντολας αυτου.* *Contra* ℵA 38. 56 *etc.*

Then, quite alone with 32 at xxii. 16. +*και ο λογος* (*post δᾶδ*) So now 143.

Alone with 27 47* 126 149 219 at xxi. 12. —των υιων So 155*txt.*, 146*com.* and *syr*S.
Alone with 98 at xxi. 7. +ο (*ante* θεος)
Alone with *f.* 21 164-166 at xix. 17. +τω (*ante* μεσουρανηματι) So *f.* 178.
Alone with 13 (and 29) at xxi. 1. —πρωτη So 130 *arm boh Iren. Prim. Aug.*

The following also have some interest:

xvii. 16. καυσουσιν
xviii. 11. αυτης (*pro* αυτων)
xx. 12. —μικρους και μεγαλους
xxi. 7. και αυτοι εσονται μοι υἱοι
8. ὁ εστιν ο δευτερος θανατος
10. —και (*post* μεγα)
ibid. και (*pro* την *ante* αγιαν)
xxii. 16. +και (*ante* ὁ ἀστηρ)
Also:
xxi. 20. χρυσοπρασινος, but αμεθυστος.

It will be seen that this MS. confirms the agreement of the Old Syriac with the Syriac-Egyptian represented by ℵA 21-28 *etc.*

It is a thousand pities that chs. i.–xvi. are missing from this MS., as it now develops that it is a close relation to the remarkable document Apoc. 130. See under that MS.

Apoc. 66. *Vacat.*

Ev. 131 (Ac. 70. P. 77) = Vat. gr. 360, was erroneously numbered 66 for the Apoc., which it does not contain. Scr. III. had already erased this number, and Gregory leaves it blank.

Scr.-Miller IV. says of Apoc. 66 = Act. 419 (Athos). At Act. 419 he says = Paul. 493, Apoc. 185, both numbers, however, *non-existent* at pp. 319 and 326 where they should be. I pointed this out to the late Mr. Miller (with many other things), but he failed to rectify it. In the Appendix F., published by him later, he gives (p. 396*) the number Paul. 493 to a MS. at Florence, Laur. IX. 10, thus making confusion worse confounded.

This is, however, nothing. Wait till we get beyond Apoc. 100 for confusion of numbers! The forest gets very dense there, and we have to grope our way.

Group E 67-120-(169-216).

Apoc. 67.

Apoc. 67. = Rome. Vat. gr. 1743. [Scr. 67. Greg. 67, new 2031. Sod. $A\nu^{41}$]. xiv[th] cent. MS. with Andreas commentary on 111 leaves of coarse vellum.

The inscription preceding Andreas' letter is:

Ανδρεου του αγιωτατου
αρχιεπισκοπου καισαρειας
καππαδοκιας της προς
το αργεω. ερμηνεια εις
την αποκαλυψιν του αγιου
αποστολου και ευαγγελιστου
ιω̄ του θεολογου κε̄ εὐ ~~ : +

The Apoc. itself, p. 4, begins without inscription proper. There is no subscription at the end of the text, not even Αμην. The commentary runs on for five pages more to the foot of 111 *verso*, but my photographs show no subscription there, yet Gregory says it is dated 1301, and Scrivener says 5 Dec. 1302.

The topmost lines of some pages are injured by a "set off," but are nowhere illegible except at xx. 9.

This is rather a careless and troublesome MS., yet it has its uses and serves to fix the type. It belongs to the Erasmian group, with quite a leaning for many Complutensian readings, and later along, a few touches of the Arethas (B 4 *etc.*) recension. It is present in nearly all rare combinations. We have had no MS. since 12 with as many variations, including many itacisms. Yet the scribe, ignorant in some respects as he was, is not responsible for much, which evidently prevailed already in his exemplar. We have no doubt that this was an uncial MS., as many things show. So late along in this examination it will be useless to list all the vagaries of the MS. We shall try and confine ourselves to show here the more important things. Yet we will have to give a number of lists to emphasize the ramifications of the double family group.

When we say it helps fix the type, we refer to such a place as vi. 6 the unusual κριθων for κριθης with family 1 *and* ℵCAP. The four uncials here are only supported by the Erasmian group.

Again, at xx. 11 and xxii. 2: ο ουρανος και η γη (with *tol Aug. Prim.*) and αποδιδους respectively are pure Compl. readings, the latter with addition of some Erasmian MSS. See also x. 7. The combination is seen at xviii. 7 —και πενθος *prim.*

The Arethas recension is seen at xvii. 15 +και ἡ γυνη (*ante* οὗ) with E *fam* 4 31 32 106 109*gr.* 171-174 182 *aeth*, and of course our sister 120, for we have now found in 120 the counterpart of 67, very useful as a check. There are a host of new readings, many of but slight importance. I do not mean that the scribe is severely critical, but he does go out of his way from time to time to write such grammar as (iv. 11) δϊὰ τὸ σὸν θέλημα for δια το θελημα σου.† And there is really no excuse for such things as ἐν μεσουρανήματος at xix. 17! or again ix. 12 εἰ μὴ for ἡ μία! or ii. 18 εν θυατειρων!

Fortunately no corrector has been at work to complicate matters, although there are some marginal scholia, besides the full commentary in the text.

Its basic *old* text can be traced, among other things, through its itacisms, to several old forms of spelling prevalent only in the uncials. This MS. further proves the Egyptian part in the origin of the Erasmian recension from its 21 family readings, *e.g.* x. 1 ιριν for ιρις.

ειδον and forms of ει in words are always present except once ιδον at vi. 5 and πορνιας at xiv. 8.

† Retranslation (very old) may be responsible for this.

επτα is nearly always written ζ̄; so much so that the scribe writes ζ̄ for τεσσαρα at v. 8! [See Apoc. 81 at iv. 6 the same]. Even ἑζ̄ thus *twice* in x. 4 for επτα! [This occurs in Apoc. 50 at viii. 6].

ν εφελκ. is very frequent. A hiatus for lack of it rarely.

Capital nu is practically the same as eta (Η) throughout, which is the tendency of Calabrian scribes. Upsilon nearly always Υ. Cursive combination of ου rare.

Iota *post.* does not appear at first, and then becomes fairly frequent, *more often* wrongly than rightly added. The scribe delights to add it to the first person singular of verbs! I do not give a list of these for obvious reasons. Iota post. is generally used with ἅδης, but not invariably. It is even found tacked on to μανασση at vii. 6.

The usual contractions are prevalent. πνευμα very rarely in full, and once κυριος, besides the ordinary places at xvii. 14 and xix. 16. ιερουσαλημ and ισραηλ are contracted as usual, except ισραηλ once in full at vii. 4. In connection with the genealogies in ch. vii. it may be said that this MS. exhibits the excessive rarity of having present the εσφραγισμενοι throughout vii. 5/8 of the textus receptus, alone as far as I know (not even 81 has this).

The text, when not missing, is sometimes found buried in the commentary, but where it agrees with *t.r.* I have not noticed these places. Strange to say the scribe does not get the text and commentary mixed until we get to chapter xxii., where several bad places occur.

But *lacunae* exist at ii. 11, viii. 13–ix. 3, xii. 5, xiv. 4, xxi. 23 *init.*–xxii. 2 ζωης, and xxii. 14 *init.*–17 *fin.*

This MS. is a stepping-stone also between 7-16-39-45 the Græco-Latin family and the Erasmian-Complutensian families, and with 17 and 22, another key between said groups, favouring the direct Erasmian line, yet agreeing *largely* with Compl. The dividing line between Erasm. and Compl. seems to be 37. Our MS. agrees less with 37 than we expect, while largely with 10, and also with such MSS. as 36.

Its critical value, in short, is solely in conjunction with others.

Breathings are very mixed. Accents more generally correct. Therefore κρινεῖ xix. 11 is worthy of notice.

Itacisms are sometimes corrected, *e.g.* iii. 19 π(αι)έδευω *sic a prima manu*; xxi. 10 μέ(οι) *sic**; xxi. 18 ἴάσπι[ἰ]σ *sic**. But πιάσει remains for παιση ix. 5! (παίσι 120).

Of *monstra* we may notice κρανιον (*pro* αρνιου) vi. 16 [*non* 120]; κοσμω (*pro* σεισμω) xi. 13 with 120; ληνῶν (*pro* χαλινων) xiv. 20 [*non* 120]; κεφαλας (*pro* φιαλας) xvii. 1; so 72 100 [*non* 120]; πτωχῶν (*pro* πηχων) xxi. 17 [*non* 120], doubtless only errors of eye or ear. Add also ὅρα· μη συνδουλος κ.τ.λ. in both places, thus punctuated.

We may also note at xv. 6 λἴνοῦν, both text and commentary with 120, and so B 14-92 18 *f.* 97 124 176-206 251*txt.* In the commentary "λἴνοῦν, η λιθον καθαρον καθα τινα των αντιγραφων" as in other Andreas MSS., except for λινουν instead of λινον, further emphasizing the gulf between this word and λιθον.

Note further the additions at xvii. 4 and xxii. 6.

The form of the addition at i. 2 "και ατινα εισιν· και ατινα χρη γενεσθαι μετα ταυτα" agrees with 12 22** *marg.* This sympathy for 22 and correctors is followed nearly throughout; as may be seen at ii. 20 πολυ (*pro* ολιγα) with 120 and only ℵ 12 17 22 36 81-204 *f.* 114 143 159 169-216 251. Notice the company kept. To which add *gig* and *syr*S.

Among "new" readings we have to notice:

i. 1. ευαγγελιον (*pro* αγγελου) [*non* 120].

3. —τα [*non* 120].

4. ημιν (*pro* υμιν) *txt. et com.*! So 218 233 240[*non fam*].

5. —τω αγαπησαντι *usque ad fin. vers.* 6. (So 120). *Habent* αγαπησαντι *in com. et* λυσαντι.

i. 11. *εν θυατείρ^{οι}ησ sic* (*εν θυατειροις* P 120 *etc.*).
14. —*ωσει εριον λευκον* So now 111. [*Non* 120].
ii. 5. *τα πρωτα εργα ποιησον bis* (*schol. interject.*) So 120 and 167 169-216 251.
ibid. *εἰ ὅτι ἐμὴ ἔχομαι sic* (*pro ει δε μη*).
8 *fin.* *ανεζησεν* So not only 120 but the important MS. 200.
11. *Deest versus.* [*Habet* 120].
13. *ἀντίεπας** [*non* 120].
14 *fin.* *προνονευσαι* (*pro πορνευσαι*)
15 *fin.* *ὁμοι^{ο}* (*i.e. ὁμοιος*) *ὃ μϊσῶι sic* [*Cf.* P 12. 13. 17. 23].
18. *εν θυατηρων* So 200. (*εν θυατειρων* 38-203).
21. —*της* (*ante πορνειας*) So 120 and 49 137.
27. +*και* (*ante ὡς prim.*) So 120 and 176-206 251 *syr*SΣ *boh*$^1/_2$ *aeth Tyc.* [*και pro ως fam* 62].
iii. 2. *πληρωμενα* [*non* 120].
3. *ου μη* (*pro ουν μη*) [*non* 120]. [*Vide* ℵ].
5. *αὐτὸν* (*pro το ονομα αυτου sec.*) and so 120 and *gig.*
12. —*το ult.* (*ante καινον*) [*non* 120].
14. *της λαοδικαιων εκκλησιας* [*non* 120].
15. *εἶ* (*pro ειης*) So 120 and 102 233.
iv. 3. *λιθου ιασπει και σαρδινωι* So 120.
7. [*ανθρωπος*] —*ὡς* So 136[*non fam, nec* 120].
11. *δια το σον θελημα* (*pro δια το θελημα σου*) So exactly 120.
v. 1. *εσωθεν και εμπροσθεν και οπισθεν sic* [*non* 120].
[ℵ writes *εμπροσθεν* for *εσωθεν*! But the others nearly all *εξωθεν* for *οπισθεν*. The above is an enlargement by our MS. only equalled by 17 (who goes yet farther) writing *εσωθεν και εξωθεν και $\overset{β}{ο}$πισθεν και $\overset{α}{ε}$μπροσθεν*, but corrects it to *εσωθεν και εξωθεν και εμπροσθεν και οπισθεν* as have 120 and 169-216.
3. *οὐδεὶς* (*pro ουδε prim.*) [*non* 120].
5. —*εἰς* So 120 only.
8. *ζ̄* (*pro τεσσαρα*) *errore*
ibid. *εχοντα*
11. —*και των ζωων* So 120. [*N.B.* Apoc. 1 omits *και των πρεσβυτερων*; and *fam.* 16 places *και των ζωων after και των πρεσβ.*].
13. *κτίσμαν* So 154, not 120.
ibid. *το αρνιον* (*pro τω αρνιω*) So 218 222 226 233 [*του αρνιου* 12].
vi. 4. *του καθημενου* [*non* 120] [Our scribe is too fond of the genitive; see ii. 18, xix. 17, and below ix. 7].
5. *ειχεν* (*pro εχων*) So 120.
7. *φωνης* So 120 and a few.
12. +*το* (*ante μελας*) [*non* 120].
13. —*ανεμου* [*non* 120]. [12 omits *μεγαλου*. The original was doubtless faulty here].
16. *κρανιου* (*pro αρνιου*) [*non* 120].
vii. 4. *εσφραγισμενοις* (*pro εσφραγισμενοι*) and so 120.
6. *ἀσεὶρ* (*txt., non com.*) So 120 *txt. et com.* [*ασιρ* 12 122*mg.* 200 204].
7. *ἀσάχαρ* (*txt., non com.*) As 120, and 116*txt.*
9. *φοίνϊκαϊς* [*non* 120].
15. —*εισιν* [*non* 120].
viii. 5. *τῶι λιβάνωτὸν sic*!
8. *ωσει* (*pro ω,*) and 120.

viii. 10. —και επεσεν *prim.* [*non* 120].
11. —οτι επικρανθησαν and so 120.
ix. 5. αὐτοὺς (*pro* αυταις) [*non* 120]. Error for αυτοις of ℵA 1 *f*. 7 12 17* 120 *al. Er. Ald. Col.*
ibid. πιάσει *sic* (*pro* παιση) (παίσι 120).
6. ζητησωσιν [*non* 120].
7. ιπποις ητοιμασμενων (ιπποις ητοιμασμενον 113, ιππων ητοιμασμενων 130).
9. —αυτων So 120 121 and *fam* 114.
12. εἰ μὴ (*pro* ἡ μία) So 120 also.
[Evidently 12 was derived from the same kind of original as 67, having μι here for μια. Hence perhaps the blunder of 67-120, changing ἡ to ει to conform to μι equating as he thought, μη !]
18. +τουτου (*post* θειου) [*non* 120]. [*Cf.* 35-87].
20. —οι *sec.* So also 120, and *gig boh*[quattuor].
x. 4. ἑ ζ̄ *sic* (*pro* επτα) BIS.
5. —ὁν [*non* 120].
6 *fin.* —ετι So 120.
7. εὐηγγελή'σατο [*Cf.* 10 12 120 *al.* ευηγγελισατο].
xi. 1. λεγουσα (*pro* λεγων) and 120.
2. —την *sec.* So 78 200, but not 120.
9. ἀφϊνουσϊν *sic* (*pro* αφησουσι) (αφιουσι 120 *al.*).
13. κοσμω (*pro* σεισμω) ! And so 120. [Again the exemplar was probably faulty here, for 12 omits εν τω σεισμω altogether].
xii. 5. αυτὸν (*pro* υιον) So 120 and E**mg.* with 116.†
ibid. —και ηρπασθη *usque ad fin. vers.* So 120.
6. —εις την [*non* 120].
10. —ἡ (*ante* σωτηρια) So 120 and 130.
12. +καὶ (*ante* οι ουρανοι) Observe +τε και 120.
13. εἶτις (*pro* ἡ τις) So 69 73 79 81* 149 167 186 200, but not 120*vid.*
14. ημισοι [*non* 120].
18. της θαλασση *errore*
xiii. 4. και (*pro* ὁς) So E and 120.†
12. ποιεῖται (*pro* ποιει *prim.*) So E and 120 146*com.* 169-216 172-217 240*com.*†
xiv. 1. —γεγραμμενον επι των μετωπων αυτων So 120.
2. —βροντης μεγαλης και φωνην *ex hom.*
4. —απαρχη τω θεω και τω αρνιω [*non* 120].
10. —του θεου So 120 and *fam* 178 with *arm* 1.
16. 18. τον δρεπανον So a few, but not 120. [*N.B.* The scribe of 67 is consistent in most of the places where δρεπανον occurs, generally writing τον].
19. —την (*ante* γην) [*non* 120].
20. ληνῶν (*pro* χαλινων) [*non* 120].
xv. 1. ετελειωθη [*non* 120].
7. εδωκαν and so 120 only.
8. πηγαὶ (*pro* πληγαι) *errore* [*non* 120].
xvi. 2. εκ (*pro* εις) [*non* 120].
3. —τη (*ante* θαλασση) So E[mg] *diorthot.* 120 and *fam* 114.†
9. —και εκαυματισθησαν οι ανθρωποι So 120 and *syr*S [καυμα μεγα · *sic in fin. vers.* 8].
12. επι τον μεγαν ποταμον (*pro* επι τον ποταμον τον μεγαν) So E-120 17 169-216 and 233.†

† Soon after E is available it falls into line. The family is E 67-120 from ch. xii, and see, next page, omission at xvi. 17.

xvi. 13. γ΄ (*pro* τρια) So 120. *Ita*: ["γ΄ α καθαρτα"] (No others but 32: ακαθαρτα γ΄).
14. ποιουντες So 120.
ibid. συναγειν So 124 130 [*non* 120].
17. —απο του θρονου So E^{txt} 120 and *gig.*
18. τηλικουτον [*non* 120].
19. —ἡ *prim.* [*non* 120].
ibid. —των εθνων and 120 only.
21. —επι τους ανθρωπους So 120.

xvii. 1. κεφαλας (*pro* φιαλας)! So 72 100, but not 120.
3. απηνεγκαι [με]. *Non* 120.
8. θαυμασον (*pro* θαυμασονται) *errore*
9. —αἱ So E 120 and *Hipp.*
ibid. κεφαλας [*non* 120].
10. —πεντε So 120.
12. εἴτινες (*pro* οἵτινες) So 106 218 [*non* 120].
13. των θηριων [*non* 120].

xviii. 4. και ινα μη βλαβητε *sic* So E 120 *al. pc.* (—εκ των πληγων αυτης *cum* EP 12 *al. pc. et* 120).
5. μεχρι (*pro* αχρι) So 120 and also 80-138.
6. +ουν (*post* αποδοτε) So 155*com.* [*non* 120] and *Cypr.* +ideo, *Prim.* +Et ideo *init. vers.*
12. πυρφορου *sic*! (προφυρου 72 !).
13. σιμίδαλϊν [*non* 120].
19. —και εκραζον So *arm*^{duo} *ps-Ambr.*, but και εκρ^{ζον}αξὰν 120. See CA 35 200 *syr*S *Hipp. vg arm* 4. *boh*^{B}.

xix. 2 *fin.* αυτου (*pro* αυτης) So 120, and 207[*contra fam*].
12. φλωξ [*non* 120].
17. εν μεσουρανηματος! [*Non* 120].

xx. 5. —ἡ *bis* So also 120.
10. —ὁ (*ante* ψευδοπροφητης) [*non* 120].
13. τοις εν αυτοις νεκρους *sic sec. loco.* So E 120 and 152.

xxi. 5. ἀληθϊνὴ εισιν και πιστοι [*non* 120].
7. και εσονται μοι υιοι (—αυτος, —ὁ) So 120.
9. +και (*ante* των εχοντων) [*non* 120].
13. απο νοτου..απο δυσμων..απο βορρα.. *Hac ordine.* [*Abest* και *ter*]. So 120.
17. πτωχῶν (*pro* πηχων)! [*Non* 120].
20. δεκατος (*pro* ενδεκατος) *errore* [*non* 120].
ibid. —ὁ (*ante* δωδεκατος) So 159 [*non* 120].

xxi. 23–xxii. 2. *Hiat usque ad* ζωης xxii. 2.

xxii. 4. —αυτου *sec.* [*non* 120].
ibid. μετῶν μετόπων (*pro* μετωπων) *sic errore*
6. +οτι ο θεος των προφητων ο χριστος· και δεσποτης των αγγελων (*pro* και *init.*) So 120 and 176-206.
ibid. τα μελλοντα τα (—τα 120 169-216) γινεσθαι (*pro* ἁ δει γενεσθαι εν ταχει) So E 120 164*com.* 169-216 171^{sup}.
13. αρχην [*non* 120]. [*Cf.* 114 *in* i. 8].
14 *init.* *Om. usque ad* 17 *fin.* [*non* 120].
19. +τουτου (*post* λογων) So 120 *aeth boh.* [*Cf.* ℵ 203-240 *Ambr.* +τουτων].

The MS. has a very old base, but too much familiarity with polyglots has injured the text. It appears to have knowledge of the very earliest readings of all three Versions, Latin, Coptic, and Syriac.

Now see 81-204, which have a close relation to the parent of 67-120. I have said above how 67-120 show Complutensian tendency in places.

Now although the best friends of 81-204 are 1, 12 and the Erasmian and Græco-Latin group, 17 is very friendly too. And yet more, as showing 67-120 and 81-204 are true Complutensian links, we find actually at ix. 11 that 81-204 supply a Complutensian reading so far vouched for by no MS. at all, *viz.* +ὁ (*ante* ἀπολλυων)! This shows conclusively that I have not yet found the real Complutensian MS., for this reading must exist somewhere else, and it is curious to find it first occurring in a MS. of such *Latin* tendencies. Complutensian links.

In connection also with what I say above about 67 and its Egyptian leaning, note the very peculiar agreement in spots between A and 81.

I will not record itacisms here, but our MS. is often alone with ℵ.

We find it *alone* with 17 as follows:

i. 10. ὧν (*pro* ἃ) though 17 = ὡν. Now add besides 120, 99 103-112 135 170 191 220 221 and 251.
v. 13. +παλιν (*post* ηκουσα) So 120 only.
x. 9. —και *tert.* So only 120.
11. —μοι So 120 and 169.
xiv. 5. +οτι (*ante* αμωμοι) So E (now available) and 120, 169-216 with the fourth hand of 17.
6. —εν So only E 120.
12 *fin.* +χαρησονται So E 120 (χαρισονται) and 169-216 251.
18. εκ του θυσιαστηριου εξηλθεν So E 120 and 130 169-216 176-206 251.
xx. 9. εκ θεου απο του ουρανου So E 120 and 81-204 121 159 169-216 172 (εκ θεου απο ουρανου 114-241).
xxii. 5. εστιν (*pro* εσται) So E 120 and 116 169-216 171 172-217.
6. +διαμεσον τοῦ τὴν ὀπτασιαν εωρακοτως μακαριου ἰω̄ (*ante* δειξαι) (17*) So E 120 and (169-216, 171[sup]),

and in other small combinations.

And with 12 alone in the following place:

xvii. 4. και τα ακαθαρτα της πονηριας αυτης [*non* 120]. *N.B.* της πονηριας της γης 130.

In small combination:

vii. 17. ἐξελεῖ (*pro* εξαλειψει)
ix. 19. εχουσαις with ℵ[a]P 12. 36.
xi. 6. —αυτα
xiii. 4. —και προσεκυνησαν το θηριον
xiv. 5. —γαρ
13. —αυτων *sec.*
xvi. 1. —του θεου
xvii. 6. —ιησου
16. —και γυμνην
xviii. 4. —εξ αυτης
16. —και λεγοντες
ibid. —και (*post* κοκκινον)
xix. 3. —αυτης
5. —λεγουσα
xx. 3. εδησεν (*pro* εκλεισεν)
10. —εις τους αιωνας των αιωνων (*txt.*)
xxi. 3. ιδε (*pro* ιδου)
10. —και (*post* μεγα)
16. —οσον

Other small cursive combinations are interesting but too numerous to mention.

Compare now 72 with 62/3 and 67. [116 *q.v.* was a copy of 67].

The real basic group is now found to be E-67-120.

Our eclectic 251 has much sympathy with 67-120.

THE GROUP 34-35-68, to which add (124) 132 and 156 165 and 181-188, forms the stepping-stone between Coptic or Egyptian versions and the Syriac as represented in the Crawford MS.

Apoc. 68. *Apoc.* 68 = Rome Vat. gr. 1904, vol. II. [Scr. 68. Greg. 68, new 2032. Sod. Αν[11]].

A large MS. containing about one third of the Apoc. with surrounding commentary of Arethas. XI–XII. cent. Looks earlier than Apoc. 64.

Scholz did not see all the folia containing the Apoc. Scrivener III., still following Scholz, gives the same imperfect account of the contents. Scr.-Miller IV. again carelessly repeats this, although Gregory had corrected it. But Gregory himself strangely overlooked part of the contents. He says the fragments are on 19 leaves, f°. 264-282, and then gives the Apoc. contents correctly. But the Apoc. contents are on 17 of these leaves, the other two containing 1 John iv. 3–v. 3 !

Here is the correct list :

F°. 264 *recto*—265 *verso* = Apoc. vii. 17 *init.*–viii. 12.
266 *recto*—268 *verso* = „ xxi. 18–xxii. 13.
269 *recto*—270 *verso* = „ i. 11–ii. 6 *fin.*
271 *recto*—272 *verso* = 1 John iv. 3–v. 3. [We give collation further on].
273 *recto*—274 *verso* = Apoc. ii. 7–ii. 20 ἡ λεγει ἑαν . . .
275 *recto*—275 *verso* = „ viii. 12–ix. 5 μηνας . . .
276 *recto*—281 *verso* = „ iii. 16–vi. 9 *init.*
282 *recto*—282 *verso* = „ xxii. 14–xxii. 21.

The whole contains therefore Apoc. i. 11–ii. 20, iii. 16–vi. 9, vii. 17–ix. 5, xxi. 18–xxii. 21, besides the Johannine fragment of his first epistle.

I speak from my photographs, and cannot assert that there is no *more* in the MS. volumes, but I am assured by the photographer that he photographed everything.

Scrivener says text agrees with A. Simcox says with 35 and 87. Both statements have some truth.

The MS. is a close sister to 34-35-87 and the rest of the family, as will be shown almost immediately. It has some little sympathy for A, which dates back probably to the Egyptian base of *fam* 34-35, but nothing out of the common. This text then is an Arethas revision on an old Egyptian base, and of no particular value. We notice less of B than in many other Arethas MSS. At xxii. 11 comes in the most important agreement with A, *viz.* —και ο ρυπων ρυπωσατω ετι with A 67 97 121 122 143 164-166 208 214. This does not inspire us with any more confidence in A.

Iota subscript does not occur, and iota post. only twice. ν εφελκ. is rather frequent. υιος is contracted, whereas other words are often written in full, even θεος and ισραηλ, and δαυϊδ once out of twice.

There are practically no new readings. Only these :

ii. 13. —το (*ante* ονομα)

iv. 4. θρονους (*pro* θρονοι) Now agreed to by the new sisters 124-132-156-181-188 and 146 169-216 *f.* 178.

viii. 7. καη (*pro* κατεκαη *ult.*) *txt.* *Correxit marg.**

xxi. 20. σαρδείων (*pro* σαρδιος) So 181 (σαρδιων 132 with 146-155 164).

xxii. 3. ὁ δουλοι *errore*

5. και ου χρειαν ουκ εχουσι (—λυχνου και) φωτος ηλιου (But for the double negative agrees with 35). So 181.

Thus 68 and 181 seem the closest of the sisters.

The family traits are as follows:

i. 13. +των χρυσων (*post* λυχνιων) All except 124 and 165 (the *half*-sisters), also *Vict.*
ii. 1. +χειρι (*post* δεξια) All the family, and ℵ* *boh* after αυτου. (χειρι *pro* δεξια *syr*S *Tyc* 2).
9. +σου (*post* βλασφημιαν) } All the family except 124.
17. του μαννα φαγειν (—απο) }
iv. 3. σμαραγδω The whole family.
8. +ἑστως (*post* αυτων) The whole family and *syr*S.
9. +τεσσαρα (*ante* ζωα) The whole family and *syr*S *boh.*
v. 2. +αλλον (*ante* αγγελον) All the family (but 124) plus 143 164 200 *syr*S *Orig.*
13. ὅσα (*pro* ἁ) The whole family and 146 ? 201.
14. ελεγεν το αμην The whole family. *Cf. copt.*
vi. 4 *init.* και ειδον. και ιδου εξηλθεν Whole family with ℵ *f.* 119 164 *boh*$^1/_2$.
viii. 7. εβληθησαν The whole family with *syr*S and *boh.*
8. +μερος (*post* τριτον) The whole family and *copt latt aeth* (but no other Greeks).
12. και εσκοτισθη (*pro* ινα σκοτισθη) The whole family and *syr*S. No other Greeks.
ibid. και η ημερα ουκ εφαινεν (εφαινε 34) το τριτον αυτης. και η νυξ ομοιως The whole family as a unit with *syr*S as against many variations by the other Greeks.
xxi. 24. των εθνων (*pro* αυτων) Whole family and *syr*Σ *boh.* (*syr*S omits).
xxii. 6. +των πνευματων (*ante* των αγιων) Whole family conflate; agrees with *syr*S and 164-166 169-216 172-217.
11 *init.* +και Whole family and 164-166 *syr*S *aeth Prim*$^1/_2$. *Tyc.*

We find it alone with part of the family:

ii. 13. +και (*post* αντειπας) 68-87-124-132-181 and *syr*S [*non* 34-156-165-188].
viii. 5. εγενετο 68-156-165-181 [*non* 35-87-124-188].
ix. 2. ωσπερ (*pro* ως) All except 35 and 87.
xxi. 19. καρχηδών So 35-68-132-181 with Coptic and *syr*S and 146 155*com.* 164*com.* 166 200 [*non* 156-165-188, *hiant* 87-124].
27. ψεῦδους *sic errore* So only 35-68.
xxii. 14. η εξουσια αυτων εσται All but 34-156-165-188 (*hiant* 87-124), but plus 164-166. *Cf. sah boh.*
15. ο ποιων και ο φιλων All but 34-156-165-188 (*hiant* 87-124) and 164-166 (*sah*).
19. εγγεγραμμενων So 35-68-132-181 [*non* 34-156-165-188] (*hiant* 87 124).
Add i. 20. και αι επτα λυχνιαι αι επτα εκκλησιαι εισιν So all of the family [except 35 and 165] and 38-203-240 (against 178).

In combination with one or more other MSS. besides 34-35-87 at:

i. 13. εν (*pro* προς)
16. ειχεν (*pro* εχων)
ii. 1. +κυριος (*post* λεγει)
13. —ος
v. 9. αδουσι καινην ωδην
ibid. ημας τω θεω
13. +και (*ante* ηκουσα)
ibid. λεγοντων
viii. 1. +και (*ante* εγενετο)
9. +μερος (*post* τριτον *prim.*)
ix. 4. αυτοις (*pro* αυταις)
xxii. 11. —και ο ρυπων ρυπωσατω ετι.

Again:

xxi. 21. *ἱνα* (*pro ανα*)
ibid. +*και* (*ante εκαστος*)
xxii. 5. *ετι* (*pro εκει*)
ibid. *επ αυτους*
6. +*μου* (*post λογοι*)

And finally:

ii. 4. —*σου sec.* 68 alone with 12 81-204 178
iii. 16. *αἱ μέσαι* 68-181 with 12 36 114 143 149-186.

68 and 181 are close throughout, but closer still is 181 to 87. Most of the group are of very respectable age and carry forward very old Egyptian traditions.

The collation of 1 John iv. 3–v. 3 (f^{os}. 271-272) gives (besides *ν εφελκ.* at iv. 5 *εισιν, λαλουσιν*; 10 *απεστειλεν*; 14 *απεσταλκεν*; 16 *εστιν*; 17 *εστιν*; 20 *εωρακεν bis*):

Incipit iv. 3: *και τουτο εστι....*
9. *απεστειλεν* (*pro απεσταλκεν*) with K 29. 38. 42. 57 *etc.*
10. [*ηγαπησαμεν*]
12. [*τετελειωμενη εστιν εν ημιν*]
13. *γινωσκωμεν*
16 *fin.* +*μενει* [with ℵBKL Act. 24. 31. 183*. 187. 188. 224. 225 *etc.*].
19. [*Habet αυτον*]
20. *μισεῖ* [with K Act. 24. 31. 91. 184. 185. 187. 188 *etc.*].
ibid. [*πως*]
v. 1. [*Habet και sec.*]
2. [*τηρωμεν*] with ℵKLP *etc.*
Explicit v. 3 *αὑτη γαρ ἐστιν ἡ ἀγα..*

Full Græco-Latin Family is 7-16-39-45-69-102-104-151-180.
(Sub-division 7-45-104-151; and 16-39-69-102-180).

Apoc. 69 (Act. 161. P. 198), Rome. Vat. Ottob. 258. [Scr. 69. Greg. 69, new 628. Sod. *a* 400]. Apoc. 69.

In both Latin and German editions of Dr. Gregory's lists the indication is erroneously given as of Act. 116 instead of 161. But under 161 will be found the description.

It is a bi-columnar Græco-Latin MS. of about XIV.

Lacks xviii. 22—the end.

Scholz claimed to have collated it "almost completely," and likens it to codex A, with which it has some sympathy, but it is an erroneous description as a general one.

Gregory says the Latin version is in the outer column. This is incorrect. The Versions *alternate* in position, first the Latin in the outer column, then the Greek, and so on. There is no Latin version of the prologue by the first hand, although space was left for it, but it has been added by a later hand.

There is ample space for a Greek inscription below the decorated top border, but no inscription, although the sister MSS. referred to below have inscriptions (*q.v.*), and the Latin only has *Incipit liber Apocalipsis.*

The codex terminates on f°. 216[B] owing to the loss of the last leaves. Apparently we should have written above "Lacks xviii. 23 to end," as the last clauses of verse 22, although wanting, are doubtless missing owing to homoioteleuton, the last words being *και φωνῆ ῡ* (. . . *μφιον ver.* 23), with absence of *και φωνη μυλου ver.* 22 *usque ad εν σοι ετι prim. vers.* 23.

This MS. is the sister of the previous group 7-16-39-45, and it is difficult to say whether it is a modern text with an old base, or an old text with a modern revision.

Reference is asked to the account of these other sister MSS., given previously. No. 39 be it noted is also Græco-Latin, but two centuries older.

No iota post- or subscript occurs.

ν εφελκ., quite infrequent at first, becomes almost the rule later.

ειδον is the rule, except at v. 11, vi. 1, 8, vii. 9, xiii. 1, xvi. 13, whereas the other related MSS. generally favour *ιδον*. Indeed, this MS. writes *μαρτυρειαν* (alone i. 2), *ιματεια* (xvi. 15), *βασειλια* (xi. 15), *ευχαριστειαν* (iv. 9 with 28. 32. 67. 95.), *ευλογεια* (v. 13), and even *σοδωμα* xi. 8 (being the first scribe to do so), but its use of itacisms is so free as to be very annoying to chronicle. We shall not do so here. They were no doubt largely due to local influences, and are more concerned with change and interchange of *ι, αι, ει, η, υ, ε* and *οι*, than *ο* and *ω* (except in *χαλκωλιβανω εγενετω* and *εδωθη*). *υ* for *η* is quite frequent, especially in *θηριον*.

Breathings are most improper, and occur quite often as follows: *καιὄμενος, καιὄμενον, καιὄμεναι, καθῆμενος*; even *ἐξῆλθε* and *ἀπὲκρίθη*; also *κατοὶκοὺντας, λεὤντων, ποιῆσει, θεὼροὺντας, τἒκνον, δϊἄβολος, ἐσφἀγμένου, στρυνϊἄσαντες, τιμϊὣτήτος, ἀλλἀσϋναγωγôι.* (See also 39).

There are many omissions owing to homoioteleuton, some new, but *not* at ix. 2, where *all* of the group agree in retaining the clause *και ηνοιξε το φρεαρ της αβυσσου* against ℵB and so many.

When you come to compare it with its four previous sisters you will wonder that I did not throw it out in disgust as untrue to type, although quite of this same family. But with patience there is *always something* to be learned from a careful examination of a MS., and this forms no exception. For instance, it has not been a waste of time to collate it, for it enables us once more to realize the opportunities of scribes to make similar mistakes. We find omission by homoioteleuton at iv. 5/6 with ℵ*, but none of the four 7-16-39-45 omit. Again, at v. 13—*και υποκατω της γης* with ℵ and ten others, 12. 14. 22. 33. 47. 59. 61. 67. 92. 95, but *not* 7-16-39-45. Fortuitous omissions.

On the other hand, we find the old true text of ℵ influencing 69 especially in the following places:

xiii. 18. οὖς (*pro* τον νουν)! Alone with ℵ 16-39-69-102-180, but the Latin counterpart is *intellectum*. One outsider in our 159 joins the group.

xiv. 4. ἀπάρχῆς (*pro* ἀπαρχὴ) Alone with ℵ 16-39-69-102-180 corresponding to *primitiae*.

6. ἐν μεσωουρανηματι Alone with ℵ 69 104[*non fam*]. *Cf.* 200.

xvi. 6. αἵματα *prim.* Alone with ℵ 16-36-39-69-102-180.

19. επόλις (*pro* αἱ πολεις) With 151; a survival of ℵ* 113 ηπολις?

xviii. 21. +οτι (*ante* ουτος) Alone with ℵ 39-69-102-180, while 16 has οτι but transposes ουτος and ορμηματι.

From the above the sub-division of our considerable family is indicated, *viz.* 16-39-69-102-180 and 7-45-104-151.

Latin Version.

As regards the Latin version also, there is something to learn, although it is written in too trying a handwriting to collate entirely at this time. About the xiv[th] chapter onwards a third hand has made alterations in the Greek to bring it more into conformity with the Latin, for instance, xiv. 8 *post* βαβυλων +εκεινη from the Latin opposite *illa*; same verse *post* μεγαλη +ητις from the Latin also; xvi. 7 while first hand properly omits αλλου εκ, this third hand not only adds αλλου from the Latin, but *obelises* του θυσιαστηριου to conform further to the Latin omission of these words; and again xviii. 12 he changes ξυλου to λιθου to conform to the Latin.

xv. 6 λινον and *lapide*.

I note that notwithstanding these changes *he leaves severely alone the reading* λϊνὸν *in* xv. 6, although right in his path, where the Latin is clearly opposite *lapide*. This is significant. At xviii. 13 this hand has changed λιβανον and ελαιον to the genitive λιβανου and ελαιου to agree with the Latin, and has added και οινου for the και οινον omitted by the scribe. On the other hand, earlier, at ii. 4 we find +ολιγα** (*post* κατα σου) from the Latin opp. "*pauca*."

Rather a more curious place, untouched, is found previously at vii. 5: δαν for γαδ in the sealing of the tribes. This is only read by 13-23-75 130 and 16-39-180, but not by 7-45-102-104-151. The Latin opposite is *Gad* quite plainly, as in 39-180.

We shall not bother particularly here with itacisms, but simply show from a few instances its absolute relationship with the family type, its closer hold to 16-39 than to 7-45, its nearest sister 16, and a few of its own peculiarities, which indicate that it was copied from none of these, nor they from it, but that 16-39-69 were probably derived from a common original, though a copy may have intervened.

Of course, it will be noticed how much revision of the B type there is, holding against original forms used by ℵ and A long before, and even a large measure of agreement with the pure cursive or Arethas group.

Itacism with B and P is rather frequent, but doubtless local. See viii. 4 ανεβει, x. 4 γραφην with B alone, *etc.*; v. 11 and vii. 9 ιδων with B alone, xviii. 7 δωτε with P alone, ii. 5 ερχομε with BP jointly alone.

The following lists form a selection, including most things of any importance, but eliminating *many cases of itacism*, of conformity to *all four* 7-16-39-45 where they stand apart from all others (including passages where 39 is lacking):—

i. 5. *Ante* λουσαντι +και λυσαντι και των της αμαρτιας κηλιδων λουσαντι τη εκχυσει του ζωοποιου αιματος και υδατος και ποιησαντος ημας βασιλειον ιερατευμα. Add now 102*-151-180.

8. +και (*ante* ὁ ὢν) Add 102-104-151-180.

15 *init.* —και Add 102-180 *sah* [*non* 104-151].

ii. 16 *fin.* +και εν τη απειλη η φιλανθρωπια Add 102*-104-151-180, and *f.* 114 169-216 170 *arab.*

iii. 2. στηριζων Add 104-151-180 and (200) 226 only.

ibid. ά ημελλεν αποθανειν Add 102-104-151-180.

11. —μη λαβη τις (*pro* μηδεις λαβη) Add 102*-104-151-180 [*contra lat*].

iv. 1. και λεγουσης (*pro* λεγουσα) Add 102-104-(151)-180 [*contra lat*].

5. εξεπορευοντο Add 102-104-151-180.

v. 8. μεστας (*pro* γεμουσας) Add 102-151-180 (μετα 104).

11. —πολλων Add 102-104-151-180 and 145 *arab* [*non lat*].

vi. 1. —και *sec.* Add 104-151-180 (*supra lin. habet* 102*).

xiii. 11. +τω (*ante* αρνιω) Add 102-104-151-180 and 200.

xiv. 18. της γης (*pro* αυτης *fin.*) Add 104 (*hiat* 102)-151-180 and *f.* 119 233.

xvi. 2. του θηριου το χαραγμα Add 102-104-151-180 [*non ord. lat.*] and 153-211 222 233.

14. ά εκπορευοντε* *sic* (..αι***) Add 102-104-151-180 (plus B 113 164-166 167 218).

xviii. 2. +δαιμονιου (*post* πνευματος) Add 102-104-151-180 [*non lat juxta*].

11/12. +και (*post* αγοραζει) Add 102-104-151-180.

With 7-45 alone.

viii. 11. ελεγετο *pro* λεγεται and 151 with 36.

ix. 11. εχη

xvi. 11. εκ τα ἕλκει (*pro* εκ των ἑλκων) and 151 (εκ τα ελκη 16-39-180).

xviii. 15. μακρωθεν and 151.

With 16-39 (where 39 is available).

iv. 8. —και ο ων and 102*-180.

10. οἰκοσῖ (*pro* οἱ εἰκοσι) —οἱ and (180).

11. την δυναμιν και την δοξαν και την τιμην and 102-180.

v. 6. —του θρονου και των τεσσαρων ζωων και εν μεσω and 102-180 *syr*Σ.

7. +της χειρος (*ante* της δεξιας) and 102-180 (*contra lat*).

11. και των πρεσβυτερων και των ζωων and 102-180.

13. —ὁ and 102-180 with 108 226.

14. —τα and 102-180 with 88-101 80* 114-241.

viii. 11. αψινθειον and 180.

ix. 17. ιακινθινους and 180 with 113 *Compl.*

xiii. 14. και εζησεν απο της πληγης της μαχαιρας (*pro* της μαχαιρας και εζησεν) and 102-180.

16. επι της δεξιας της χειρος αυτων and 102-180.

18. οὖς (*pro* τον νουν)! and 102-180 cum ℵ 159 [*contra latt*].

ibid. αυτων (*pro* αυτου) and 102.

xiv. 4. ἀπ ἀρχῆς and 102-180 cum ℵ 114-241 (174). [*Cum latt*].

10. —εν πυρι και θειω and 102*-180.

13. αποθνησκοντες · απαρτι λεγει το πνα (—ναι) and 102-180.

14. ομοιως and 180, with 154.

xv. 2. —και εκ του χαραγματος αυτου εκ του αριθμου του ονοματος αυτου with 102-180, 81 182 *h Prim.*

3. —ὁ θεος ὁ and 102-180, 187.

5. +του θεου (*post* ναου) and 102-180.

xvi. 2. προσκυνουντες τη εικονη αυτου and (102)-180.

xviii. 2. +και μεμησημενου (*post* ακαθαρτου *prim.*) and 102-180, 178.
3. πορνευσαντες (*pro* επορνευσαν) and 102-180.
6. αυτην (*pro* αυτη *prim.*) and 180.
22. φωνην (*pro* φωνη *pr.*) and 180.

Alone in substance or form with 16.

i. 2 *fin.* +και ατινα εισι · και χρη γενεσθαι μετα ταυτα and 102.
9. κυριου (*pro* θεου) and 102-180.
10. —τη (*ante* κυριακη) and 102-180, with 121 143 200, 228[*contra fam*].
11. εἰσαρδεις and 180, 122 145 218 233.
ii. 9. —εαυτους and 102-180, 113.
17. λευκον and 102-180.
iii. 4. περιπατουσι and 102, 81 143 146 164 204 *am et syr*S.
iv. 8. οφθαλμους and 102-180 with *f*. 21 80-138 113 159.
xiv. 2. —εκ του ουρανου ως φωνην and 102-180, 113.
6. φΰλῶν and 180. (φΐλων 39).
xviii. 3. +οι (*ante* μετ αυτης) and 102 *boh arm* [*non al.*].

Alone with 39.

vii. 6. —εκ φυλης μανασση ιβ χιλ. *gr.* (*non lat*) and 180. Add 30 91 98 *boh.*
14. —και *tert.* and 180 *sah.*
xiv. 3. εκατων τεσσαρακοντα τεσσαρεις and 102.
20. *Trsfert* και επατηθη ο λυνος (*sic*) εξω της πολεως *in loc. post* ιππων and 102 (180).
xviii. 21. +οτι (*ante* ουτος) and 102 180 with א *f*. 178 *copt* (16).
22. αυλιστων and 104-151-180, 113 149 (*vide* 26 αυλησστων).
Add viii. 2. του θρονου (*pro* του θεου) and 102-180, 130 *arm* 4.
ix. 2. καπνοῦ (*pro* καπνος *sec.*) and 102-180, 218.

Alone with the family plus a few others.

iii. 7. [κλειδα] του ᾅδου (*pro* του δαβιδ)
iv. 8. σαβαωθ (*pro* ο θεος)
vi. 10. κρίνης
ibid. ἐκδϊκῆς
vii. 5. δὰν (*pro* γαδ)
ix. 9. —ιππων 9. 16-39. 18. 27. 29. 40. 67. 91.
x. 9. απηλθα
xi. 5. αὐτους (*pro* αυτον) 16-39. 35. 87.
15. βασιλευει 9. 14. 16. 21. 27. 28. 35. 63 (*non* 62) 67. 87 (*non* 92).
xii. 4. τεκει
6. υπο θεου (*pro* απο του θεου)
11. μεχρι (*pro* αχρι)
xiii. 5. +και (*ante* δυο)
xiv. 7. αυτω τω ποιησαντι
10. εκ του ποτηριου (*pro* εν τω ποτηριω)
xv. 2. —εκ (*ante* της εικονος)

xvi. 6. αιματα *primo loco.*
xvii. 6. +αγιων (*ante* μαρτυρων)
xviii. 7. βασιλεισσα
11. —και πενθουσιν
13. θυμιαματων
16. —και λεγοντες

Of New Readings (eliminating nearly all itacisms like δεμονια, τεκην, μελη γλυκη *etc. etc.*):

i. 1. —αυτου *sec.* and 236.
ii. 1 *init.* +εἰ (+και *h gig Prim. syr*S).
3. και κεκοπιασας (*pro* κεκοπιακας) So now 180 and 152*-179.
6. ἔχης
(*ibid. et* μϊσῆς with 33. 35. 63 (*non* 62). 95, *non rel. fam* 7).
24. εγνωσαν (*pro* εχουσι) So *arm* 1.
iii. 17. ἔχης (*pro* εχω) [16-102-180 =εχεις].
18. πεπυρωμενων
ibid. ἔχρησε (*pro* εγχρισον)
iv. 1. θυραν ανεωγμενην and 180, *Oxyr*[1080] (143) 218.
vi. 13. λαβοῦσα (*pro* βαλλει) [βαλλουσα ℵ 16-39 *etc.*; βαλουσα 7-45 *etc.*].
vii. 3. μηδε (*pro* μητε *sec.*) *non prim.* So 200. (ℵ 16-39-102-180 *bis*).
14. —και (*ante* ελευκαναν) [Now with 39; see P.S. to that MS., and 180 *sah*].
viii. 2. του θρονου (*pro* του θεου) [Now with 39-102-180 and 130].
ibid. —και εδοθησαν αυτοις επτα σαλπιγγες (*et Beat. vid.*).
6. —εαυτους (*et aeth vid.*).
11. αψεινθειον (16-39-180 αψινθειον; ℵ 4. 7. 8 *etc.* αψινθιον).
ibid. πολυ (*pro* πολλοι) (πολοι 108, πολλυ 201). [*N.B.* +των (*ante* ανθρωπων) *cum* ℵABP *etc.*]. This explains the των before ανθρωπων.
13. φωνην (*pro* ενος) φωνης *f.* 114. [ℵ —ενος. *Cf. boh et sah*].
ibid. εν μέσω οὐρανήματι So 217 226? [*N.B. Ad.* xiv. 6 *cum* ℵ* 217].
ix. 2. καπνοῦ (*pro* καπνος *sec.*) Now with 39-102-180 218.
ibid. κανομένου (*pro* μεγαλης)
5. πέσει (*pro* παιση) So 200. (*f.* 7 =πεση).
18. —απεκτανθησαν το τριτον των ανθρωπων
19. +τας (*ante* κεφαλας)
ibid. +αυτων (*post* κεφαλας) So 153 233.
x. 11. πολοις (*et sic sæpe*)
xi. 8. σοδωμα So 77 only.
10. +εισιν (*post* ουτοι)
16. εκαθηντο (*pro* καθημενοι)
19. φωναι αστραπαι και βρωνται
xii. 5. ποιμενην (ποιμενιν ℵ).
14. οπως στρεφειται (Now see only 108 =οπως στρεφηται).
xiii. 1. επι (*pro* εκ)
18. εξακοσιων εξηκοντα εξ
xiv. 6. γλωσσῶν..λαῶν So 102.
7. και φωνη μεγαλη λεγων (*pro* λεγοντα εν φωνη μεγαλη) εν φωνη μεγ. λεγων *rell. fam.*

[xiv. 8. *Post* βαβυλων +εκεινη*** *ex lat*; *post* μεγαλη +η τις*** *ex lat*].
9. προσκυνη το θηριον and (39)-104-151-180 189 233 (א 12).
10. βανισθησεται *errore*
11. βασανϊμοῦ
ibid. αναβηθησεται (*pro* αναβαινει)! *Cf. sah.*
ibid. εις τους αιωνας των αιωνων (*Cf.* 130 187).
[14. τη κεφαλη** *Cf. lat.*]
xv. 1 *fin.* αυτου (*pro* του θεου)
4. φοβη (*pro* φοβηθη) So 106.
ibid. σοι (*pro* σε) So 102, 149.
xvi. 3. ως ἔμα (*sic*) νεκρου (ως αιμα νεκρου *fam* 7. *al.*).
6. ποιην* (*pro* πιειν) And 218 (ποιειν 16 *al.*, *sed non rel. fam* 7).
9. +του (*ante* δουναι)
18. εγενον (*pro* εγενοντο *prim.*) *errore*
19. επόλις (*pro* αι πολεις)* And so 151. (See א 113).
21. —εστιν
xvii. 8. μελλειν
12. βασιλειας (*pro* βασιλειαν)
17. γνωμην μιαν (*pro* την γνωμην αυτου και ποιησαι μιαν γνωμην) So 102.
xviii. 6. ποματι αυτης (*pro* ποτηριω) [αυτης *pro* ποτηριω 16-39-180 *absque* ποματι].
8 *init.* +και (Ideoque *Auct. de prom.*).
9. οι βασιλεις της γης επ αυτην (*pro* επ αυτη οι βασ. της γης)
12. —και παν ξυλον θυινον (*Cf. boh*).
14. ἡπόρα *sic* (*pro* ἡ ὀπωρα) *Vide* C.
19. κονϊορτὸν (*pro* χουν) *Cf. lat.* pulverem. [—χουν 16-39-102-180].
ibid. τιμϊωτήντος !
22. ακουσθη σει ετι εν σοι *sic primo loco.*

Note a subcurrent of agreement by 108 in certain places, and of 113.

GROUP 25-58-70-78-84-94-207 (of which this MS. 70 is Queen).

Apoc. 70 (Ev. 386. Ac. 151. P. 199)=Rome Vat. Ottob. 66. [Scr. 70. Greg. 70, new 386. Sod. δ 401]. Greg. XIV; Feron and Battaglini (cat. cod. ottob. 1893) XII; others XV. Belonged formerly to Giovanni Angelo, Duke of Altaemps, died 1627. Apoc. 70.

I am not surprised that the date of this MS. is difficult for scholars to determine, their estimates varying from XII to XV. At first it impresses one as old, but from careful inspection as I proceeded with the collation, I do not believe it is older than XIVth century. It was written in the East in a fine large hand, and has inscription and subscription (the latter not being very usual with MSS. of the Apoc., curious though it may seem), but is not dated.

The scribe is singularly careful, and we can convict him of but three variations from his standard, which early develops to be the small family 25-58-78-84-94-207. This is a fine record for a scribe. The text is the standard B text, with the modifications incident to the sympathetic group of cursives.

No iota post- or subscript is to be found, and no letters for numerals except at xiii. 18 χξς. ειδον and such modern forms are constant, but one variation φιλαδελφια in iii. 7.

The usual contractions, but υἱος and cases always in full. πνευμα κυριος and cases never in full, except quite correctly at xvi. 13, 14 πνευματα; xviii. 2 πνευματος; and xvii. 14, xix. 16 κς κυριων. κυριε also at vii. 14.

No ν εφελκ. No itacisms. μὴ occasionally thus.

The accents in such a careful copy by an accurate educated scribe are perhaps worth attention. We find ἶρις not ἴρις; μεγιστᾶνες against the frequent or nearly usual μεγιστάνες; σφραγῖδα not σφραγίδα; λῦσον, λῖνον, ταλαντϊαία, κρίμα, μύρων (for μύρον), σῖτον, κρίνει (xix. 11), μαργαρῖται.

ὅρα μὴ · is properly punctuated. We can see how careful he is from ἀββαδων in ix. 11, agreeing with all the family, for sister MSS. often have variations here *inter se*. He first wrote αἱ at xi. 4 before ενωπιον and then changed to οἱ, only read by the family, additional proof of great care in copying. Again at vii. 4 he corrects the MSS. 25-58-78-84-94 in a place where he could not help noticing an error, writing τεσσαρακοντα instead of τεσσαρακον of the family. Yet he does *not* agree with them at ix. 5, writing plainly παισῃ against their πεσῃ. At one other place xiii. 6 he writes οἰκοῦντας for σκηνουντας, with 36. 62-3, while the family read κατοικουντας.

Again from him we can again convict A (with 13 and *f.* 95) of a "plain and clear error" at xviii. 23 —οἱ *prim.* None of the sisters omit this, and all have just passed safely through the ordeal of verses 22/23 without variation.

The only new readings are:

xi. 9. —και (*ante* φυλων) [א reads των φυλων και λαων].
xix. 2. δικαιαὶ *sic pro* δικαιαι αἱ
xxi. 16. αυτης *bis script.*

All three of the above are mere errors, so there is no *revision* about this honest scribe. A very extraordinary record.

Note further xiii. 14 λεγον the reading of B*** 1. 14. 25. 58. 92*? 94. 95. B*** merely wanted to change back the λεγοντος of B** to λεγων, but our scribe faithfully copies on this one occasion the λεγον of his copy, though not addicted to itacism. In another place, xviii. 13, he writes also μύρων for μύρον from his copy. At xii. 6 he reads +εκει (*post* εχει). 58 does not, but this is an error of copying by 58.

This MS. 70, then, may be borne in mind as a very good and accurate exponent of the late

B recension, with most of the standard Arethas readings besides. The family variations being limited, as follows, to:

i. 8. +και (*ante* ὁ παντοκρατωρ)
iii. 1. —του θεου
2. —πεπληρωμενα
14. πιστεως (*pro* κτισεως)
iv. 7. και το πρωτον το ζωον
ix. 16. των ιππων (*pro* του ιππικου)
xi. 4. οἱ (*pro* αἱ *sec.*) *ex emend.**
14 *init.* +και
xii. 7. πολεμησαι [κατα]
xiv. 18. τας βοτανας (*pro* τους βοτρυας)
xv. 6. εκ του ναου οι εχοντες τας επτα πληγας
ibid. —και λαμπρον
8. +του (*ante* καπνου)
xvi. 17. και απο του θρονου του θεου
18. +ευθεως (*ante* εγενοντο)
xviii. 1. απο (*pro* εκ *sec.*)
4. —ινα *prim.*
ibid. και εκ των πληγων αυτης ινα μη λαθητε
5. +αυτοις (*post* εμνημονευσεν) [*et* 22* ?].
7. οτι ειμι καθὼς
23. —ησαν
xix. 3. —ὁ
xx. 4. εδοθη κριμα
ibid. πεπελεκημενων
ibid. τας χειρας
8. —τα (*ante* εθνη)
xxi. 11. τιμιω (*pro* τιμιωτατω)
xxii. 16. η ριζα δᾶδ και το γενος.

The inscription is:

αποκαλυψις του αγιου ιω̃ του θεολογου (with 17. 23. 25. 27. 28. 31. 33. 38. 51. 55. 57. 58. 90. 94 *al.*)

and the subscription: τελος τῆς ἀποκαλ ἰῶ, which is new.

The subscription is followed by "περι του κυριου μηνα" at foot of page, continuing on next page:

† οἱ κατήγοροι τῶν ἐπαινουμένων · οἱ σκοτεινὸι
περὶ τὸ φῶς · οἱ περὶ τὴν σοφίαν ἀπαίδευτοι · ὑπερ
ὧν χς δωρεὰν ἀπέθανε · τὰ ἀχάριστα κτίσματα τὰ τοῦ

followed by two words so ornate with flourishes I cannot read them.

This is again followed in a neat, but younger, hand by:

† τοῦτο προσετέθη ἐνταυθα διά τὸ ὑπό ἐν ϊώνὠς ἐοικω
διαβάλλεσθαι τας γράμματας τοῦ παρόντος βϊβλιου, ὠς μή
συν (*illeg.*) εὖ ἐχοντες · καίτοι, πάνϋγέοντα, κάλα

To family 25-58-70-94 now add 78 84 94 and 207, but to 70 we must turn in places of doubt. This family is of purely Syriac origin, see the Crawford Syriac.

Apoc. 71. *Vacat.*

Formerly attributed in error to: Ev. 390 (Act 164. P. 203) at Rome, (Vat. Ottob. 381).

Miller would make Apoc. 71 Athens 142, but this is not to be found at pp. 399/400 of his index, and I cannot find that Gregory mentions Athens 142.

My 189 = Athens 142. Greg. 511 (later 2091). Von Sod. Aν[502].

GROUP 62-63-72-136-147 (of which this MS. is the most incompetent). Sub-division of family 1.

Apoc. 72 = Rome. Chigi R. iv. 8. [Scr. 72. Greg. 72, new 2033. Sod. Aν[60]]. [xv.]. Apoc. 72.

Ch. xvi. 12 to middle of verse 19 is misplaced by scribe. Missing at f°. 113A the passage (and commentary) is to be found on 117A to 120A, when follows directly κεφ. ντ and xvii. 1 on 120B.

Admittance to the library or use of the MSS. in the library of Prince Chigi was not usually allowed. By the courtesy of the Prince, however, an exception was made, and Danesi was allowed to photograph this MS. for me.

It was formerly in the monastery τοῦ σωτῆρος χῦ τοῦ ἀρκαδοῦ. It is absolutely allied to the MSS. 62-63 (of the family of 1), even to the plain inscription "ἀρχη."

There is no subscription, but at the end of the commentary we find:

ὦ πρέπιπέζα δόξα τϊμὶ καὶ προσκύνησας τῶ πρι
καὶ τῶ ὑιῶ καὶ τῶ ἁγίω πνι νῦν καὶ ἀεὶ καὶ εἰς τοῦς
αἰῶνας τῶν αἰῶνων ἀμὴν :— by the original scribe,

followed by: "Benedicti A. Seleuciæ," in a XVIth century hand.

There is no iota post- or subscr. (although the MS. is late) except possibly, postscript, once, at x. 6 ἐν αὐτῆι *primo loco*. Iota on the other hand is occasionally dotted, and sometimes has the two dots of the diæresis.

There is a good deal of carelessness, and some omissions from homoioteleuton. Breathings are incorrect and tend to the 'rough,' ὅπισω *etc.* There are many itacisms, insistently ϋ for η, yet ὑμων and ἡμων are not confused except at xxii. 16. Many "new" readings are simply due to itacism. We merely record these in the synopsis of readings. But itacisms can never be safely neglected. Thus, we find, that we can now drag in the whole MS. 15 (represented only by the small fragment on some of the leaves of Evan. E) as a member of the 1-46-62 group. This, from itacisms in agreement with 72, coupled with the reading at iii. 9 (since confirmed by Apoc. 81).

A curious long sigma ʃ occurs in the *middle* of words.

χαραγμα is consistently written χαραμα.

φιαλη, however, always thus, and not φυαλη (except v. 8 φυαλλας).

A peculiarity is the tacking of a nu to εχουσα, χειρα *etc.* We have even ἡ θάλασσαν (xx. 13).

There are not many real *monstra*. Yet notice μεταρετην for τεταρτην (vi. 7), and see xviii. 4. This, and other things (such as ϛ for δε in the middle of words), and the style of itacism (reproducing most of those in 62 besides new ones) leads to the double conclusion that the MS. was copied quite independently of 62/63 from the original exemplar, which was probably a late uncial.

The type of 1-46-62 is very real. Observe μεσουρανισματι xiv. 6, xix. 17; but the scribe of 72 has his own way of doing this. viii. 13 μεσου ῥανήματϊ, xiv. 6 μεσου ῥανίσματι, xix. 17 μεσου ρανισματι. See also καὶ ὅμενον (viii. 8).

There is then practically nothing new in this MS. Still it helps to fix the 1 type, and is useful to correct the errors of 62. Thus we have λευκας vii. 9, omitted by 62/63. We have του *ult.* xix. 15, omitted by 62/63 (this time with 1 29 46 57). We have the clause in

xxi. 12 omitted by A 62/63 65 and 67. [Note that 67-120 in many places are quite close to 62/63 and 72]. On the other hand, we find 72 evidently following the original at vii. 4 with απο εκ πασης as in 62/63. The weary work of going over such a duplicate MS. is perhaps compensated for by such light as this. At xvi. 11 εκ του πονου (of 56 62/63 72) is confirmed as the true reading of the original exemplar, by finding in 72 the αυτων following, first written αυτου and then changed to αυτων, showing that the scribe paused here, looked again at the copy, and left του πονου unchanged.

Again xvi. 13, this MS. has τρια (*txt.*) against 62/63.

Agreement with *t.r.* can be referred back to the notes under 62/63. Note δολος xiv. 5 alone with 1 62/63.

But αναβαντα vii. 2 *alone with* 1 (and 57). And αὐτης · παντας v. 13, not αὐτοις · παντας of 62/3.

i. 16. [*Habet* ὁ *ante* ἥλιος]. *Contra* 62 *etc.*
ii. 14. [*Habet* εκει]. *Contra* 62/3 97.
vi. 14. [ουρανος *absque* ὁ]. *Contra* 62/3.
vii. 5 *init.* [*Habet* εκ]. *Contra* 62/3.
viii. 7. [χλωρος]. *Contra* 62/3.
xvii. 2. εμεθυσαν *cum* 1 40 45 46 56. *non* 62/3.
xviii. 9. επ αυτην. *Contra* 62/3.
xix. 15. [*Habet* του *ult.*]. *Contra* 62/3.
xx. 4. τω θΰριω. *Contra* 62/3 θυσιαστηριω !
xxi 12. και επι τοις πυλαιωσιν αγγελους ιβ. *Contra* 62/3 *et* A 65 67.
xxii. 6. +ὁ *ante* κυριος *cum* ℵA 35 58 92. *Contra* 62/3 *rel.*

It would be too long to prove the identity of 72 with 62-63 here. The lists show it.

Apart from many singular itacisms [occasionally these are corrected, *e.g.* i. 15 πόδαις (ε *superscript*) *sic â pr. man.*] and grammatical forms, we will briefly indicate the new readings of importance.

ii. 7. **νοῦν** (*pro* **οὐς**) (νους 210* *vid.*).
ibid. ὃς (*pro* ὃ) So 30.
13. —ὁ (*ante* **μαρτυς**)
ibid. —ὁ (*ante* **πιστος**)
iv. 4. —ειδον τους εικοσι και τεσσαρας πρεσβυτερους καθημενους (*ex hom.*) *Cf.* 12 38 59.
6. εμπροσθαιν —**και** *ult.*
vi. 7. **μεταρετην** (*pro* **τεταρτην**)
vii. 15. **νυκτας** (*pro* **νυκτος**)
viii. 12. —ἡ (*ante* **ημερα**) So F-178-240 200 and 113.
ix. 6. **φευγειν** (*pro* **φευξεται**)
11. **ἁβαδῶν** *sic, acc. pro spir.* So 113. [*N.B.* About the last variation possible. One α, one β, one α, one δ !].
12. **τα** (PRO **ετι**) [—ετι 1-12 17 36 38 49 59 62/3 67 97 *al.*]
x. 6. χρονους (χρονοι 233).
xi. 16. προσεκυνησα
18. ηλθεν η οργη σου και ο καιρος των **καιρων** (*sic*), *bis script, schol. interject.*
xiii. 1. —εκ της θαλασσης (—και ειδον εκ της θαλ. *f.* 46 *al.*).
xiii. 16, xiv. 9 *etc.* χαραμα *passim*
xiv. 8. η μεγαλη βαβυλῶνος (—η πολις) [*Cf.* 1 62/3].
13. +τω (*ante* κυριω)

xv. 3. —του (*ante* αρνιου)
ibid. αἰωδοι (*pro* αἱ οδοι) (33).
5. —εν
8. —πληγαι
xvii. 1. ὑπο (*pro* επι)
xviii. 13. **ιππου** So 218. (ιππους 56 *f.* 95 130 159 200 *syr*).
21. **λιθος**
xix. 5. αινιτε τον θεον (—ημων) λεγουσα
xx. 8. συναγειν So 73 111.
xxi. 10. **μεγαλον** (*pro* **μεγα**) So 77 240?
11 *init.* εχουσα So 113 156 177* 217 194^{C}.
ibid. λιθος (*pro* λιθω *pr.*) *seq.* τιμιωτατω.
14. θεμελιου
15. λαβων (*pro* λαλων)!
20. χρυσοπαρσος *sic, txt. errore* (So *boh*^{D}). *In schol.* του χρυσοπρασου
xxii. 2. δυοδεκα (*pro* δωδεκα) [δυο και δεκα 18].
5. φωτὶ εἰς αυτους (*pro* φωτιζει αυτους)
9 *fin.* προσκυνησω
11. δικαιοσυνη ποιησατω
19. —αφαιρησει ο θεος το μερος αυτου *errore.*

There has been a good deal of retranslation here from Syriac and Latin sources, common to this group.

Now add 80-138 to the group. 80 is a very old representative of the two families 1-62 *etc.* and 21-28 *etc.* before they became separate texts, and is worthy of close attention.

72, however, is utterly useless without the group-control.

GROUP 21-28-73-79-80-(99-100)-103-112-135-138-139-170-191-221.

Apoc. 73. *Apoc.* 73 = Rome. Corsini 41 E 37. [Scr. 73. Greg. 73, new 2034. Sod. $A\nu^{50}$].

Very neat XV or XVI cent. MS. on paper, executed in Italy, with com̄. of Andreas. Formerly in the library of S. Silvestri de urbe. Strongly reminds one of the writing of the beautiful vellum MS. in the library of Ste. Geneviève, Paris, of Act. Paul $\frac{210}{247}$ (library mark A.O. 35), facsimile in Hoskier, "Collation of Evan. 604" *etc.*

Apoc. 73 has two library stamps at foot of the first page "Bibliot. S. Silvest" *and* "Lynceorum Bibliotheca."

There is no inscription to the text. At the head of the prologue is the long inscription given in full in the collation.

This is an extremely interesting MS. It is a full sister to 21, and a half sister of 28. 21 and 73 were evidently copied from the same exemplar, and it seems strange that such an archetype should have disappeared completely since as recent a period as 1500 A.D. Perhaps further research may reveal such MSS.

Apoc. 73 is carefully and faithfully copied, yet has some omissions, and some additions from the commentary. It reflects the original, however, without any editing whatever. It is of Egyptian origin (see No. 135) probably (yet not Aethiopic, although iv. 3 ἱερεῖς (*pro* ἶρις), and its tendency is to go with the uncials ℵAP. It has some Armenian leaning, and altogether represents an old recension, which we see is at the bottom of the Andreas texts. It is less careless than 1, and gives us a more interesting form of this family. Its minor relations with 18 47 56 59, as also with 65 and 67, are very interesting for the history of the text, bringing out the ancient basic character of the MS. Its relations to *fam* 34 *fam* 38 and 40 also merit attention. It confirms the old element in these, and is distinctly a key MS. The idiosyncracies of 21-73, which are tabulated further on, have a bearing which can be discussed later in a review of the whole position. These MSS.—one for all practical purposes—have the elements of several lines of transmission, all of them old, and some very good.

Apart from the pure 21-28-73 fluctuations, the basis of the text favours the Compl.-Erasmus MSS. and recension, and is close to the *t.r.* in many passages. Coupled with its Eastern origin and adherence in some minutiæ to the uncials and to ℵ, it shows the Andreas' text to be really old, and many grammatical forms have been changed back in error by other cursive scribes from the x[th] to the xv[th] century.

Iota subscript is frequent, but not invariable. It occurs even with κυκλῳ. Contractions occur off and on. There is a great lack of punctuation between our modern verse divisions, and the MS. was probably copied from a late uncial. I have not noted this "*uno tenore*" of two verses, except where other MSS. agree, as it does not seem to be intentional to run them together.

A late second hand has been busy in the first chapter, but not afterwards.

The unique readings are but few and far between, and are practically all traceable to error. Here is the list:

ii. 25 *fin.* αν ηξιω

iv. 3. ιασπηδι So 79 its nearest sister.

vi. 5. και ηκουσα ανεωγμενης της γ′ σφραγιδος του ϛ′ ζωου (*pro* και οτε ηνοιξε την τριτην σφραγιδα ηκουσα του τριτου ζωου) So practically 79 except τριτης and τριτου for γ′ and ϛ′.

6. σχοινικες *ut vid.* as 140 145.

viii. 7. + και το τριτον της γης κατεκαγη (*post* εις την γην) [*sec. et tert. loc. rectè* κατεκαη].

ix. 10. σκοπιοις

xi. 2. *την αυλην την αυλην την εξωθεν sic*
15. ἕβδος
xii. 4 *fin.* κατεφαγη
xiii. 2. +δυναμιν (*ante* εξουσιαν)
10. αὐτὴν (*pro* αυτον)
14. ποιεῖσαι (*sec. loco*) So 79. Also 81 182 188 204.
xv. 1. —εσχατας *usque ad fin. vers. ex errore.*
xvi. 13. +και εκ του δρακοντος (*post* δρακοντος)
19. ἐμνή- (*in fin. lin.*) *pro* εμνησθη *ex errore*
xviii. 4. και εκ των πληγων αυτης ινα μη βλαβῆτε So 79 and the whole of the rest of the family (*hiat* 28).
17 *fin.* ἑστηκασι (*pro* ἑστησαν) So 79 and all the family except 21-28, which are wanting here.
xx. 7. παντελεσθη (*pro* τελεσθη)
15. ζωης *bis script. errore.*

Two new family readings appear at xviii. 4 and 17, confirmed by the subsequent members of the family.

The most important reading is the one above at xx. 7, for which there is no other authority that I know of: παντελεσθη. It is probably a mere visual error from the ταν of οταν preceding, coupled with a mental process of *complete* ending, on the part of one who was not a Greek scholar. *Latt.* finiti fuerint, but *vg gig* consummati fuerint.

Sah Boh. ⲉⲩϣⲁⲛϫⲱⲕ ⲉⲃⲟⲗ. *Arab*^{int} absoluti fuerint. (*Om. arm*^{pl}).

The passages where 21 and 73 are alone is very large, amounting to at least eighty-two passages:

i. 9. +ὁ (*ante* ιωαννης) Add 139 of the family.
ii. 1 *init.* —τω αγγελω
2. τους (*pro* αυτους)
4. εχων
4/5 *uno tenore,* —μνημονευε ουν ποθεν εκπεπτωκας
10. ὃ (*pro* ἃ) Add 79-139.
iii. 18. εχρισε Add 79-112.
19/20. *Post* μετανοησον +βαβαι της φιλανιας ποση αγαθοτητι ο εγχος (ελεγχος 21) κεκραται. Add 79-170 and 152 169-216 208.
iv. 1. —η (*ante* πρωτη) Add 79-139 and 122 200.
8. εχει (*pro* ειχον) Add 28-73-79-103-112-139-170-221.
vi. 8. επι το τεταρτον μερος της γης αποκτειναι So 28-79-80-100-138-139-170 *copt.* (αποκτεινον 103-112).
11. ἐδοθη ἡ ἑκαστω αὐτων (εδοθη εκαστω αυτων is read by the rest of the family and *syr*).
vii. 16. —ηλιος ουδε παν καυμα (*habet* ὁ) *txt.*
17. ανωμεσον Add 79.
ix. 10. και εξουσιαν αδικησαι (*pro* και η εξουσια αυτων αδικησαι) [*Abest* και *in* 21]. Add 171-174.
15. προητοιμασμενοι Add 79-103-112-139-170 (and προητοιμασμενη 28).
18. —εκ *sec.* (*non tert.*) Add 79-103-112-139-170 and 159.
20. —τα (*ante* λιθινα) Add 122 130 200, but not the rest of the family.
21. κλιμάτων *sic*
x. 1. ἶριν So 73-79-103-112-138-139-170, but all these sisters ἴριν or ἶριν. Add 67 80 81 120 164-166 204.

x. 11. +και (*post* προφητευσαι) Add 79-103-112-139-170.
ibid. +επι (*ante* γλωσσαις) Add 79-103-112-139-200 *arm* 4 [*non* 170]. +και 28.
xi. 11. [τας] τρεις και ημισυ ημερας Add 28-79-80-103-112-138-139-220.
ibid. και (*pro* εκ)
ibid. επεπεσε μεγας (*pro* μεγας επεσεν) Add 79-80-103-112-138-139-170. (επεσε μεγας 28-100).
xii. 11. μετα (*pro* δια *sec.*)
xiii. 12. αὑτου (*pro* του *pr.*)
13. ινα (—και) εν πλανη ποιη· πυρ εκ του ουρανου καταβαινειν εις Add 79-80-103-112-138-139-170 (*hiat* 191)-220 (and 28 ποιει).
xiv. 4. ὅποι (*pro* οπου) No others. It is clear that 21-73 are the closest to each other, with 79-139 next.
ibid. ηγωρασθησαν Add 79-139.
15. —το δρεπανον σου και θερισον
20. α̦ χ ϛ̄ Add 79-100-103-112-139-170 (80-138).
xvi. 10. σκοτισμενη
18. εγενετο (*pro* εγενοντο *pr.*) Add 79-100-103-112-170 and 167.
21. ταλαντία }
ibid. +οτι μεγαλης (*post* χαλαζης) } 21-73 only. Not even 79 or 139.
xvii. 8. εν βιβλω (*pro* επι το βιβλιον) Add 79-100-103-112-139-170-191-220 *syr Prim. gig.* (εν τω βιβλιω *f.* 95 113 200).
ibid. —της (*ante* ζωης) Add 79-100-103-112-139-170-191-220.
9. +και (*post* καθηται) Add 79-100-103-112-170-191-220.
ibid. επ αυτω Add 79-103-112-139 [*non* 170 *rell.*] and 207. (—επ αυτων 80-138 *vg Prim.*).
14. +εστι (*post* βασιλεων) Add the rest of the fam. and *sah Hipp.*
17. —αυτων *sec.* Add 79-100-103-112-139-170 and 106 155*com. boh*[A].
xviii. 7. διοτι (*pro* οτι *ante* εν τη καρδια) Add the rest of the family.
8. ὁ θεος ὁ παντοκρατωρ ὁ Add 79-100-139-170-191-220 (103-112 ο παντοκρατορ).
10. στηκοντες (*pro* ἑστηκοτες) Add the rest of the family.
ibid. ὀχυρα (*pro* ισχυρα) Add the rest, and 211 *sah.*
11. κλαυσονται οι εν αυτοις (*pro* κλαιουσι και πενθουσιν επ αυτη). κλαυσονται εν εαυτοις 79-139, κλαυσουσιν εν εαυτοις 191, κλαυσουσιν εν αυτοις 220.
13. σμύρναν (*pro* μύρον) Add the rest of the family.
ibid. —και σιτον Add the rest of the fam. and 241[*contra fam*] and *syr*S.
14 *fin.* +ουτε ψυχας ανων̄ του λοιπου εμπορευση :—φησι καταδουλουσα τους ελευθερους· ουτε των παλαι λιπαρων και λαμπρων εξεις απολαυσιν Add nearly all the family.
18/19. *Desunt* τις ομοια *usque ad* λεγοντες *ex hom.* Add 79-80-103-112-138-139-191-220 [*non* 100 170] (*cum* 40-210).
[*In* 21 *absunt* 17/19 και πας κυβερνητης *usque ad fin. vers.* 19].
21. ωσει (*pro* ως) Add the rest of fam.
xix. 1. ως φωνης (*pro* φωνην) Add the rest of fam.
9. εισιν (*pro* οἱ *prim.*)
15. και αὑτους ποιμανει αὑτος Add 79-(139).
20. —εν οἱς *usque ad* τη εικονι αυτου
xx. 2. —τον οφιν Add the rest.
5. τελεσθωσι Add the rest and 113 164-166, but συντελεσθωσι 170.
6. επι τοῦτον Add 79 [*non* 100]-103-112-139-170 and some others.
8. +και (*ante* τον γωγ) Add the rest of fam. and *arm* a. 2. 4.
10. +και (*ante* εβληθη) Add 79-103-112-139.

xx. 14. ὁυτος ο θανατος δευτερος εστιν Add all the rest except 191-220.
15. γεγραμμενος εν τη βιβλω της ζωης Add the rest of fam.
xxi. 1. +και (*post* θαλασσα) Add 79-103-112-139.
5. ο εν τω θρονω καθημενος Add all the rest.
9. των γεμοντων Add 79-103-112-139-170, 81 114 and see ℵ[a]AP 12 18 56 67 *al.*
12. +και (*post* υψηλον) Add all the fam. and 176-206 *aeth.*
ibid. —και (*ante* ονοματα) Add all but 170 and 166 [*non* 164].
13. απο βορρα... και απο νοτου.. και απο δυσμων So 79-103-112-139-191-220 and 164 240.
16. +αυτης (*post* μηκος *sec.*) Add all the family and *syr.*
18. χρυσιω καθαρω Add 79-100-112-139-170, 200 and 114-241 (χρυσιων καθαρω 103).
19. +λιθος (*post* δευτερος) So all the family.
23. +και (*ante* το αρνιον) So the family except 220.
xxii. 5. βασιλευσει So 79-100-103-112-139-170.
6. +*glossa* (*post* πιστοι) ως εκ της αληθειας προφερομενοι So all the family.
ibid. διδαξαι (*pro* δειξαι) So all the fam. and 128 *sah.*
ibid. τους δουλους So all the family.
9. μή ὅρα. So all the family.
10. σφραγίσαι
12. κατα τα εργα αυτου (*pro* ως το εργον αυτου εσται) So all the fam. and 164/5*com̄.*
13. +ουτε προ εμου ουτε μετ' εμε θς̄ εστιν So the family and *f.* 119.
18. επιθηση επ αυτα επιθηση So 79-139.

From the above we see that 21-73 are sisters, and 79–139 are sisters, and these four together hang very close from one original. The others are occasionally aberrant, as 170 (who had access to other books), while 103-112 are sisters, and 191 and 220 are close. But 80 and 100 are more or less independent. Analysis of the family.

We sometimes find 73 alone with the family (where 21 differs) at:

i. 2. —του θεου*
iii. 20. +ουν (*post* εαν) [+ου̑ς 21].
x. 7. τοις αυτου δουλοις [τοις προφηταις] (21).

The whole family, including both 21 and 28, is seen as follows, but generally without 191 and sometimes without 221.

i. 1. δι ἀγγελου* Add also *f.* 114.
4. του θεου (*pro* αυτου *fin.*)
14. —ως (*ante* φλοξ) [*non* 99-170-191-221].
ii. 8. της σμυρναιων εκκλ. [*non* 99-100-170-191-221].
ibid. και εζησε +πρωτος
11. εκ του β̄ θανατου *Rell.* εκ του δευτερου θαν.
20. πολλα (*pro* ολιγα) [πολυ ℵ 12 17 22 36 67 *al. syr*S *gig*].
24. ὁσοι (*pro* και οιτινες)
27. απο (*pro* παρα)
iii. 3. —και *sec.*
14. απαρχη (*pro* αρχη)
21. —εν τω θρονω μου
iv. 6. ζωα τεσσαρα *Hiat* 191 iv. 1–xvi. 15.
7. το πρωτον ζωον
v. 1 *init.* —και [*non* 170-221].
4. ουδε (*pro* ουτε)

v. 5. —επτα [*non* 170-191-221].
vi. 1. +ερχου (*post* λεγοντος)
vii. 5/8. εσφραγισμενοι *prim. sec. et duodec. retinent. Desunt novies et f.* 114 *et* 179 [*non* 170-191-221].
10. +κραυγη και (*ante* φωνη)
12. —η ευλογια *usque ad fin. vers.* [*non* 170-221].
14. —μοι *et* ℵ 220 [*non* 221].
15. κατασκηνωσει
viii. 13. +τω (*ante* μεσουρανηματι)
ix. 5. +ως (*ante* οταν)
12. παρηλθεν
13. +κεκραγοτος (*post* κερατων)
x. 6. αυτοις (*pro* αὐτῇ *prim.*) *et* 193 251.
xi. 1. και η φωνη λεγουσα (*pro* λεγων) [και η φωνη η λεγουσα 21. και φωνη λεγουσα 28 *rell.*].
7. αποκτείνει *et sah* [*non* 170-221].
8. +ἄταφα (*post* μεγαλης)
10. την γην (*pro* επι της γης *pr.*)
12. —τη (*ante* νεφελη) *et copt syr.*
13. γενομενοι (*pro* εγενοντο και) *et* 146.
14. ιδου η τριτη ουαι
15. —του κοσμου *et boh*^{tres} *Prim.* [*non* 170-221].
xii. 3. δεκα κερατα *et* 189 *boh.*
5. —αυτης *et boh.*
8. αυτων ευρεθη *et h Tyc.*
11. ονομα (*pro* αιμα)
xiii. 4. το θηριον (*pro* τω θηριω *pr.*)
11. —ως δρακων *txt.*
xiv. 6. +ερχομενον (*post* αιωνιον) *et* 251 *arm*^{pl}.
8. τα εθνη παντα (*pro* παντα εθνη) *et sah boh.*
12 *fin.* +χριστου *et boh.*
13. αποθνησκοντες · ἀπὸ ἄρτι · ναι λεγει το πν͞α
14 *fin.* οξυν *et* 156.
15. επι την νεφελην
16. εξηρανθη (*pro* εθερισθη)
xvi. 1. επι (*pro* εις) *et syr*S.
3. εν τη θαλασση απεθανεν *cum boh*^{uno}.
19. —αἱ *et f.* 114.
20. +και (*post* ορη) *et aeth.*
21. +ἡ (*ante* μεγαλη *pr.*)
ibid. προς (*pro* επι τους) [*Hiat* 28 *usque ad fin. cap.* xxii].

On the other hand 21 is *absent* from the following combinations:

i. 9. —χ͞υ *fin.** [*suppl.* **] with ℵ*CAP 12 <u>28</u> 36 38 59 67 *al.* [*non* 170].
iv. 11. +ο θεος ημων (*post* κυριε) with P 7 12 16 <u>28</u> *etc.* [*non* 21. *Habet* κυριος ο θεος ημων].
xvi. 1. επτα πληγας with <u>28</u> 31 38 47 61,

but 79 is to be added to all.

(Note 79^{a} is by the same scribe as 73).

Now, if we are going to get textual criticism "quick" by the old empiric methods, lists are useless. But if we look at them closely we will see that they aid our problem considerably. The same MSS. occur and re-occur with *fam* 21, and we find that they are all old friends with a basic old text. Either that, or they all belong to a common original foreign version, translated back into Greek.

Importance of the group for checking.

Accepting the proof that they trace to a common original, we find ourselves a long way on the road to differentiate between what is true and what is false in these old texts by a close application to the groups. We can throw out mere errors almost at a glance now. Errors common to all, or errors reimported into some by chance. And when we come to sift the whole matter, we shall find that *f.* 7 18 *f.* 21 *f.* 34 *f.* 38 40 47 56 *etc.* are not only as important witnesses as ℵABCP, but more so, in so far as they check the readings of these older codices by independent lines of transmission of equal or greater age.

This entire group is related to the oldest forms of both Syriac and Coptic.

GROUP 4-20-48-64-74.
Fam 61-95-126-(164-166)-218-219.
Fam 6-31-106-171-174.

Apoc. 74. *Apoc.* 74 (Act. 140. Paul. 215)=Venice. S. Marc. 546. [Scr. 74. Greg. 74, new 617. Sod. O13].

This is a neatly written MS. of about the XIIth or XIIIth cent. (Greg. says XI.), with commentary surrounding it, not of Andreas, as Gregory says, but of Arethas, much abbreviated, and is of the ordinary B and "cursive," *i.e.* Arethas family, except for the peculiarities noticed below. The breathings are square for the most part, though both square and round occur on the same word. Iota postscript is very frequent, generally with ζωιον and cases, with αἵδης, and even with ωἷδε. There are a good many omissions from homoioteleuton; see xix. 18 a new one by no other MS., and ν εφελκ. appears off and on. ὅταν generally thus. Abbreviations of θεου *etc.* are not constant; ισραηλ in full (xxi. 12).

This MS. is written by a Greek scholar, a thing fatal to the accurate transmission of the sacred text, it would seem.† It is not particularly interesting, although it contains a few exceptional readings, for these are plainly inserted from some critical sources and do not belong to the straight family type observable in the text as a whole. It favours no particular MS., yet, already at:

iii. 19 we find the unusual ζηλου for ζηλωσον, (instead of the usual variation ζηλευε), with 6 and 31,

yet not again until

x. 8 the unusual +και *ante* λαβε with 4 6 20 31 32 44 48 64.

To family 4 it has merely the affinity of critical lections. We find it at:

iii. 16 reading ἐμμέσαι with B* 4 48 56 64 98 *etc.*
vi. 17 reading σωθῆναι with 4 40 48 64, yet immediately below it has πνεη, whereas 40 and some others read πνευση.
viii. 5 omitting και σεισμος with 4-48-64.

Yet at:

viii. 11 it reads [αψινθον] whereas 4-48-64 *etc.* =αψινθιον.

At xiv. 5 we find *fam* 34 joining *fam* 4 in the unusual addition of ουτοι εισιν οι ακολουθουντες τω αρνιω (*pro* ενωπιον του θρονου του θεου).

The groups rather merge, with the addition of 67, at:

xvii. 15. +και ἡ γυνη (*ante* οὗ η πορνη) with *f.* 4 20 31 32 67-120 106 109 171-174 182, whereas at xviii. 2 it is probably carelessness, which with P *al.* leads to the omission of και φυλακη παντος ορνεου ακαθαρτου.

But the type begins to hold pretty steady. See:

xviii. 8. —ο θεος with *f.* 4 *f.* 6 20 *f.* 38 40-210 61 64 98 146 171-174.
13. και ελαιον και οινον with *f.* 4 *f.* 6 14 *f.* 34 107 108 109.
16. —και (*ante* κοκκινον) with P *f.* 4 *f.* 6 21-73[*non fam*] 113 171-174.
17. επι των πλοιων πλεων with EP *f.* 4 *f.* 6 12 *al.*
22. φανη (*pro* ακουσθη *sec.*) with *f.* 4 *f.* 6 34-156-165 171-174.
xix. 13. +εν (*ante* αιματι) with *f.* 4 *f.* 6 *f.* 34 109 113 171-174 251 *copt.*

† We find confirmation of this in the accenting. The scribe writes ἑλκος once; shortly afterwards ελκων without any accent. Then κριμα without accent, evidently in doubt and intending to look the matter up.

Then we get:

xx. 5. *ανῶν* (*pro νεκρων*) with B 20 32 *f.* 34 113 189 only,

but we come back at:

xx. 12. εστωτας τους μικρους και τους μεγαλους with *f.* 4 26 *f.* 31 32 *f.* 34 107 171-174.

Then we get:

xxi. 10. απο του ουρανου εκ του θεου with *f.* 20 *f.* 31 32 34-156 51-90 142 146 171-174,

and again:

xxii. 1. ωσει (*pro* ως) with *f.* 20 *f.* 31 34-156-165 113 171-174 200.

In the next verse:

+καταγγελλεται (*post* ξυλου) with *f.* 20 32 (*f.* 31) *f.* 34 113 171-174.

Again the group comes in:

xxii. 9. +εγω (*post* ειμι) with *f.* 4 *f.* 31 32 34-156-165 113.
15. ο ποιων και φιλων with *f.* 4 *f.* 31 32 *f.* 34 174 *gig.*
16. ο πρωινος ο λαμπρος with *f.* 4 *f.* 31 32 *f.* 34 40-210 113 140 143 174 200 *syr*S.
18. μαρτυρομαι εγω with *f.* 4 *f.* 31 *f.* 34 174 176 (200) 206.

And finally:

21. —κυριου ημων ιησου with 4 20 31 32 48 64 106 182 only.

Again at x. 11 we suddenly get some unusual 61 and 95 readings; then 38 and 98 come in (xi. 18). Whereas this MS. comes together with 61-95 at the end of chapter x, and in xi (and once in xii), it is *not* with them in their other peculiar readings prior to this, such as vii. 1 πεση. The curious thing is that 61 and 95 cease their community shortly after chapter xi, just where we first meet them with our MS. 74. The passages referred to are:

x. 11. λαου *pro* λαοις with *f.* 61 alone.
xi. 6. υετος βρεχη της ημερας αυτων της προφητειας (—εν) with *f.* 61.
ibid. —παση πληγη with *f.* 61 and 149.
7. —και οταν τελεσωσι* with *f.* 61 and 201 only, but the "commentarius" hand of 74 has inserted the words in the margin.
xii. 9. thus: ο δρακων (—ο μεγας) ο οφις +ο μεγας ο αρχαιος κ.τ.λ. with all *f.* 61.

Then in the same neighbourhood:

xi. 18. εθνων (*pro* νεκρων) with *f.* 38 *f.* 61 124* 146 200.
ibid. +σου (*post* αγιοις) with *f.* 38 *f.* 61 *sah*,

although at xi. 19 we have του κυριου (*pro* αυτου *prim.*) with cursives, but *without* 61-95, although with 126 164-166 218-219 of the type.

We find elsewhere other influences, but all of the same semi-critical kind.

The solecisms are not very many, and are chiefly either due to pure oversight or the mental inaccuracy of the scholar. Thus:

i. 18. ζῶ (*pro* ζων *sec.*)
ii. 7. ακουετω (*pro* ακουσατω) only on this occasion.
iv. 11. δια τοῦ θεληματος σου
v. 1. —επι του θρονου So 190 now.
xiii. 11. ιδου (*pro* ειδον)
16. μετωπον (*pro* των μετωπων)* το μετωπον *ex emend.*
xiv. 9. —εν So *f.* 114 187 224.
xvii. 16. κατακαυσωσιν εν πυρι So 112[*non fam*] 140 200 215[*non fam*] 241[*non fam*].
xix. 18. —και των καθημενων επ αυτων και σαρκας παντων (*ex homoiotel.*).
21. ἑρπετὰ (*pro* ορνεα)
xx. 12. —της (*ante* ζωης).

Of these iv. 11 and xix. 21 are rather surprising.

Do not allow the variations enumerated to destroy the idea of a simple continuous "B cursive" type, which our MS. has. For the readings of *f.* 4 *f.* 6 *f.* 38 40 *f.* 61 are only a few out of the many variations of these other MSS.

Group 9-27-75. (And see 13-23-55).

Apoc. 75. *Apoc.* 75 (Act. 86. Paul. 96) = Florence, Laur. IV. 30. [Scr. 75. Greg. 75, new 456. Sod. α 52].

This MS., without commentary, of about XII^th cent. (Greg. X, *al.* XI), is also of the B and "cursive" type like the last MS., but of a different branch of the family.† It is a sister of 9 and 27, and as we were very brief in our description of these MSS.—as to the first because it occurred so early in our list, and the second because it was collated by Scrivener—we will enter into more detail here.

To differentiate once for all between the pure Arethas text (74 *etc.*) and this B recension, we may add the following test passages:

	74.	75.
i. 4.	του ο ων	θεου ο ων
6.	βασιλειαν	βασιλειον ιερατευμα
18.	κλειδας	κλεις
ii. 14.	+και (*ante* φαγειν)	+του (*ante* φαγειν)
22.	βάλλω	βαλῶ
iii. 2.	στηρισον	τηρησον
vii. 14.	επλυναν	επλατυναν
ix. 6.	ζητησουσιν	ζητουσιν
9.	*Habet*	—ιππων
11.	αββαδων	αββααδδων
x. 8.	+και (*ante* λαβε)	*Abest*
xii. 6.	τρεφωσιν	εκτρεφωσιν
xiv. 14.	υιω	υιον
ibid.	εχων	εχοντα
xvi. 5.	ὁς ην	ὁ ην
8.	—αγγελος	*Habet*
xvii. 3.	*Habet*	—εν *ante* πνευματι
ibid.	*Abest*	+το *ante* κοκκινον
ibid.	ονομα	ονοματα
4.	πορφυραν	πορφυρουν
8.	επι της γης	την γην
ibid.	τα ονοματα	το ονομα
11.	αὐτος	οὗτος
xviii. 5.	*Abest*	+αυτης (*post* εμνημονευσεν)
6.	*Abest*	+αυτης (*post* ποτηριω)
7.	οτι καθημαι	οτι καθως
8.	ο κρινων	ο κρινας
23.	*Habet*	—οτι *prim.*
xix. 11.	—καλουμενος	*Habet*
ibid.	κρινεῖ	κρίνει
12.	*Absunt*	+ονοματα γεγραμμενα και

† A sharp line is drawn between these two families 74 *etc.* and 75 *etc.* at iii. 3 γνως 74 *etc.*; γνωση 75 *etc.*; also at xviii. 3 —και οινον 75 and group; και ελαιον και οινον 74 and group; again xviii. 19 τα πλοια 75 *etc.*; πλοια 74 *etc.*

	74.	75.
xix. 13.	+εν (*ante* αιματι)	*Abest*
ibid.	[καλειται]	κεκληται
14.	στρατευματα	τα στρατευματα
17.	εκραξεν	εκραξεν εν
ibid.	τον δειπνον	το δειπνον
ibid.	τον μεγαν	το μεγα
18.	μικρων	μικρων τε
20.	πολεμον	τον πολεμον
xx. 2.	*Absunt*	+ο πλανων την οικουμενην ολην
3.	ετη και	ετη
4.	τω θηριω	το θηριον
ibid.	χιλια	τα χιλια
5.	και οι λοιποι κ.τ.λ.	—οι δε λοιποι *usque ad* ετη
6.	μετ᾽ αυτου	μετα ταυτα
7.	οταν τελεσθη	μετα
8.	πολεμον	τον πολεμον
ibid.	αριθμος	αριθμος αυτων
ibid.	ὥσ ἡ ἄμμος	ὥσει ἄμμος
9.	εκυκλωσαν	εκυκλευσαν
12.	εστωτας τους μικρους και τους μεγαλους	—μικρους και μεγαλους
xxi. 3.	εσται μετ αυτων θεος αυτων	μετ αυτων εσται (—θεος αυτων)
4.	*Absunt*	+απ αυτων
5.	*Habet*	—μοι
6.	—ειμι	—εγω ειμι
ibid.	αρχη και τελος	και η αρχη και το τελος
ibid.	*Habet*	—της ζωης
9.	εἷς	εἷς ἐκ
10.	την μεγαλην	*Absunt*
ibid.	και αγιαν	την αγιαν
12.	δωδεκα *sec.*	δεκαδυο *sec.*
15.	και το τειχος αυτης	*Absunt*
16.	εν τω καλαμω	τω καλαμω
20.	βηρυλλιος	βηρυλλος
ibid.	χρυσοπρασος	χρυσοπασος
23.	αὐτῆι · ἡ γαρ δοξα	· αὐτῆ γαρ η δοξα
27.	ποιοῦν	ο ποιων
xxii. 1.	ποταμον καθαρον	ποταμον (*absque* καθαρον)
2.	εκαστον αποδιδουν	αποδιδους εκαστος
3.	εκει	ετι
6.	δειξαι τοις δουλοις αυτου	*Absunt*
7 *init.*	*Abest*	+και
8.	και εγω	καγω
ibid.	ο βλεπων και ακουων ταυτα	ο ακουων και βλεπων ταυτα
ibid.	εβλεψα	ειδον
ibid.	δεικνυοντος	δεικνῦντος
9.	των τηρουντων	και των τηρουντων
13.	αρχη και τελος ο πρωτος και ο εσχατος	ο πρωτος και ο εσχατος η αρχη και το τελος
15.	ο ποιων και φιλων	φιλων και ποιων

	74.	75.
xxii. 16.	επι	*Abest*
ibid.	ο πρωινος ο λαμπρος	ο λαμπρος ο πρωινος
18.	μαρτυρομαι εγω	μαρτυρω εγω
ibid.	επτα πληγας	πληγας
19.	του βιβλιου της προφητειας ταυτης·	της προφητειας του βιβλιου τουτου
20.	*Abest*	ναι *sec.*
21.	—κυριου ημων ιησου	*Habet* κυριου ιησου (—ημων *solum*).

We have omitted the pure 4-40-48-64-74 combinations for the most part.

The last leaf, containing only a few verses, is of later date than the rest of the MS. The document has an inscription:

αποκαλυψιc του αγιου ιωαννου του θεολογου with 17 23 25 27 28 *etc.*

Beyond its very close association with 9 and 27, we will find 13-23-55, and some others frequently in sympathy. (Later 89 comes in).

But first as to its outward appearance. Breathings are both square and round. There is no iota sub- or postscript. Psi is peculiar. When not square, it is made (more often than not) by writing first a semi-uncial upsilon and then passing through it a perpendicular line crossed. Thus: ψ. οι (generally final) is curiously made throughout, thus: Τοῖσ for τοῖς. At vii. 14 *etc.* μοι looks like μου, but is meant for μοι. Very occasionally a cedilla is found under upsilon, even when ουν is not intended. At xvi. 14 and xvi. 18 we notice the same monogram μ̄ for μεγαλης and μεγας respectively. In xvii. 1/5 we find μ̄ιλησ and μ̄ιλη.

There are a good many omissions from homoioteleuton, generally in company with 9-27. Thus in iv. 7 the fourth living creature is entirely absent by elision, the clause reading και το τριτον ζωον ομοιον αετω πετομενω. in all three MSS.

Again at xiv. 8/9 owing to the reduplication of λεγων we lose nearly the whole of verse 8, this time with the support of ℵ*.

The scribe was his own diorthotes, but has not made many corrections. At xiv. 20, however, he writes in the margin opposite ͵ᾱχ̄: "εν ἀλλ͂ ͵β." I do not know what he means, except that ἐν ἀλλῷ means distinctly in only *one* other copy. ℵ* and 26 read διακοσιων for εξακοσιων here, but σʹ would be 200, whereas ͵β stands for 2000.

At xv. 6 we have λινον without any accent. From the photograph I judge that the scribe was very careful here. The ink of the word λινον appears fainter than that of the words preceding and following it. He either left a space and filled it in later, after consulting his authorities, or he rewrote the word, after perhaps writing λιθον first. Anyhow these two passages show a knowledge of important critical material. The judgment being in favour of the standing traditional text in both instances.

The most important innovation is at vii. 5, where our MS. reads δὰν for γαδ with only 13-23 130 and 16-39-69-180 (*gr. non lat*) and *against* 9 and 27 and the rest.

At xvii. 8/9 our MS. joins together και παρεσται ὧδε *against* 9-27, showing that small weight can be given to this mediæval punctuation, where even sisters disagree.

At xviii. 2 we find the rather curious omission of φυλακη παντος *secundo loco* (without the omission of one of the larger clauses), with 22** 47 89, but not with 9-27 13, 23 or 55. This looks rather like editing, for euphony, but why only here?

We have had a few indications of some special sympathy for ℵ, but they looked like fortuitous errors.† But now a curious thing happens. In xviii. 9 our MS. omits και στρηνιασαντες with ℵ *alone* (add now 189, a critical codex). This might be a pure error, but that, in

† Even πασιν (xix. 17) with only ℵP 8 12 24 50 and 113 140 153 177 all told.

the first place, the scribe of 75 reduplicates οταν by writing it again in the margin, for some unknown reason, and that immediately after (at xviii. 11) we are *again* practically alone with ℵ, reading σου *pro* της γης, while ℵ reads +σου *post* της γης.

Note that the stumbling block of scribes at xviii. 12 is *verbatim* with *t.r.*

There are not many *new readings*. Here is the list:

i. 9. —τη (*ante* θλιψει)
iii. 7. ἐκκλη *sic* (But there are quite a few as bold abbreviations).
vi. 4. πυ̊ρρὸσσ *sic* (*pro* πυρρος)
vii. 9. —του θρονου και ενωπιον (*ex hom.*) So also 159 164-166.
14 *init.* και *bis script.*
xi. 13. εδωκεν (*errore*)
xiv. 20. *in marg. a pr. man.* "εν ἀλλ̄ /Β" *i.e.* δισχιλιοι.
xv. 1. αλλω So 182.
xvii. 7. φιαλας (*pro* κεφαλας)! *errore*
xviii. 11. σου (*pro* της γης) [ℵ = +σου (*post* της γης)].
11/12. αγοραζει· ουκ εστιν (*ex emend. pro* ετι)* γομον κ.τ.λ.
xix. 4. οι πρεσβυτεροι οι ει κδ̄ *sic errore* (*et vide* 214).
9. κεκλειμενοι So 65 140 246.
20. τα χαραγματα (*pro* το χαραγμα)
ibid. —οι δυο So 215[*contra fam*] *gig arm aeth Auct. pr.* (*Cf. f.* 61).
xxi. 21. +και (*ante* ἀνα) [*Cf. f.* 62/3 *gig* και (*pro* ανα)].
xxii. 17. —ο (*ante* διψων).

On the last page (which is by a later hand) we have:

xxii. 19. ξυλου *absque* του (*pro* βιβλου *sec.*), which is new.

Quite a number of numerals are given in letters, as in B *al.* But as above, xix. 4, the scribe shows *he was not copying these, but shortening his text by their employment.* For they are generally absent from 9-27, and, as above, he confused οι and ει of εικοσι, leaving the redundant ει, yet writing the numeral symbols κδ̄.

Alone with 9-27, a real family type.

ii. 5. +κατα σου (*post* κινησω)
iv. 7. —εχον το προσωπον ως ανθρωπος και το τεταρτον ζωον
vi. 7. +και (*ante* ηκουσα) and 13.
ibid. του τεταρτου λεγοντος ζωου
11. —ετι and 59 100 121 130 *arm.*
17. —η μεγαλη and 14-92 only.
viii. 2. ἑστηκεσαν and F-178-203-240 with 13 182 only.
xiv. 8/9. —λεγων *usque ad* ηκολουθησεν *ver.* 9. and ℵ*.
xv. 7. —γεμουσας.

Not after this, which shows that more than one exemplar was used to copy from, although the family type of 9-27 remains to the end.

Alone with 9.

iii. 5. —και ενωπιον των αγγελων αυτου (and 13*).
iv. 9. δῶ (*pro* δωσουσι) (9**). (δωσει 13 23 27 40 146 182 188 218, δωση 210 226 233, δωσι(ν) 50 *al.*).
viii. 3. δῶ (*pro* δωση) *i.e.* 9**, +14-92 127 146*txt.* 215.
ix. 17. οἱακινθινους and 7-45 with 124 167.

Not after this. The same remark applies as above.

Alone with א.

xviii. 9. —και στρηνιασαντες

Alone with א* and 69-104 159 (*ex hom.* and by chance).

iv. 5/6. —αι εισι τα επτα πνευματα του θεου και ενωπιον του θρονου

Alone with B.

xiii. 8. τῶ ὄνομα (*pro* τα ονοματα)

Alone with A 112 159.

xii. 16. ὃ (*pro* ὃν)

Alone with 90 109 113 146 *al. pc.* and *Compl.* (also probably fortuitous, *ex hom.*):

viii. 7. —και το τριτον των δενδρων κατεκαη [*non* 9-27]. [*Habet* +και το τριτον της γης κατεκαη].

Alone with 89 and 121 (not fortuitous, as χρυσοπασος follows immediately, with 89 *etc.*).

xxi. 20. παζιον (*pro* τοπαζιον) [*ex* ἐνατ̊ *præced.*].
[*N.B.*—See also 89, in other sympathy].

Somewhat larger groups are the following:

i. 6. ποιησαντι with B** 9 13 14 23 27 36 55 92*txt.*
ibid. ημιν (*pro* ημας) with A 9 13 23 27 31 38 55.
ibid. βασιλειον ιερατευμα (—και) with 9** 13 14 23 27 55 59*com̄.* 92*txt.*
ibid. —των αιωνων with AP 9 13 21 23 27 28 55 73 97.
ii. 13. σου τα εργα και with 9 13 23 27 55 59.
ibid. ἀντεῖπας with A 2 9 13 *etc.*
14. +του (*ante* φαγειν) with 9 13 16 23 27 55 69.
22. βαλῶ with א^a^BP 9 13 22 23 27 32 38 55* 69.
v. 10. βασιλευουσιν with AB 7 9 14 25 27 *etc.*
vii. 2. +του (*ante* θεου) with 9 13 16 23 27 55 69.
ix. 2. —εκ του φρεατος ως καπνος with 1 9 27 35 41 57 87. *Er.* 1. 2. 3. *Ald. Col.*
6. ζητοῦσιν with 2 8 9 10 19 20 24 27 37 41 42 50 53 55 89 91 96 *Compl.*
ibid. και ου μη ευρησωσιν with 1 2 9 14 19 27 44 52 55 69 89 92.
9. —ιππων with 9 16 18 27 29 40 67 69 91.
11. εν τη ελληνικη δε with 9 13 16 23 27 55 69.
xiv. 13. εχοντα (*pro* εχων) with א* 9 13 21** 23 26 27 28 29 42** 53 56 73 95.
xv. 6. οι αγγελοι οι ζ with 9 13 23 27 44 55.

xviii. 7. οτι καθως with 2 8 9 19 22* 24 26 27 *etc.*
xxi. 7. μου (*pro* μοι) with 2 8 9 24 25 27 32 39 50 58 70 89 94 (98).
xxii. 2. αποδιδους εκαστος with 2 8 9 16 23 24 27 39 40 44 50 52 89.

Others not belonging wholly to the characteristic family, are:

iii. 18. πλουτισης with 19 36 51 62-3 90.
vi. 8. —εν (*ante* θανατω) with ℵ 9 26 33 41 42 44 52 53 88 97.
10. ἐκδικῆς with 32 39 45 67 69 72 89*.
vii. 5. δαν (*pro* γαδ) with 13 16 23 69(*gr.*).
8. βενιαμην with 12 16 26 32 33 44 48 67*txt.* 69 [*non* 9 27].
ix. 10. εξουσιαν εχουσιν του αδικησαι with 9 50 92 95 *etc.*
xii. 14. —και (*ante* καιρους) with 41 42 53 69 90.
xvi. 10. εσκοτισμενη with ℵ^c B 16 23 28 29 67.
14. —του *ult.* with 12 31 32 89.
xviii. 2. —φυλακη παντος *sec.* with 22** 47 89.
6. —υμιν with ℵCAP 2 7* 8 9 14 16 19 24 34 39 42* 43 45 50 89 92.
xix. 10. ·ὧραμή· (*sic etiam* xxii. 9) with 2 89.
xxi. 6. —της ζωης with 2 16 25 35 39 58 70 87 89 94 96.
20. χρυσοπασος with 2 19 24 29 44 52 89 98.

From this it results easily that 9 is quite the nearest relative, that 27 follows close, next is 13, and then 23 and 55 and 89.

In comparatively few instances does our scribe forsake 9-27, the most notable case being at vii. 5, where, as already pointed out, he follows 13, + 16, 23, 69-180 (*gr.*) in reading δαν for γαδ. The standards in his library are thus easily shown to have been 9-27 and 13-23. It so happens that 23 is also at Florence to-day with 75.

All told 75 is a pleasant and harmless MS.

Apoc. 76. *Vacat.*

Numbered in error.

N.B.—Miller in his edition of Scrivener says = Act. 421, which is, however, non-existent at his p. 306. On pointing this out to him, he has endeavoured to correct it in his appendix (separately printed) and would give the number to Rom. Vat. 656 = Gregory's Apoc. 79. But why displace Gregory's 79? There would have been some sense if he had made Gregory's 79^a (Munich) this 76, but let us leave it blank.

COMPLUTENSIAN GROUP 10 *etc.*

Apoc. 77. *Apoc.* 77. Flor. Laur. VII. 9. [Scr. 77. Greg. 77, new 2035. Sod. Αν[605]].

A late and very bulky MS. on paper of the XV/XVI. cent. with commentary of Arethas, the text in red. 363 leaves. Too bulky to have photographed (sometimes there is only one line of text on a page and sometimes none). I have, however, had the text copied (thanks to the kind offices of the chief Librarian Biagi) by Prof. Enrico Rostagno, who has done it very faithfully and accurately, and recompared his copy with the MS. I have no reason to doubt the entire accuracy of his work. The collation with the textus receptus is mine.

There is no iota sub- or postscript, and a good deal of unnecessary ligature (such as ἐδχ for εδοξασεν xviii. 7). I expect it was not executed later than 1500, possibly earlier. The photographs of the first and last pages show that it was written by two different hands. We find αἵδου once i. 18, but not at vi. 8 nor at xx. 13, 14, and no other iota postscript.

The usual contractions obtain, including ἰῶ at i. 4 and xxii. 8, but not at i. 1 or i. 9. We find, however, χριστου once in full at xi. 15, and again xii. 10 χρηστοῦ *sic.*

There are but few new readings, as chronicled further on; the only thing peculiar to this scribe is a tendency to the reduplication of και in two clauses, following one another, as at xix. 12 and 19. But it is early shown that instead of an Arethas text, with 4 48 64, as we might expect, the text *is a pure Complutensian one,* with 10 37 49 91 96 *etc.* This is found throughout, but the full proof is offered in the following markedly characteristic passages:

ii. 7.	—αυτω	xii. 4.	τίκτειν
iii. 18.	εγχρισον επι	xiv. 12.	+του (*ante* ιησου)
ix. 4.	[μονους]	xv. 4.	+εἰ (*post* αγιος)
5.	πληξη (*pro* παιση)	6.	οὐνου (*pro* ναου)
xi. 1.	+και είστηκει ο αγγελος (*post* ραβδω)		

even to the accent over λῖνον in xv. 6 with 17-37-49-91-96 and a few others, though the Compl. itself has λίνον [but we find λῖνος in the Vocabulary at the end]. And even:

xvii. 5. πόρνων So *Compl.* and 49-96 and a few.
xviii. 7. —και πενθος *primo loco.*
21. —ουτως
xix. 1. [φωνην οχλου πολλου μεγαλην]
xx. 11. ο ουρανος και η γη
12. και βιβλια ανεωχθησαν και αλλο βιβλι^λ (*vult* βιβλιον) ανεωχθη
xxi. 24. [*Hab.* και την τιμην].

In this last case our MS. holds true to type, showing that the omission by its friends ℵAP 1 12 17 18 21 and some others, is probably due to error, repeated along the same lines of transmission.

One more MS. added to the Complutensian group does not seem a very great thing to accomplish. Yet, quite a number of helpful things stand out. Among these, notice that we convict C and A again of errors.

At xiii. 6 our MS. omits και την σκηνην αυτου with C alone, being the first cursive scribe to do so, but against all the sister MSS.

At ii. 23 *init.* —και with A 16[*non fam*] and *sah boh.*

xiv. 10. —αγιων* with A 26-107[*non rell. fam*] 108[*non* 56] 112[*non fam*] 113 124 149 170[*non fam*] 186 187 *boh.*

xviii. 23. —και φως λυχνου ου μη φανη εν σοι ετι with A 26-41-42-53-107 35-132-181 69 [*non fam*] 87* 138[*non fam*] 200 214 *Er.* 1. 2. 3. *Ald. Col. ps-Ambr.*,

but none of the other Complutensian MSS. omit, nor does the Compl. text itself. Clearly these are errors on the part of all these MSS.

Once again we see the value of sister MSS. in checking errors.

To the above one may add:

i. 20. —και αι επτα λυχνιαι ας ειδες επτα εκκλησιαι εισι 77*txt.*, with 14 22* 35 92*txt.* (*In Schol.* 77 *hab.* και αι επτα λυχνοι εισιν αι επτα εκκλησιαι).

x. 6. —και την θαλασσαν και τα εν αυτη with ℵ*A 31 32 38 40 46-88-101 49 56 98 100 103-112 106 137 210 203-240 *sah pl. syr*S *gig arm Prim.* (which includes only 49 of the Compl. group).

Observe here ℵA together with *sah*, and above at ii. 23, xiv. 10 the undoubted influence of *Copt.* on A, which has been doubted.

These are the new readings, mostly errors:

i. 2/3. +και ατινα εισι *sic*

iv. 7. —ομοιον *prim.*

8. ὁ κυριος ὁ θεος

vi. 6. σχοίνιξ *Ita et* 126 140 145. *Mox tamen* χοινικες 77; [*sed* 140 145 *et* 73 = σχοινικες].

xii. 10. χρηστοῦ *sic pleno.* No others at all.

xiii. 2. ἄρκτος *txt.* (*com.* ἀρκτου) So 190 187 and 229 *mg.*

14. +τους ἄνους (*post* πλανα) (*txt. & com.*) So 128. [*Voluit* +τους εμους?].

xvi. 12. —τον μεγαν So 189.

xvii. 8. θηριων *primo loco*; *compendio, at planè* ...ῶν

12. εἶδης *sic*

14. αρνιων *comp. pro* αρνιον So 103[*contra fam*].

xviii. 5. —αυτης *fin.* So 187 190. [*Habent* +αυτης (*post* εμνημονευσεν)].

7. ἐδχ^ε *sic* (*pro* εδοξασεν)

10. —η ισχυρα None else.

12. και *bis ante* σηρικου

ibid. σειδηρου* *inprimis*

15. αυτης (*pro* απ αυτης)

21. μεγαλην (*pro* μεγαν) *Compendio.*

xix. 4. οι πρεσβ. κδ (οι κδ, —πρεσβυτεροι 187).

12. εχων και ονοματα γεγραμμενα και ονομα γεγραμμενον (=113).

18. +τας (*ante* σαρκας *prim.*) And only 136[*contra fam*].

19. +και (*ante* μετα *prim.*)

ibid. —του (*ante* στρατευματος)

xx. 2. α̹ (*pro* χιλια) *Ita et* 120 179. *Sic etiam* xx. 3 (*cum* 32); xx. 4 (*cum* 32-67); xx. 5, 7 (*cum* 32); [*at non* xx. 6].

3. εσφραγισε

11. —μεγαν* *inprimis.* *Scripsit* ^μγ^λευκον. (*Om.* μεγαν 26 44 51-90 52-82 107 159 246).

xxi. 6. τὸ ᾱ τὸ ω̄ (—και)

16. ιση (*pro* ισα)

xxii. 12. ως το εργ^β^ον αὐτου ἐστ^α^αι *sic* *Vult tamen prob.* εσται αυτον.

17. ^το^ὁ ^πνα^νυμφίος *sic* ά *pr. man.* (*pro* το πνευμα) *Cf. Bed. et arm* 1.

For the rest, note:

viii. 3. *τας προσευχας*
ix. 11. *αββαδδων* with 96-110-150-157-160-190 *etc.*
xi. 8. *σόδωμα* with 69 alone.
18. [*διαφθειροντας*] } *Contra Compl. MSS.*
xii. 6. [*τρεφωσιν*] }
14. —*και* (*ante καιρους*) with 41 42 53 69[*non fam*] 75 81 90 112[*non fam*] 124 130 136[*contra fam*] 149 177* 187 *syr*S.
xviii. 7. *βασίλεισσα* with B *etc.*
18. *ομοιαι ut vid.* with 95.
xix. 13. *βεβαμενον* with 30 *f.* 62/3 67 106 121 141 210 246.
17. *τον μεγα* with 56 98 122 187 206 207 246 (*τον μεγαν Compl. etc.*).
xx. 2. *εστιν ο διαβολος* with ℵ 14 18 *f.* 21 *f.* 38 56 *al.*
xxi. 9. *την νυμφην την γυναικα του αρνιου* with ℵAP (17) *f.* 34 *f.* 38 65 111 127 130 159 200 215 *Verss.*
10. *μ,γλ* (*pro μεγα*) *Voluit μεγαλον cum* 72. [*Etiam scripsit librar.* 77 *mox μ,γλ. pro μεγαλην*].

The scribe was his own *διορθωτης*, yet he does not *cancel* his ὁ *νυμφιος* (as above) at xxii. 17, but contents himself with writing over it *το πνα.*

μη is sometimes, but not always, written *μὴ*. At xxii. 9 *ὅρα · μή συνδουλος* is incorrectly punctuated, but previously it is correctly given.

κρυσταλω is written consistently with one λ. *υαλος* but once (xxi. 21) takes the form *υελος*.

If the student wishes to consult the other, and the *larger* Compl. groupings, he can look up:—

i. 8, i. 9, i. 13 (*μαζοις*); ii. 2, iii. 2, iii. 9 *ἥξουσι* [*προσκυνησωσιν*], iii. 17; iv. 8 *ἐν καθ ἐν αὐτων*, and *αγιος novies* with the B Compl. group; v. 4 [*και αναγνωναι*], v. 5, 8 [*κιθαρας*], 10, 13, 14; vi. 1, 4, 7, 8, 9; vii. 9, 14; viii. 9, 13; ix. 4 [*μονους*], 5, 6, 12, 15; x. 1, 4, 7; xi. 11, 12, 13, 14, 17 [*και ο ερχομενος*], 19; xii. 5, 7, 8, 12; xiii. 3, 4, 7 [*Absunt και λαον*], 10, 13, 15, 16, 18; xiv. 4, 6, 7, 13; xv. 3, 4, 8; xvi. 4, 16 (*ἀρμαγεδων*), 18; xvii. 4 [*χρυσουν ποτηριον*], 11 [*αὐτος*], 16, 17; xviii. 2, 3, 5, 13, 14 (*απωλοντο*), 17; xix. 1, 18; xx. 4, 7, 9, 12, 14; xxi. 3, 4, 5, 6, 9, 13, 15, 23, 26; xxii. 2, 3, 5, 9, 13.

But note xx. 13 [*cum t.r.*] 77 against 19 37 *Compl. q.v.*
xxii. 3 *λατρευουσιν* 77. against *Compl.*

The MS. 77 does not have any close sister in the Compl. group, unless it be 187 or 190.

Group 25-58-70-78-84-94-207.

Apoc. 78 (Paul. 197) = Rome. Vat. Ottob. gr. 176. [Scr. 78. Greg. 78, new 1948. Sod. α 505]. Apoc. 78.

Gregory says xv, on paper. It certainly is not much earlier and in a very poor hand, although there is no trace of iota post- or subscript. No commentary. No chapter headings, or breaks of any kind in the text. The usual contractions are present for the most part. α is often peculiar, not to be confounded with iota. ξ is made almost exactly like zeta, but not to be confounded with it. Nor is eta to be confounded with υ, for there is no interchange of these two vowels but once (xix. 20) υ for η, and again xxi. 12 η for υ, and once double change xxi. 20 βυρηλλος (with Apoc. 25). There are at bottom of f°. 131[B] the catchwords ὁ κατηγορων.

Practically no ν εφελκ., but a good many omissions from homoioteleuton.

This is rather a curious copy, inasmuch as, although there are no flagrant changes by itacism (which is fortunate, as the scribe's vowels are badly formed; but we notice τρεφετε alone at xii. 14), yet there are some curious substitutions of consonants, some new and some with 25 alone. For it early develops that this MS. is a sister to the 25 group, and closest to 25. No doubt this confusion of consonants is partly due to the exemplar used. What a pity these late uncials have disappeared. Evidently the exemplar was an uncial and highly thought of to have been copied so often and so faithfully. Such families are very useful for determining the real value of certain readings. Thus, 58 is more careless than 25. At xii. 16 Apoc. 58 omits the εκει after εχει, though it is undoubtedly a family reading as all the others have it. Again at xiii. 2 ἄρκου is read by all the family except 58.

Apoc. 70, being the most carefully copied of all, perhaps merits the greatest attention.

At vi. 3 we see οτι (*pro* οτε) by 25 and 78 and the *Compl. edition* against the others. At ix. 4 we see our MS. 78 with 25, reading χοντον for χορτον, and again at ix. 5 they both omit αυτων ως βασανισμος (but not 58 70 94). Note also at xiii. 18 εξακοσιοι εξηκοντα εξ with A 25 alone. Even at xvi. 21 we have αὐτὴ (for αυτης) 25 78, while 58 70 84 94 207 give αὕτη. None of these five MSS. were copied from each other.

At viii. 1 we have ἡμιώνιον for ἡμιωριον (alone) showing how χοντον came from χορτον in 25 and 78, for the original had evidently a curious ρ, yet 25 did not fall into error at viii. 1, nor the others. Only 78 makes the mistake. At xxi. 20, Ap. 78 reads χρυσοπραΓοσ alone for χρυσοπρασος, confounding sigma with gamma.

78 alone omits several whole clauses from homoioteleuton, yet he is not careless as a rule, and has copied pretty well as these things went in the xv[th] century. Notice at xiv. 1 τεσσαρακοντεσσαρες is read by 25-58-78-94 (though not by the careful 70), and at xiv. 3 two verses further on, all but our MS. 78, read τεσσαρακοντατεσσαρες, whereas 78 again omits the τα with 84. Probably the original had it twice like this MS.

Later again towards the end, we read quite alone with 25 at xxi. 14 δωδεκα θεμελιους; xxi. 20 βυρηλλος; xxi. 22 αυτω (*pro* αυτη); xxii. 6 απεστειλλε. And finally note at xxii. 21 we find ἡμων ιῦ χῦ of *t.r.* with 25 *etc.*, and *against* all 58-70-84-94-207.

New readings, besides those mentioned above (all of no account), are as follows:

i. 7. επ αυτων
13. και *bis script.*

ii. 3. και υπομονην εχεις και εβαστραστισ *sic*
7. αὐτὰ (*pro* αυτω)

vii. 17. σφαγιδα

viii. 1. ἡμιώνιον (Perhaps a mental process connected with αἰων).

viii. 5. *ενεμισεν (pro εγεμισεν)*
ibid. —αὐτὸ (Dropped between two pages)
ix. 4. *σφαγιδα*
6. *επιθυμουσιν*
9. *περυγων (pro πτερυγων)*
xi. 4. —*γης* So now 84.
15. *εγενετο η βασιλεις sic ut vid.*
xii. 12. *οὐνον inprimo*. οὐνοι ex emend.**
14. *τρεφετε*
xiii. 5/6. —*και εδοθη αυτω sec. usque ad σκηνουντας* xiii. 6 *fin.*
xiv. 3. *τεσσαρακοντεσσαρες* So now 84.
14. *εχων bis script.*
xv. 2. *ὑιαλίνην ut vid. prim. (non sec.).*
3. —*του (ante θεου)*
xviii. 7. —*οτι εν τη καρδια usque ad πενθος sec.*
17. *θαλατταν*
22. *ετι εν σοι ετι (primo loco).*
22/23. +*οι εμποροι σου οι μεγιστᾶνες Ex errore addit. inter versus. (Habet etiam in vers. 23).*
xix. 20. *εβλυθησαν (tantum υ pro η).*
xx. 4. *προσεκύνον sic (voluit προσεκυνοῦν cum 25-58-70-94).*
8. *τό (τώ ut vid., voluit τό) γῶν (γων cum 25 39). τὸ cum 84.*
xxi. 11. *κρισταλλιζοντι [Cf. 72].*
12. *πηλωνας (pro πυλωνας)*
20. *χρυσοπραγος*
22. *και sec. bis script. errore*
xxii. 5. *βασιλευουσιν*

Clearly therefore 84 is nearest 78 in little things.

Such places as the following are fortuitous with some others:

ii. 8. —*ο (ante εσχατος)*
iii. 2. *γρίγορων sic*
9. *ηγαπισα*
16. *ἐμέσε*
18. *συμβουλευ[σ]τω sic*
viii. 13. *ουαι bis*
xi. 2. —*την sec.*
xiv. 15. *θερῆσαι*
17. *Deest versus*
xv. 7. —*του (ante ζωντος)*
xvii. 9. —*ο (ante εχων)*
xviii. 6. *ώς (pro ὧ)*
xx. 6. —*και του χριστου*
ibid. *βασιλευουσι*

The type has been pretty well fixed under 25 58 and 70, but we will recapitulate the pure family, adding a few inconsistencies.

The pure group is found at:

i. 8. +και (*ante* ο παντοκρατωρ)
iii. 1. —του θεου
2. —πεπληρωμενα
14. πιστεως (*pro* κτισεως)
iv. 7. και το πρωτον το ζωον
ix. 16. των ιππων (*pro* του ιππικου)
x. 2. της θαλασσης, but [την γην]
xi. 4. οἱ (*pro* αἱ *sec. ante* ενωπιον)
14 *init.* +και
xii. 7. πολεμησαι [κατα]
xiv. 18. τας βοτανας (*pro* τους βοτρυας) So now 84 also. (From Scr. I gather 94 reads τους βοτανας however).
xv. 6. εκ του ναου οι εχοντες τας επτα πληγας
ibid. —και λαμπρον
8. +του (*ante* καπνου)
xvi. 17. και απο του θρονου του θεου
18. +ευθεως (*ante* εγενοντο *prim.*)
21. —τον θεον
xviii. 1. απο (*pro* εκ *sec.*)
4. —ινα *pr.*
ibid. και εκ των πληγων αυτης ινα μη λαθητε
5. +αυτοις (*post* εμνημονευσεν)
23. —ησαν
xix. 3. —ο (*ante* καπνος)
xx. 4. εδοθη κριμα
ibid. πεπελεκημενων
ibid. προσεκύνον (*vult* προσεκυνουν *cum* 25-58-70-94 *et* 84).
ibid. τας χειρας
8. —τα *prim.*
xxi. 11. τιμιω
xxii. 16. η ριζα δᾶδ και το γενος,

while the following inconsistencies obtrude [84 now agreeing everywhere, except ii. 24, vi. 3, ix. 4, 5, xii. 2, xviii. 21, xix. 9, 15, xx. 8, xxi. 10]:

i. 11. —και (*post* εφεσον) 25-58-94, 13 28 41. [*non* 70].
20. +ταυτα εισιν (*post* χρυσας) 25-58-70-(94), 19**
ii. 5. ὅθεν (*pro* ποθεν) 25-58-70-94, 28 62/3 72.
24. εν θυατηριοις 25, 12 16.
iii. 12. —απο (*ante* του θεου) 25-58-70-94, 7 16 45 57 69. *Col.*
iv. 1. σε (*pro* σοι) 25-58-70-94*, 46-88-101.
5. ἅ (*pro* αἱ) 25-70-94, P 1 12 36 59 69.
8. ο ων και ο ην 25-58-70-94, 17 18 31 36 38 46-88-101 49***txt.* 49**com.* 59*txt. et com.*
v. 3. ουτε (*pro* ουδε *pr. et tert.*) 25-58-70-94, ℵ 33 61.
ibid. +κατω (*post* επι της γης) 25-58-70-94, 62 72.
ibid. —ουδε υποκατω της γης 25-58-70-94, ℵ 12 33 49*txt.* 61.
10. βασιλευσυσιν *sic, ut vid., vult tamen* βασιλευουσιν *cum* 25-70-94 *etc.* [*Contra* 58].
12. +την (*ante* σοφιαν) 25-58-70-94, 23 61 98.

vi. 3. οτι (*pro* οτε) 25 *Compl.* (*non* 58-70-84-94).

vii. 1. +και (*ante* κρατουντας) 25-58-70-94, 21 28 44 52 73.
4. εκατον τεσσαρακοντεσσαρες 25-58-94. [*non* 70].
6. νεφθαλὴμ 25-58-70-94, 14* 16 27 98.

viii. 7. ο χορτος ο χλωρος 25-58-70-94, 7 45.
12. και το τριτον αυτοις μη φανη · η ημερα και η νυξ ομοιως 25-70-94 [58 *differt*] 32.

ix. 4. χοντον (*pro* χορτον) 25. [*non* 58-70-94].
5. —αυτων ως βασανισμος 25. [*non* 58-70-94].

x. 3/4. —τας εαυτων φωνας και οτε ελαλησαν αι επτα βρονται 25-58-70-94, 16 28 29 33 53 69*.
7. —και 25-58-70-94, 10 17** 37 49 91 96 *Compl.*

xi. 19. του θεου (*pro* αυτου *prim.*) 25-58-70-94, ℵ 59 61.

xii. 2. ποιμενειν 25-94 [*non* 58-70] B 12 48 72 95 98 *Er.* 1. 2. *Ald.*
5. ἡρπάγη 25-58-70-94, ℵ 10 21 29 31 37 47 49 91 95 96 *Compl.*
14. πεσηται (*pro* πετηται) 25-58-70-94*, 69.

xiii. 3. εσφραγισμενην 25-70-94 [*non* 58] 16 44 62/3 72 89* 91.
7. +εξουσια (*post* εδοθη αυτω *pr.*) 25-58-70-94, 19 38.
14. λεγον 25-58-70-94, B 1 14 92* ? 95.

xiv. 1. τεσσαρακοντεσσαρες 25-58-94 [*non* 70].
9. αλλος αγγελος τριτος ηκολουθησεν (—και) 25-58-70-94, 4.
13. φωνην 25-58-70-94, 36 40 41 53.
ibid. λεγουσαν 25-58-70-94, 40.
19. τον θυμον 25-58-70-78-94 19**.

xv. 5 *init.* —και 25-58-94 [*non* 70] 40.

xvii. 3. μοι (*pro* με) 25-58-70-94, 16 21 29 73.
8/9. οτι ην το θηριον και ουκ εσται 25-58-70-94, 61.
18. —ἡ (*ante* εχουσα) 25-58-70-94, ℵ 51-90 92 95.

xviii. 3. στρήνου 25-58-94 [*non* 70] C 1 47 57 62/3 72 *Er.* 1. 2. 3. *Ald.* *Col.*
12. αργυριου 25-58-70-94, 12 18 36.
ibid. συρικου 25-58-70-94, 12 21 31 35 36 59 67 69.
13. θυμιαματων (*compendio*) 25-58-70-94, 16 25 39 69.
13. μύρων 25-58-70-94, 69 72.
ibid. —και σωματων 25-58-70-94, 43 44 52.
21. ισχυρον 25 [*non* 58-70-94] 40 69.

xix. 3. εἰρήκασιν 25-58-70-94, 14 56 94 95.
4. οι εικοσι τεσσαρες πρεσβ. 25-58-70-94, A 14 36 51 59.
6. —ως *sec.* 25-58-70-94, A.
9. —εις 25 [*non* 58-70-94] 98.
13. +πορφυρουν (*post* ιματιον) 25-58-70-94, 61.
15. [την] λινον 25 [*non* 58-70-94], B 12 36.

xx. 3. τελεσθωσι 25-58-70-94, 40 47.
4. των μετωπων 25-58-70-94, 7 (16) 21 23 (39) 46-88-101 (59) 73.
6. +τα (*ante* χιλια ετη) 25-58-70-94, ℵB 14 ? 18 22** 38 47 56 61 92.
8. —τα *sec.* 25 [*non* 58-70-94] ℵ 12 14 29 35 87 92.
ibid. γων (*pro* γωδ) 25 [*non* 58-70-94] 39.
12. και βιβλιον ηνοιξαν και αλλο βιβλιον ηνεωχθη 25-58-70-94, ℵ[a] 8.
14. —ὁ *prim.* 25-58-94 [*non* 70].
ibid. —ουτος εστιν ο δευτερος θανατος 25-58-94 [*non* 70], 1 18 31 41 42 46-88-101 53 67 97.

xxi. 5. —οτι 25-58-70-94, 17* 18 35 47.
6. —της ζωης 25-58-70-94, 2 16 35 39 75 87 89 96.
7. μου (*pro* μοι) 25-58-70-94, 2 8 9 24 27 32 39 50 75 89 (98).
10. με (*pro* μοι) 25 [*non* 58-70-94] 4 9 13 27 39 40* 56 64 67*.
11. —απο του θεου 25-58-70-94, 92.
12. του (*pro* των υιων) 25-58-70-94, 21 32 46-88-101 56 61 63 (*non* 62) 73.
13. ϗ απο δυσμων.. ϗ απο βορρα.. ϗ απο νοτου 25-58-70-94, 40 91.
xxii. 2. αποδιδουν εκαστον 25-58-70-94, 19 22 47.
3. λατρευουσιν 58 [*non* 25-58-94] B 2 8 *etc.*
19. της προφετειας του βιβλιου τουτου 25-58-70-94, 21 62/3 72 73 75**.

From this it is evident that A 61 and 72 seem the most friendly to the group, though א and others obtrude a good deal.

These sister MSS., it will readily be seen, are extremely useful factors in computing the probable errors and ratio of error in transmission. Errors abandoned and reintroduced and sometimes abandoned again are here to be observed. And this detail alone can give us keys to important passages as regards weighing the importance of our documentary evidence. Ratio of error.

Now add 94 and 207 to the group besides 84.

GROUP 21-28-73-79-80-99-100-103-112-135-138-139-170-191-(220)-221
(of which 170 191 and 220 221 do not agree in everything).

Apoc. 79.

Apoc. 79 = Rome. Vat. gr. 656. [Omitted by Miller in his Scrivener who, in his appendix (separately printed) would make it 76. But we let it stand as 79 with Gregory]. [Greg. 79, new 2036. Sod. Aν[40]].

This MS. is fairly well known, but is not classified as carefully as it should be. Thus, Gregory under Apoc. 73 says Simcox grouped this with 28-79-99. Yet, under Apoc. 79 he says nothing of this group, nor under Apoc. 99. The true group is 21-28-73-79-99 *etc.*, as will be shown later. [Now add latter half of 100 and 103 112 *etc.*].

Greg. ranks Apoc. 79, which is on paper, with commentary of Andreas between the text (on 207 pages), as XIVth cent., which is probably correct [*al.* XIII]. But XIV is early enough. Gregory adds "*Viri cll. Fessler et Brunn in usum Delitzschii cont.*" But Delitzsch only says that Brunn compared the inscription, the beginning and end of the MS. for him. Delitzsch's account is very meagre and unsatisfactory, but Tischendorf in his notes has incorporated practically a fairly full collation of the MS., whether made by himself or another. We have therefore signified occasionally "*malè Tisch.*", or "*om. Tisch.*", where the passage seemed important enough to warrant it. He misquotes but seldom, but omits a good deal, even when not embraced under "*al.*"†

The last leaf, containing the close of the commentary on the last verses of the Apoc., is in another hand, and I think probably that of Ap. 73. It is just possible that 73 was copied directly from 79, but from a close examination not very probable. In 73 the commentary surrounds the text. In 79 it is between. In rearranging the matter it is possible that 73 made the slips, where the two MSS. do not quite agree. They were both very careful scribes, but the palm must be awarded to the scribe of 79, who was certainly copying a MS. considerably older, and who is exceptionally and most severely exact. Thus, *no new reading occurs until we reach* xviii. 11 κλαυσονται εν εαυτοις with the rest of the fam. against κλαυσονται οι εν αυτοις of 21-73 (*hiat* 28), while 1 has εν εαυτοις but the rest with textus receptus. *Once again only*, at xix. 9 we find a unique reading in 79, *viz.* μακαριοι εισιν οι εις, where 21 73 read μακαριοι εισιν εις, having εισιν *instead of* οι, but 100-103-112-139-170-191-220 subsequently all confirm 79. This militates against the theory of direct copy by 73 from 79, but does not entirely shut it out.

For the rest, the solecisms of 79 are confined to a few of the veriest trifles, *viz.*:

ii. 5. μετανοήσεῑς *sic**
13. τὼ ονομα
iii. 18. εχρισαι (*sine* ινα) So 103-139, although the 79 scribe first wrote εχρισε with 21-73-112. Now CA 7 28 55* have ινα εγχρισαι [*Malè Tisch.* 79 εγχρισον].
x. 1. ἶριν *sic*, against εριν of 28, ἶριν of 21-73 and ιριν *compendio* of 67 *al. pc.* But 138-139-170 agree to ἶριν, while 103-112 make it ἶριν.
6. ὤμυσεν
xiii. 15. ποιήσει *sic*
xiv. 12. ἥ δε (*pro* ὧδε *prim.*) But so I find 28-103-112-139.
xvii. 9. ʽΟι^{αἰ} (*pro* αἰ) *sic*
xx. 3. πλανήσει *sic* (πλανησει *habent* ℵ 12 67 114 200 241).

These are all, and they also do not exactly favour a copy by 73 of 79 direct; but what we wish to emphasize is that 79 is the most important MS. of the group, being copied by a most

† The value of sister MSS. is again shown in this connection. At vi. 6 Tisch. misquotes κριθων. The codex reads κρι-θ-, so also 73. They both intend κριθης. So all the relations of this group.

scrupulously exact scribe, who shows no knowledge of other lines of transmission, but gives us faithfully his type, which fixes the vagaries of the others.

Notice, for instance, at p. 27, where the words *και το ονομα της πολεως του θεου μου* are written at foot, as an afterthought. Now 1 12 61 69 omit these words. This gives us the connection with 1 12. It is not very close however. And we regard 79 as rather more important than the strict 1 (or Erasmian) family. The places where 79 goes alone with another MS. outside its group 21-28-73 are insignificant.

As militating further against direct copy of 79 by 73, notice vi. 11 *εκαστω αυτων* (*pro εκαστοις*) with 28-103-112-139-170-220 [*Malè Tisch. de* 79], whereas 21-73 read *η εκαστω αυτων*.

Again: xi. 1 *και φωνὴ λεγουσα* (*pro λεγων*) with 28 and the rest, whereas 73 has *και η φωνη λεγουσα* and 21 has *και η φωνη η λεγουσα*.

On the other hand, 79 steers clear of such things in 28 as *στοματα* xi. 9, reading *σωματα* (*pro πτωματα sec.*) with 21-73 the family and 59 124 152* *sah boh pl. latt.*

There are practically no errors due to homoioteleuton, except with the others of the group, as at xviii. 18, 19. There is no iota sub. or post., as far as I have noticed, except at viii. 13 to the addition *τῷ* before *μεσουρανηματι*, and xiii. 12 *αυτῃ*, both subscript. There are no *ν εφελκ*. The usual contractions are present, but *ιερουσαλημ* in full at iii. 12. Lines occur over proper names, and the double bar generally over numerals.

Iota is sometimes dotted once, sometimes has the diæresis—(the diæresis is not particularly frequent over vowels)—but at xxi. 20 iota of the variant *βηρυλλιος* has three dots!

Accents are correct. Κριμα is generally accented *κρίμα*. Once *κρῖμα*. *μεγιστάνες* occurs thus. At xix. 11 we find the rather unusual *κρινεῖ* with 21-73 and some others like 41 42 *f.* 46 53 56 67 74 87 *al.* Μη, which sometimes is found in other MSS. doubly accented, thus *μὴ̀*, is here exceptionally *μή́* especially with *ὅρα*, and doubly punctuated: *ὅ̈ρα· μή́· συνδουλος κ.τ.λ.*

About chapter x. a small *ε* stands sometimes for *και*. It is not to be confounded with epsilon, or at x. 5 we should quote "—*και sec.*" This is not the case.

A few places have been "gone over" to remedy faintness. There is no difficulty except at xi. 18 (p. 88 top) where *σου* has been altered to *του* by mistake.

The remains of *signatures* are seen at foot of some of the pages.

As already remarked under Apoc. 73, this group throws a flood of light on such strains as *f.* 34 and *f.* 38, placing many of their unusual readings where they belong; in some cases robbing them of any value, and in others leaving the matter to be carefully weighed. The same applies to much of the text of 59. We find 47 rather more with our group than we had realized before. In many ways we continue to regard 47 as a king-key. We are struck by the fact that instead of calling the testimony of ℵ to the support of our group, it looks often like a previously corrupt text of ℵ. On the other hand, there is testimony of ℵ *with* ACP and but a few cursives, which are joined by the strong group 21 with or without strict Erasmian or Complutensian groups, which merits careful attention. But this is not the place to go into the matter in detail. Notice, however, that many weaknesses of A are revealed and accentuated. We must be very careful not to accord undue weight to A, as has been done in the past. As to A[gr].

The inscription to the commentary runs exactly as in 73. There is no inscription before the text. Ἀμην is lacking at the end of xxii. 21 (with A 21 58* 59 67 73 *etc.*), and although occurring at the close of the commentary, as usual, *there is no subscription.*

Solution of the problem.

We feel, although most of the readings of 79 have been known for some time, that enough importance has not been accorded to the influence due to this group, to help differentiate between the true Andreas text and what has crept into it. It is a severe problem, but the 1 group, the 10-37 group, and this one, with early semi-independents like 49, will eventually solve the problem.

This must be my excuse for again burdening this volume with heavy "lists" at this place. It may make the discussion of the Munich texts, to follow, more profitable and easy, within a narrow compass. And I have tried to show more clearly than hitherto the connection with other lines.

The absence of 56 from most of the exceptional readings should be noticed. When it occurs it is of importance, except perhaps at xviii. 2, where the omission of the clause και φυλακη παντος ορνεου ακαθαρτου by P 1 4 7 12 the 21 group, 31 38 45 48 56 59 64 67 74 *etc.*, is probably an error due to homoioteleuton.

The only indeterminate place is probably xxi. 10 ἔδειξέ *sic* (*pro* εδειξε μοι *in fin. lin.*). Did the scribe wish με with 4 9 13 and a few? Probably not, as the rest of the group reads μοι.

Here is the agreement of the family as a whole:

i. 1. δι᾽ αγγελου (—του). (See also xii. 1 δι᾽ αστερων).
4 *fin.* του θεου (*pro* αυτου)
8. —ὁ *ult.* to which add B.
14. —ως (*ante* φλοξ)
ii. 8. της σμυρναιων εκκλησ.
8 *fin.* και εζησε πρωτος (*ex com.*).
9. —την *sec.* to which add 12 114 152.
ibid. εαυτους ιουδαιους ειναι to which add 40-210 59 104-151 121 146.
11. του δευτερου θανατου
14. εδιδασκε *txt.* to which add 59 111 146 159 178-203.
20. πολλα (*pro* ολιγα) to which add *Prim.*
24. ὅσοι (*pro* οἵτινες)
27. απο (*pro* παρα)
iii. 2. ἁ εμελλον αποθνησκειν to which add (36) 55*ex emend.*
3. —και *sec. txt.* (*non com.*). to which add *aeth syr*S, no other group.
14. απαρχη (*pro* αρχη)
18. κουλουριον to which add 29 (120) (125).
21. —εν τω θρονω μου
iv. 3. ἱερεῖς (*pro* ἶρις) [ἶρις *in schol.*] to which add ℵA 226 *aeth arm.*
4. κυκλω to which add 36 67 *f.* 119 200 236.
ibid. —εν to which add AP 17 67-120 130 159 169 216 *syr*S.
6. ζωα τεσσαρα
ibid. οφθαλμους to which add *f.* 16 36 233.
7. και το πρωτον ζωον
v. 1 *init.* —και
4. ουδε as *boh.*
5. —επτα to which add 111 121 164 *boh omn. syr*S.
11. +αυτου (*post* θρονου) to which add 22*** 47 only.
13. εν ουρανω (—τω) to which add 40-210 108 215 only.
ibid. επι γης (*pro* εν τη γη) to which add 16[*non fam*] and 194.
ibid. —α εστι to which add ℵ *f.* 38 47 113 149 159 186 226 251.
ibid. αυτοις . και παντας to which add 13 14 22*** 23 47 55 *al.*
vi. 1. ερχου ως φωνῇ βροντης (—και βλεπε)
4. κατασφαξωσι to which add 6 59.
13. αποβαλλει (*pro* βαλλει) to which add 37[*non fam*] *gig.*
14. εἱλισσομενος to which add 18 22 47 59 152** 182 [*non* 80-138].
16. πεσατε to which add AP *f.* 7 56 178-240 200 201 218.

vii. 3. αν (*pro* ου) to which add 18 59 206 226.
5/8. εσφραγ. *prim. sec. et duodec. ret. Deest novies.* So 114 179*vid.*
10. +κραυγη και (*ante* φωνη)
12. —η ευλογια *usque ad fin. vers.* So 102[*non fam*].
13. τας λευκας στολας to which add 176-206 *f.* 178 200 251.
15 *init.* +και to which add B* *arm aeth.*
ibid. κατασκηνωσει

viii. 2. +του θρονου (*ante* του θεου) to which add 16[*non fam*] 37[*non fam*].
13. +τω (*ante* μεσουρανηματι) [*Cf. etiam* xix. 17].

ix. 5. +ως (*ante* οταν)
12. παρηλθεν (*pro* απηλθεν) *Cf. copt* ⲁϥⲥⲓⲛⲓ praeterivit, *non* abiit *ut vg Prim.*
13. εκ των κερατων κεκραγοτος (—τεσσαρων) [—τεσσαρων ℵ[a]A 18 111 146 149 *f.* 178 186 *copt aeth*].
15. προητοιμασμενοι (*pro* ητοιμασμενοι) No others. (28 . . μενη).
ibid. +μερος (*post* τριτον) to which add 37[*non fam*] *latt copt.*
18. των εκπορευομενων to which add *f.* 38. *f.* 119 251.

x. 6. αυτοις (*pro* αυτη *prim.*) to which add 154 193 251.

xi. 4. +επι (*ante* της γης) to which add 37[*non fam*] 146*com.*
5. αποκτειναι (*pro* αδικησαι *sec.*) to which add 36 37[*non fam*] 176-206 179*ex em.* 251.
7. αποκτείνει to which add 111 *sah.*
8. +ἐάσει (*ante* επι) to which add 37[*non fam*].
ibid. +ἄταφα (*post* μεγαλης)
10. την γην (*pro* επι της γης *prim.*) So *Prim.*, to which add (87 . . επι την γην).
ibid. {εν (*pro* επ') / *sic*: ἑαυτοῖς} to which add *f.* 38 102[*non fam*].
ibid. πεμπουσιν to which add ℵ*P 36 81-204 (*gig*).
11. τρεις και ημισυ ημερας
ibid. εν αυτοις (*pro* επ αυτους) to which add A 18 36 59 *f.* 95 *f.* 114 121 127 130 159 169 176 200 201 206 215 216 *syr*S.
12. —αυτοις to which add A *gig Tyc* 1. 2.
ibid. —τη (*ante* νεφελη) Alone, but = *copt syr*, and of course *latt.*
13. γενομενοι (*pro* εγενοντο και) Add only 146.
14. παρηλθεν Add only ℵ *boh*[pl] *aeth.*
ibid. ιδου η τριτη ουαι
15. —του κοσμου Add *Prim. boh*[tres].
17. +ημων (*post* θεος) Add *Prim. boh*[tres] 61[*non fam*] *gig Tyc* 1. *arm* 2.

xii. 1. δι' αστερων Add 55*** 140 only (and compare i. 1 δι' αγγελου).
3. δεκα κερατα Add 189.
5. —αυτης Add *boh.*
6. ᾱc̄ξ Add 18 36 *f.* 114 149 171-174 178.
8. αυτων ευρεθη Add 127[*non fam*] *h Tyc.*
9. —μετ αυτου εβληθησαν Add 26-107.
11. ονομα (*pro* αιμα)

xiii. 2. ομοιον ην Add *f.* 34 146*com.* 166.
4. το θηριον (*pro* τω θηριω *prim.*)
10. αποκτείνει Add ℵ 111* *gig syr.*
11. —ως δρακων *txt.*
16 *fin.* —αυτων Add 72[*contra fam*] *boh arm*`*Hipp. Prim.*

xiv. 2. —και ως φωνην βροντης μεγαλης Add 13** only.

ibid. {[και φωνην ηκουσα] / +ως (*ante* κιθαρωδων κιθ.)} Add P 200 *Ald.* [*non Er.*].

6. + ερχομενον (*post* αιωνιον) Add 251 arm[pl] (+επ' αυτου *syr*S).

8. τα εθνη παντα Add *sah boh*, but no other Greeks.

9. +το (*ante* χαραγμα) Add *sah boh* 34-35 36 37 56 95.

11. εις αιωνα αιωνος αναβαινει to which add C 18 *f.* 46 67 104[*non fam*] 108 121 189 218.

12 *fin.* +χριστου to which add *boh.*

13. απο αρτι

14 *fin.* οξυν to which add 113 156 200.

15. επι την νεφελην

16. εξηρανθη (*pro* εθερισθη)

xv. 6. επι (*pro* περι) to which add *f.* 62/3 *sah boh syr*S *Tyc.*

7. —του *prim.* (*ante* θυμου) to which add E 17 67-120 169-216.

xvi. 1. επι (*pro* εις) So *syr*S.

2. +αγγελος (*post* πρωτος) to which add 12 *f.* 34 36 59-121 164 189 200 218.

ibid. —τους *tert.* to which add *f.* 7 29 121 130.

3. εν τη θαλασση απεθανεν to which add *boh unus.*

9. καυματι μεγαλω to which add 18 *latt sah*$^1/_2$.

13 *fin.* +εκπορευθεντα to which add 47 (+εκπορευομενα 18).

19. —αἱ to which add 81 *f.* 114.

ibid. +του (*ante* δουναι) to which add ℵ 22[διορθ.] 47 (*Prim.*).

20. +και (*post* ορη) So *aeth.*

21. +ἡ (*ante* μεγαλη *prim.*)

ibid. προς (*pro* επι τους)

xvii. 1. —εκ to which add ℵ *f.* 95 159.

After xvii. 5 *Apoc.* 28 *is wanting. We add the combination of the others*:

xvii. 6. —και εκ του αιματος των to which add 23 27.

8. εν βιβλω (*pro* επι το βιβλιον) So *Hipp. Prim. syr*S *gig* (*f.* 95).

ibid. —της (*ante* ζωης)

9. +και (*post* καθηται)

ibid. επ αυτω

12. μετα του θηριου λαμβανουσιν to which add 61-126-218-219.

13. δώσουσιν to which add 18 *boh.*

14. +εστι (*post* βασιλεων) to which add *sah Hipp.*

ibid. και πιστοι και εκλεκτοι to which add 35-87-132-181 [*non rel. fam* 34].

16. μισοῦσι to which add 41[*non fam*] 108 146-155.

17. —και ποιησαι μιαν γνωμην to which add A 18 *f.* 62/3 200 251 *gig Beat.*

ibid. —αυτων *sec.* to which add 106 *boh*[A].

xviii. 3. πεποτικε to which add 18 59 159 *Compl.*

6. εκερασεν + υμιν to which add 22*** 47 81*** *ps-Ambr.*

7. διότι (*pro* οτι) to which add 81.

8. ὁ θεος ὁ παντοκρατωρ ὁ

10. στηκοντες

ibid. ὀχυρὰ (*pro* ισχυρα) to which add 211 *sah.*

13. σμύρναν (*pro* μυρον) (ⲤⲰⲬⲈⲘ *boh*).

ibid. —και σιτον Add 241 [*non* 114] *syr*S *sah.*

14 *fin.* +*glossa* ουτε ψυχας ανων.... εξεις απολαυσιν (Add *f.* 6 47 171-174 partly).

xviii. 17. *ερημωθη* to which add E 1 12 59 67-120 152-179 153 189 204 208 233.
19 *fin.* *ερημωθη* to which add E 1 12 *f.* 62/3 67-120 81 152-179 189 204 208 233 251.
21. *ωσει* (*pro ως*)
23. —*και φως λυχνου usque ad ετι sec.* Only 21-73-79-103-112-139 of the family, to which add 12 36.
ibid. —*σου prim.* to which add 9-27 36 146-155 208.

xix. 3. *ανεβη* to which add 50 177 *syr*S.
10. *και προσεκυνησα* (*pro προσκυνησαι*) to which add P 59-121 67-120 114-241 189 *syr*S *boh.*
14. *εφ ιπποι πολλοι* (—*λευκοις*) to which add 12 17 36 59-121 67-120 81 *f.* 114 189 169-216*mgg.*
15. *και αὐτοὺς ποιμανει αὐτος* Only 21-73-79.
17. +*τω* (*ante μεσουρανηματι*) Only 21-73-79 and 65 166 *f.* 178. [*Cf. etiam* viii. 13].

xx. 2. —*τον οφιν* Only 21-73-79 and 45*txt.* 159*txt. aeth Prim.*
3. *εδησε* (*pro εκλεισεν*) Only 21-73-79 (1 12 57 67 *etc.*).
5. *τελεσθωσι* Only 21-73-79 and 164-166.
6. *επι τουτον* Only 21-73-79 (29) 129 151 215.
8. +*παντα* (*post πλανησαι*) to which add ℵ 120[*non* 67] 146 203[*non fam*].
ibid. +*και* (*ante τον γωγ*) to which add *arm.*
9. —*απο του θεου* to which add A 18 146*com. f.* 178 *Prim.*
10. +*και* (*ante εβληθη*)
12. *και βιβλια ηνοιχθησαν· και αλλο βιβλιον ηνοιχθη* to which add AP *f.* 35 146*txt.* 206.
14. *ουτος ο θανατος δευτερος εστιν* (*cf.* ABP).
15. *γεγραμμενος εν τη βιβλω της ζωης*

xxi. 1. +*και* (*post θαλασσα*)
4. *ουκετι εσται pr. loco.* to which add 18 40-210 56 127 146-155 159 215.
ibid. —*οτι* to which add APE 18 59-121 65 67-120 81* 111 *f.* 114 127 146-155 159 169 172 *f.* 178 200 216 217 *gig.*
ibid. +*γαρ* (*post τα*) to which add 18 *gig.*
5. *ὁ εν τω θρονω καθημενος*
ibid. *καινοποιῶ παντα* to which add E 17 67-120 81 *f.* 114 121 169-216 172-217 189.
7. *αυτων* (*pro αυτω*) to which add A 1 59-121 *f.* 62/3 65 67-120 81 130 152-179-208.
ibid. *και αυτοι εσονται μοι υιοι* to which add 1 59-121 *f.* 62/3 65 *f.* 114 130 152-179-208.
8. —*και* (*post απιστοις*) to which add 1 12 *f.* 46-59 121 81 152-179-208 *al.*
9. *των γεμοντων* to which add (ℵ*AP 12 18 56 67 *al.*).
12. +*και* (*post υψηλον*) to which add 176-206 *aeth.*
ibid. —*και* (*ante ονοματα*) to which add 166 *sah.*
13. *απο ανατολης* to which add ℵAP 12 32 56 59 65 *al.*
ibid. *απο βορρα..και απο νοτου..και απο δυσμων* Add 240.
16. +*αυτης* (*post μηκος sec.*) So *syr*S.
18. *χρυσιω καθαρω* Add 114-241.
19. +*λιθος* (*post δευτερος*)
21. +*ως* (*ante εξ*) Add BP 92 111.
23. *αὐτην* (*pro εν αυτη*) Add 35 111 *f.* 114 *f.* 119 120 146-155 152 *sah.*
ibid. +*και* (*ante το αρνιον*) No others.
27. —*και sec.* Add 12 210.

xxii. 5. +*φως* (*ante λυχνου*) Add 65 143 146-155 200.
ibid. *βασιλευσει*
6. +*μου* (*post λογοι*) Add *f.* 35 *partim* 164-166 151.

xxii. 6. *αληθινοι και πιστοι* Add 12 143.
ibid. *Post πιστοι* + *ως εκ της αληθειας προφερομενοι*
ibid. *διδαξαι τους δουλους αυτου* Add 128 *sah.*
9. *μή · ὅρα ·*
10. *ὁ γαρ καιρος* (—*οτι*) Add 18 40 143 146*com.*
11. —*και ο αγιος αγιασθητω ετι* Add 92 147 *arab.*
12. *κατα τα εργα αυτου* (*pro ως το εργον αυτου εσται*) Add *sah et Patr.*
13/14. +*ουτε προ εμου ουτε μετ εμε θεος εστιν ex com̄.* Add *f.* 119 152.
16. *εν* (*pro επι*) Add A 18 38 56-108** 127 169 171 200 203 215 216 217 240 251 *gig copt.*
18. *επιθηση επ αυτα επιθηση* 21-73-79-(139).
ibid. *επ αυτω ο θεος* Add 23 143.
19. *της προφητειας του βιβλιου τουτου* (—*ταυτης*) to which add 25 58 62/3 70 72 75** 78 94.
21. —*αμην* to which add A 58* 59 67.

From this it can be seen, almost at a glance, what is pure idiosyncracy of the small family, what fortuitous agreement, and what due to a common Egyptian base, as in *fam* 34. It also reveals the dubious character of A as a witness, and where ℵ is conservative or not.

This list has been a long one, but it will serve its purpose if the reader will consent to recognize the base.

Coptic order. We see then at xiv. 8 *alone among Greeks* this entire family write the Coptic order *τα εθνη παντα.* The hasty critic will say it is an accident. I maintain that it is not, and for proof I ask attention to many other passages in the list as to Coptic, and notably: v. 5, ix. 15, xi. 12, xii. 5, xiv. 12, xv. 6, xvi. 3, xvii. 13, 14, xviii. 10, 13, xix. 10, xxi. 12, 23, xxii. 6, 12, 16; and conjoined ix. 12, xi. 14: *παρηλθεν pro απηλθεν*, the first time the family as a unit alone with *boh*, the second time with ℵ *and boh.*

Apoc. 79a. *Apoc.* 79a Gregory (= 79 Miller). Munich, Reg. gr. 248. [Scr.-Miller 79. Greg. 79a. Sod. $A\nu^{69}$].

A XVIth century servile copy of Apoc. 79 according to Gregory (= Rome. Vat. gr. 656), the preceding MS. described. This is not strictly correct. It is another copy of Apoc. *by the* SAME *scribe as* 73. See under 73 as to exact connection with 79.

Peltan used the MS. in 1547 for his edition of Andreas, and called it "Codex ducalis alter."

We do not cite 79a, as in 73, by the same scribe, we have dealt with the matter fully.

GROUP 80-138. Subdivision of family 21.

Apoc. 80 = Munich, Reg. gr. 544. [Scr. 80. Greg. 80, new 2037. Sod. Αν[45]]. Apoc. 80.
XIII/XIV cent. with Andreas commentary, used by Peltan and Sylburg. Hoeschel, and Bengel ("And. 1") collated it. Matthaei, Scholz and Delitzsch also ran over it. Tischendorf gives some readings.

In the light of my other collations, it now turns out to be of very considerable importance, and is extremely interesting. Bengel treated it as representing a standard *Andreas* text, and seems to have failed to see its connection with Erasmus 1.

Now it partakes of two distinct families, being closely related to the 21-28-73-79 and at the same time to the 1-12-46-59-62/3-67 groups. And it goes back far enough to *antedate* their division. [I have collated 80 after 106 (being prevented from getting at the Munich codices earlier), so I have had the benefit of the additional MSS. 86 to 106 with which to contrast results].

This MS. 80 is the work of a Greek, as seen by his occasional lapse from the οὖν of scripture to γοῦν, that is γε οὖν, which he uses several times by a *lapsus* of accuracy, as also θαλατταν twice, which was perhaps not in his copy, as neither form occurs in the other members of the double group. On the whole the scribe is superior to most, and careful in his work; he therefore represents with fidelity his type. Occasionally, as at iv. 8 εχοντα (*pro* γεμοντα); xiv. 7 δοξα (*pro* ωρα); xv. 7 σωζοντος (*pro* ζωντος); xvii. 11 +οὐδόλως; xix. 10 αληθειας; xxi. 3 κοινωνησει (for σκηνωσει); xxi. 13 απο ανατολης πυλωνες τρεις, απο βορρα πυλ. τρεις, απο νοτου πυλ. τρεις, απο δυσμων πυλ. τρεις και απο μεσημβριας πυλ. τρεις (giving *five* quarters of the Heavens) he wanders into fairyland, but it is not often.

Some of his new readings come from the commentary, as might be expected from a copyist who was *thinking* in Greek while he copied. φησι occasionally intrudes in the text in error as at iv. 1.

His text was older than that of the main body of its relations which have come down to us; see xiii. 18 ἑξακόσϊα ἑξήκοντα καὶ ἕξ new thus with και in words. It occurs only in figures in *fam* 62. xiv. 20 *fin.* +ἕξ new thus also, given in figures in *fam* 21.

See also xx. 9. —απο του θεου with *f.* 21 plus A 18 *f.* 178.

xix. 14. λαμπρον (*pro* λευκον) with 18 *alone.*

vii. 3. ἄχρισ ἂν with 18 *f.* 21 59 206 226.

See also xi. 11.

Besides this note of 18 it has notes of others like 22, 56, 59, 61, *f.* 16, *f.* 38, 77, 36, *f.* 34, of which more later.

It is a bridge between the families 21-28-73-79-100-103 and the Erasmian, as said before. It shows on the one hand the pure family 21 as at:

vi. 5. και ηκουσα ανεωγμενης της τριτης σφραγιδος (*pro* και οτε ηνοιξε κ.τ.λ.)
xi. 8. +ἄταφα (*post* μεγαλης)
12. —τη (*ante* νεφελη)
13. γενομενοι (*pro* εγενοντο και) So 146,

while by far its closest friend in the Erasmian group is 62, alone or with the others of the group; see below:

ii. 3. εβαπτισας with 1-152-179-208 *f.* 62 (92 *marg.*) *Er.* 1. 2. *Ald.*
15. ἣν μϊσῶ (*pro* ὃ μισῶ) with 62/3 (72).
27. [συντριβεται with ℵCA 1 62/3]. *Contra* 21-28 *etc.*

iii. 9. +σοι (*post* διδωμι) with *f.* 62/3 *boh aeth.*
10. επι την οικουμενην ολην with *f.* 62/3.
iv. 1. ἧς (*pro* ἦν)* with 59 *f.* 62/3.
v. 7. *Trsft.* το βιβλιον *in loc. ad fin. vers.* with *f.* 38 *f.* 62/3 67 *f.* 119 (*Compl.*).
12. λεγουσαι with 62/3.
vi. 10. +ημων (*post* δεσποτης) with 62/3 *boh.*
vii. 1. —της γης *sec.* with 38 *f.* 62/3 113 *syr*S *copt,*

and so forth; although at times we get the single note of 1 (without the others):

iv. 5. —εκ New thus. So 179* *prob.* —και εκ 1-152*-208.
v. 3. *Trsft.* ουδε υποκατω της γης *ad fin. vers.* with 1-208, 251.
vi. 12. [η σεληνη *absque* ολη *cum* 1 10 59 *al.*] *Contra fam* 21.
xii. 3. —επτα *fin.** with 1-152-179-208, 12 81-204 *f.* 114 121 189 [*non* 138].
4. φάγη (*pro* καταφαγη) with 1-208 *Er.* 1. 2. 3. *Ald.*
xiv. 8. —του θυμου with 1-208 57 59 96 187 *Er.* 1. 2. 3. *Ald. Col.*
xv. 6. —περι with 1-152-179-208 12 31 57 *f.* 119 189 *Er.* 1. 2. 3. *Ald. Col.*
xvii. 14. οτι (*pro* και *quart.*) with 1-152-179-208.
xix. 1. +το (*ante* αλληλουια) with 1-152-179-208 177 222 *copt* (+ⲡⲉ).
9. —γραψον with 1-152-179-208 59 67 81 *Er.* 1. 2. 3. *Ald. Col.*

Also of 46 (with or without 88-101) and without the others:

ix. 18. +πληγων (*post* τουτων) with *f.* 46 113 251 *copt.*
xix. 10. +και (*ante* των εχοντων) with 1-152-179-208 12 *f.* 46 57 222 *Er.* 1. 2. 3. *Ald. Col.*
11. ἐπ' αὐτὸν (ῷ) *sic* while *f.* 46 113 *f.* 119 have επ αυτω with *Hipp.*
17. —και συναγεσθε with E 1-152-179-208 *f.* 46 59 67-120 81-204 *f.* 114 *Prim.*
xxi. 16. —αυτης *sec.* (*post* υψος) with *f.* 46 143 203-240 *gigas Prim. vg ps-Ambr.*
xxii. 19 *init.* —και with *f.* 46 102 149-186.

Note an emendation at xi. 19 και σεισμοὶ (*ex emend.?*) with *f.* 34 *boh sah*$^1/_2$. Emended against *f.* 21 *etc.* Here is a sign of the families cutting apart, and a division between *f.* 21 and *f.* 34 both thoroughly impregnated with Egyptian influence.

Obs. 80* at xix. 10 *fin.* αληθειας *pro* προφητειας with *boh* only.

Sometimes we get a real split, or mixture, as: at xviii. 3 στρήνου with C 1-152-179-208 *f.* 25 47 57 *f.* 62 *f.* 119 141 *f.* 178 *Er.* 1. 2. 3. *Ald. Col.* without the 21 family.

It bridges the gap from Complutensian sometimes; see:

viii. 13. +τρις (*post* μεγαλη) with *f.* 21 *and f.* 10.
xvi. 7. —αλλου with B 1-62/3 *Compl.*
xiii. 16. δωσιν with ℵ*CABP *f.* 10 12-59 *f.* 62/3, 13-23-55, 14-92, *f.* 34, *f.* 38 *etc. Compl.* [This sevenfold group, thus brought together, is of significance].

See also x. 4 μετα ταυτα (*pro* μη ταυτα) *f.* 1 *f.* 10 *f.* 21, 36 67 81 *f.* 119 159, and is quite friendly to 77 (a member of *Compl.* group) elsewhere.

The basic age of the recension is further accentuated by certain clear affiliations with Gwynn's Syriac and with Gigas, as below. The sister of 80 or 138 confirming throughout:

v. 13. —ἅ ἐστι with ℵ *f.* 21 *f.* 38 47 111* 113 159 226 251, *gigas copt.*
vii. 1 —της γης *sec.* with 38 *f.* 62/3 113 251 and *syr*S *copt.*
2. —αυτοις with *f.* 21 *al. aliq. gigas.*
xi. 17. +ημων (*post* θεος) with *f.* 21 61 *gigas Tyc* 1. *arm.*

xiii. 17. του ονοματος (*pro* η το ονομα) with C *f.* 62/3 113 176-206 193 218 *lat syr* (*non gigas*).

xvi. 1. επι (*pro* εις) with *f.* 21 *syr*S.

xvii. 17. —και ποιησαι μιαν γνωμην with A 18 *f.* 21 *f.* 62/3 113 200 251 *gigas Beat.*

xviii. 13. θυμιαμα with 1-152-179-208 56 57 *f.* 95 *f.* 119 159 251 *Er.* 1. 2. 3. *Ald. Col. Hipp. gigas Prim. sah boh syr*Σ.

xix. 3. ανεβη (*pro* αναβαινει) with *f.* 21 50 177 *syr*S.

10. και προσεκυνησα (*pro* προσκυνησαι) with P *f.* 21 59-121 67-120 *f.* 114 189 *syr*S (*boh*).

18. —παντων (*ante* ελευθερων) with 1-152-179-208 *f.* 62 *f.* 119 *syr*S *copt ps-Ambr.* but 80-138 alone *add* παντων τε *after* ελευθερων!

xxi. 21. και (*pro* ἀνα) with *f.* 62/3 *gigas.*

xxii. 16. εν (*pro* επι) with A 18 *f.* 21 *f.* 38 56-108** 127 169 171 *al. pc. gig.*

We have a *mixture* of the 21 group and 62 group at xx. 15 where 80-138 gives us a new form:

γεγραμμενος εις την βιβλον της ζωης (*pro* εν τη βιβλω της ζωης γεγραμ.) with *sah boh.*

Also: xix. 14. ηκολουθουν with E *f.* 1 *f.* 21 *f.* 38 46 [*non* 88-101] 59 67-120 81-204 *f.* 114 159 172 176 189 *al. pc. Er.* 1. 2. 3. *Ald. Col. Iren. Prim. Cypr. copt.*

x. 6. —και τα εν αυτω *f.* 21 *f.* 62/3 111 251 *boh.*

New Readings.

(A sister ms. 138 now confirms nearly all the following).

Twice *arm* 4. supports (vii. 14, xvi. 13).

ii. 5, iii. 3. γοῦν (*pro* οὖν) (*txt. et com.*) So 138.

ii. 12. +και (*ante* την οξειαν) So 138.

13. +φησι (*post* κρατεις) So 138 and *f.* 62. iv. 1. +φησιν (*post* ταυτα) So 138 and 208.

17. —την (*ante* ψηφον *sec.*) So 138.

18. ἐν θατείροις (*non ita ver.* 24) So 138 (θυατείροις *sic*).

iv. 5. —εκ *Et* 138 *ut* 179 *prob**. (—και εκ *Apoc.* 1-152-208).

8. ἓν καθ' ἑαυτῶν So 138. (καθ ἑαυτων, —ἓν 143).

ibid. εχοντα (*pro* γεμοντα) So 138.

v. 8. κιθαρασ^ν^ *sic** (κιθαραν 138 *ut* ℵABP *al. mult syr copt*).

13. —εν* (*errore*) [*non* 138].

vi. 1. +ͅ (*post* ενος) *ut vid.* } [*non* 138].

9. +ͅ (*post* ψυχας) *ut vid.* }

12. +ͅ (*ante* ο ηλιος) *ut vid.* }

8. και των υπο των θηριων *sic* So 138.

10. +ουκ (*ante* εκδικεις) So 138 *sah.* (but εκδικησεις ℵ 200).

11. αυτων εκαστω (*pro* εκαστοις) So 138. *Vide fam* 28 *syr* εκαστω αυτων, 21-73 η εκαστω αυτων.

12. τριχιμ^σ^ (*sic, pro* τριχινος) (τρίχινον 138 *plane*).

vii. 2, xii. 12. θαλατταν *Ita* 138 *ambobus locis* [*non in* vii. 3. 80-138].

vii. 14. αυτους (*pro* στολας αυτων *sec.*) So 138 *arm* 4. (αυτας ℵAP 10 *etc.*).

ix. 4. μηδε (*pro* ουδε *prim.*) So 138 and 251. (*bis* 130 *f.* 178 200).

ix. 20. και τα χ^β^αλκα και τα αρ^α^γυρα *sic* [*non* 138].

xi. 11. —αυτων So 138.

xii. 6. ινα τρεφωσιν αυτην εκει So 138. *Vide* 23-55. (—εκει 14-92 59 130 *h syr*S).

10. ηκουσαν (*pro* ηκουσα) So 138 95[*non fam*] 218.

xiii. 15. τῆ εἰκόνει So 124 [*non* 138]. τη εικονι C.

18. ἑξακόσϊα ἑξήκοντα καὶ ἕξ So 138.

xiv. 20 *fin.* +ἕξ So 138. (αχς 21-73-79-100-103).

7. δοξα (*pro* ωρα) So 138 [*In schol.* δια την εγγυτητα της κρισεως].

14. —και εν τη χειρι αυτου δρεπανον οξυ So 138.

xv. 6. ζωναις χρυσαις So 138 and *vg ps-Ambr. txt. Cf. copt.*

7. του σωζοντος (*pro* του ζωντος)! So 138.

ibid. —εις So 138.

8. ὁ καπνος ναου (*pro* ο ναος καπνου) So 138.

xvi. 1. λεγουσης εκ του ναου So 138 81-204 193[*non fam*] and λεγουσης εκ του ουνου 189.

13. εκ του στοματος του θηριου και εκ του στοματος του δρακοντος So 138 *arm* 4.

15 *fin.* —αυτου So 138.

xvii. 8. +αει ζητουν τινα καταπιη *post* υπαγειν by first hand's indication of the *text.* (Confirmed by 138). *Cf. f.* 62 123.

9. —επ αυτων So 138 (*Obs. vg Prim. sah boh*).

10. ἔλθοι *sic** So 187 [*non* 138].

11. +οὐδόλως (*ante* και αυτος) So 138.

14. κλητοι ὅτι πιστοι και εκλεκτοι So 138.

This *order*, with και πιστοι και εκλεκτοι, is in *f.* 21 *f.* 35, *without* οτι, while οτι is actually found in *Apoc.* 1-152-178-208 with the other order οτι εκλεκτοι και πιστοι!

16. μύσήσουσι [*non* 138].

xviii. 3. —αυτης *prim.* So 138.

8. ο παντοκρατωρ (PRO ο θεος) So 138, 81***.

(ο θεος ο παντοκρατωρ *f.* 21. —ο θεος 4 6 20 *etc. syr*S *Auct. pr. Prim. ps-Ambr. arm* 2).

22/23 —και πας τεχνιτης *usque ad* εν σοι ετι *prim. ver.* 21*. *Suppl. ima pag.*** και πας τεχνιτης πασης τεχνης ου μη ευρεθη εν σοι ετι, *sed om.* (22):—και φωνη μυλου ου μη ακουσθη εν σοι ετι (23) και φως λυχνου ου μη φανη εν σοι ετι * *et* **.

23. ετι εν σοι *sec.* So 138.

xix. 10. —σου *prim.* So 138.

ibid. fin. αληθειας (*pro* προφητειας) *txt.** *ut boh* [*non* 138]. *Marg.* 80* ? γρ ς προφητειας (=*gig*) apparently giving *both* readings.

xix. 11. ἐπ' ἀυτὸν *sic.* επ' αυτω 138 *al.*

18. +παντων τε (*post* ελευθερων) So 138. Omit before ελευθ. with *fam* 1 *syr*S *copt.*

xx. 4. —δια *sec.* So 138 *boh ps-Ambr.*

7. —ετη So 138.

15. γεγραμμενος εις την βιβλιον της ζωης (*pro* εν τη βιβλω της ζωης γεγραμ.) So 138 *sah boh.*

xxi. 3. κοινωνησει (*pro* σκηνωσει) So 138 and *arm* 1. 2.

13. [απο ανατολης πυλ. τρεις απο βορρα πυλ. τρεις απο νοτου πυλ. τρεις απο δυσμων πυλ. τρεις] +και απο μεσημβριας πυλωνες τρεις So 138 (*Cf. fam* 1).

19. ο δε θεμελιος (δε *supra lin.**) So 138 114-241 (*syr*S *aeth arm* 2 +και).

27. εισελθοι *primo loco* So 138, 121 143 159 240.

xxii. 11. —και ο δικαιος δικαιωθητω ετι So 138 (with 59 104 120 151 153 210).
—και ο αγιος αγιασθητω ετι So 138 (with *f.* 21 92 147).
20. ερχου (*pro* ερχομαι) So 138.

And observe:

i. 1. δι' αγγελου with *f.* 21.
xii. 1. δι' αστερων with *f.* 21.
xviii. 7. διοτι (*pro* οτι) with *f.* 21 and 81.
Others like 1-152-179-208 and *f.* 62 have και for οτι, and *f.* 46 has οτι και, and E 17* 59-121 67-120 *f.* 114 159 204 *omit* οτι. This clearly points back to polyglot influences and retranslation of a word omitted in some.†
18/19. —τις ομοια *usque ad* λεγοντες with 40-210 and *f.* 73.

As regards the pure group 21 note i. 2, 4, 8, 14; ii. 8, 9 (+Apoc. 12), 14 (+Apoc. 59), 20, 24; iii. 2 (+55, 36), 8 (+38), 14, 20; iv. 7; v. 1; vi. 5; vii. 10, 15 (+B*); ix. 12; x. 6; xi. 8, 11, 12, 13, 14, 15; xii. 3, 8, 13; xiv. 6, 12; xvi. (+*syr*S), 20, 21; xvii. 13; xviii. 7† 8, 10, 13, 17, 21, 22/3; xix. 10‡; xx. 5, 8, 14; xxi. 5, 12, 16, 19, 23; xxii. 6, 13/14.

The above will repay study.

It is sufficient to say that this MS. is perhaps one of the most important of all the affiliated groups, where it takes us back to *Syr* and *Gigas* and ℵ at a bound, with some ancient readings underlying the strata of *Arm.*

Now see 138 for its full sister, a later MS. (at Vienna). Both derive from a common archetype and are not copied from each other.

† Consider, a moment before, xviii. 5 μεχρι (*pro* αχρι) by 80-138, 67-120 only (εως P and *Hipp.* alone).

‡ Consider also xix. 10 where 80 has *in the text* αληθειας for προφητειας, but in margin γρ και προφητειας thus agreeing alone with *gigas* "spiritus est *et* prophetiae," while 138 ignores αληθειας, but it is found in *boh* (*codd. omn.*!).

Group 81-204. Subdivision of family 34 and family 1.

Apoc. 81.

Apoc. 81=Munich, Reg. gr. 23. [Scr. 81. Greg. 81, new 2038. Sod. $A\nu^{600}$].
MS. on paper of xvi[th] cent. with Andreas commentary, and works of Gregory of Nyssa.
Used by Peltan as "codex ducalis primus."
Hoeschel also collated it for Sylburg, and Delitzsch further refers to it.

It has however been too much neglected, and Delitzsch simply overlooked its importance and its readings. He devotes two pages to it and gives a few unimportant readings, nothing to what it deserves. The first part of the codex is by one Cornelius, a Venetian, 1542; the latter part, including Apoc., by another, probably also a Venetian hand. It really is of very great importance. In the first place it is quite late (circumflex is ~), but although without any abbreviations (for κυριος, θεος, ουρανος, πνευμα and ιερουσαλημ are given in full, although ιηλ is contracted) it is also without trace of iota post- or subscript, except once subscr. x. 3 φωνῃ μεγαλῃ and thrice postscript xi. 13, xviii. 10, xxii. 12. Sigma is occasionally given as c; ιδον is frequent, ν εφελκ. occasional. Although so late a cursive, it takes us back, further than any yet, into the realms of ℵ and 56 and 38; not only so, but with the strongest element of the 1 or Erasmian family throughout as well. It is very strange to find the new reading ἂν ἔλθω at ii. 25; 56 alone so far gave us ἔλθω, against αν ηξω and ανοιξω of all the rest, but while siding with Latins like 67 *etc.* it leaps back to *Græco-Latin* and ℵ, and ℵCAP groups (note iv. 11 —την (*ante* τιμην) alone with ℵ 113), while having the strangest affinity for the Erasmian group as a whole and some of its MSS. in particular. Thus it gives us a good deal of sympathy with 12 but without its misspellings.

It is undoubtedly copied from a MS. we have not come across, and a most interesting one.

Unfortunately carelessness and license come into play in this MS., (the carelessness and license of the scribe himself), but most of the "old" readings are really part of the old exemplar, as we can see from the absence of the B readings.

We have now found a sister MS. 204 at Venice written in very abbreviated cursive, but agreeing with 81 almost throughout.

It remains for this double xv[th] century MS. to catch up with some unique readings of A and of ℵ, but whether they are mere errors on the part of 81 throughout or not is not certain as A is favoured in somewhat larger groups.

Note with A:

i. 20. εν τη δεξια (*pro* επι της δεξιας) A 81-204 111 alone.
v. 13. λεγοντα A 1-208 81-204 *f.* 119 121 251 alone.
vii. 12. ευχαριστεια A 36 50 67 80 81-204 *f.* 114 154 200 201 210.
ix. 14. —εκτω A 81-204 152* ? 188 alone
16. δις (*pro* δυο) A *f.* 1 12 81*-204 *etc.*
x. 6. —και την γην και τα εν αυτη A 1-152-179-208 12 57 67-120 81-204 114-241 121 *Er. Ald. Col.*
xiii. 14. εικοναν A 81-204 alone.
xiv. 18. —εξηλθεν A 81*-204 100 111 *f.* 114 146 *gig.*
xxi. 7. αυτων A 1-152-179-208 *f.* 21 59 *f.* 62 65 67 80 130.

Further:

ii. 10. εχητε (*pro* εξετε) AP 36 81-204 121 130 159 251. (εχετε 1-179-208 12 114 143 146).
iii. 2. α εμελλον αποθανειν ℵCAP 12 *f.* 34/5 *f.* 38 59 81-204 *f.* 119 130 143 *al.*

iii. 3. —επι σε *prim.* CAP *f.* 12 *etc.* [Here the 1 fam. and 21 fam. draw together, involving CAP, but in error].
17. ουδεν (*pro* ουδενος) A (C) 12 81-204 *f.* 114 121 146 152-179-208 *syr*S.
v. 6. —επτα *tert.* AP? *f.* 1 56 81-204 *al. pc.*
vi. 4. —απο A *f.* 7 12 *f.* 46 59 67 69 81-204 *al.*
3. την σφραγιδα την δευτεραν ℵCAP and a few.
6. +ως (*ante* φωνην) ℵCAP and a few.
ibid. κριθων ℵCAP 1 *al.*
ix. 4. —αυτων ℵAP 1 *al.*
6. φενγει AP 1 *al.*
11. επ αυτων A 1 *al.*
xiii. 4. οτι (*pro* ος) ℵACP 12 *f.* 21 81-204 36 *al.*
7. —και εδοθη *etc.* CAP 1 12 81 *etc.*
xvi. 3. +τα (*post* απεθανεν) CAE 12 81-204 111 120 152-179* (*hiat* 208) 169 171 216.
17. —μεγαλη A 1 12 *etc.*

See also xvii. 4, xviii. 4, xix. 11, 20, xxi. 4, 7, xxii. 5.
Note such things as viii. 5 εβαλλεν P 56 81-204 113 233 only.
ix. 1 κλις ℵA 36 45 81* 109 only.

As to ℵ note:

i. 7 οψονται; i. 17 επεθηκε; ii. 20 πολυ (*pro* ολιγα); iii. 8 —αυτην; iv. 9 δωσωσιν; iv. 11 —την (*ante* τιμην); vi. 13 επι την γην; vii. 3 αδικησεται; μηδε *bis*; viii. 1 ειμιωριον ℵ 81-204 and 124; xii. 9 —ο (*ante* οφις); xii. 14 —καιρον ℵ* 81 only; xv. 7 —ἐν; xvi. 8 —ἐν ℵ 81-204 only.

Further:

i. 9 —χριστου *fin.*; i. 18 —αμην; i. 20 ους (*pro* ων); ii. 2 —ειναι; v. 4 —εγω; vi. 9 +των ανθρωπων; viii. 7 μεμιγμενον; x. 8 λαλουσαν..λεγουσαν; xi. 10 πεμπουσιν; xi. 11 —τας; xi. 12 λεγουσης; xii. 6 τρεφουσιν; xiv. 16 επι της νεφελης; xvi. 4 —εις *sec.*; xix. 9 —του γαμου.
Note also xx. 8, xxi. 19/20, xxii. 8.

As to P.

ii. 2 βασταξαι; ii. 15 ομοιως ο μισω; iv. 11 +ο θεος ημων; vi. 8 — αυτου *prim.*; ix. 20 προσκυνησωσιν; xi. 18 φθειροντας; xii. 5 αρσενα; xiii. 13 ποιει; xvi. 11 —εκ *sec.*; also xvii. 3/4 addition; xviii. 4; xxi. 6, 16.

CAP.

ii. 2 —σου *sec.*; vii. 3 αχρι (*pro* αχρις ου); xiv. 5 —γαρ; xviii. 18 εκραξαν.

CP.

vi. 8 —αυτου *prim.*; xi. 11 αυτοις (*pro* επ αυτους); xii. 5 —εν; xiii. 18 +εστιν.

CA.

xiv. 4 υπαγει; xvi. 3 +τα (*post* απεθανεν).

C.

xiii. 17 το χαραγμα του ονοματος του θηριου.

It would perhaps be wearisome to comment at length on this as we might wish.

Some of the New Readings.

Note:

i. 1. —εν ταχει So 204 *Vigil.*
4. ειρηνης [*non* 204].
9. —υμων και [*non* 204].
10. [οπισω μου] φωνη μεγαλη [*non* 204].
12. +του (*ante* βλεπειν) So 204. (ut viderem *latt, sed* videre *Iren*int.).
19. —και α εισι So 204.

ii. 5. +σου (*post* εργα) So 204 *gig.*
13. *Post* πιστος +οτι πας ο̲ μαρτυς πιστος (*Cf.* 62/3 67 12* 22* 59).
14. βαλααμ τον βαλααμ (—ος εδιδασκεν εν τω βαλακ)
βαλααμ τον βαλακ (—ος εδιδ. εν τω) 204.
18. τους ποδας ομοιους So 204.
19. και την πιστιν και την διακονιαν σου (—και την υπομονην σου) So 204.

iii. 7. της ἐφιλαδελφεια [*non* 204].
18. παρ ἐμοι (—χρυσιον) παρ εμοι χρυσιον 204.

iv. 6. επτα (*pro* τεσσαρα) [*non* 204].
7. —ζωον *sec.* So 204 *arm* 1. *aeth.*
ibid. εχοντι (*pro* εχον) So 204 and 154 212.

v. 6. —εστηκος So 204, 113 *arm* 1. 2.
11. —και χιλιαδες χιλιαδων So 130 146 215 226 [*non* 204].

vi. 1. ιδου (*pro* ειδον) [*non* 204 *vid.*].
ibid. —οτε So *sah* [*non* 204].
8. απο (*pro* υπο) So 113 121 *syr*Σ [*non* 204 *vid.*].
16/17. —απο της οργης του αρνιου οτι ηλθεν η ημερα η μεγαλη [*non* 204].

vii. 5. ρουφιμ [*non* 204].
6. ασηρ So 233.

viii. 1. οτι [*non* 204].
3. +αυτα (*ante* ταις προσευχαις) So 204 *sah boh.*
ibid. —το χρυσουν το ενωπιον του θεου [*non* 204]. *Cf. interpunctum gig arab.*
8. —και *sec.* So *boh aeth* [*non* 204].

ix. 1. —ἡ (*ante* κλεις) So 204 and 182 200.
6. —και επιθυμησουσιν αποθανειν So 204.
8. εχοντες ~~χρι~~ *sic* (*pro* ειχον) So 204. See *h* (habentes).
15. —και (*ante* ενιαυτον) [*non* 204].
19. η γαρ εξουσια αυτου So 204. (*Cf.* αυτων 12 59 152-179; η γαρ εξουσια *f.* 114).
20. ληθινα [*non* 204]. λιθηνα 200.
ibid. —ουτε ακουειν So 204 *Cypr.*
21. μετανοησαν [*non* 204].

x. 7. ω (*pro* ως) So 204, *cf.* ὁ 10 21 *etc.*

xi. 5. —εκ του στοματος αυτων και κατεσθιει τους εχθρους αυτων [*non* 204].
7. κατ᾽ (*pro* μετ᾽) So 204 (πολεμον κατ᾽ αυτων).
9. —και εθνων So 204 and 113 121 *aeth arm Tyc* 2.
ibid. —τα πτωματα αυτων ημερας τρεις και ημισυ και So 137*[*non fam*] 154 *Prim.* [*Non* 204]. (*Cf.* 1 *etc.*).
10. εφασανισαν [*non* 204].
13. και το δεκατον της πολεως επεσεν *transfertur in loc. post* επτα *et ante* και οι λοιποι So 204.

xii. 4. ελαβεν (*pro* εβαλεν) [*non* 204].
ibid. —οταν [*non* 204].
ibid. +και (*ante* το τεκνον) [*non* 204].
9. —ο (*ante* μεγας) [*non* 204].
ibid. +και εικοτως *post* εβληθησαν *fin.* [*non* 204]. +εικοτως 208.
11. μακαριας (*pro* μαρτυριας) [*non* 204].
12. κηρνουντες (*pro* σκηνουντες)* [*non* 204]. (*Ex schol.?* κατηργορουμενοι).
xiii. 3. ολη τη γη *sic* (—εν) [*non* 204].
4. του θηριου ο δρακων (*pro* τω θηριω *prim.*) So 204. (*Cf.* 36).
ibid. —τις *prim.* [*non* 204].
10. — δει αυτον So 124 [*non* 204] (*syr*S *gig*).
14. ως (*pro* ο) So 204 and 146 200 201.
15. —ινα *pr.* So 204.
17. ει (*pro* ἡ) *prim.* [*non* 204].
fin. των ονοματων αυτου So 204.
xiv. 3. ουδυναται (*pro* ηδυνατο) So *arm* a. 3. [*non* 204].
6. εν μεσουρανηματα [*non* 204].
7. φοβηθηται So 167 218 233 [*non* 204].
8. —αυτης So 204 and 210*.
10. ακρατω [*non* 204].
ibid. αγγελων και αγιων So 204.
11. σαβανισμου [*non* 204].
13. —αυτων *prim.* [*non* 204].
14. —και *sec.* [*non* 204].
ibid. καθηπανον οξυ *ex schol.*, —καθημενος *usque ad* δρεπ..
19. τον ληνην [*non* 204].
xvi. 1. λεγουσης εκ του ναου So 204, 80-138. (*Cf.* 59).
ibid. —και εκχεατε [*non* 204].
2. [επι] της γης [*non* 204].
4/5. —των υδατων *usque ad* κυριε [*non* 204]. (*Cf.* 59-121).
13. +εκπορευοντα*** [*non* 204]. (*Cf. f.* 21 *et* 18).
19. μερις [*non* 204]. (*Cf.* 104 140 151 μερι; μερει 36 200 204 210).
ibid. αυτὴν (*pro* αυτη) So 113 [*non* 204].
xvii. 12. —και τα δεκα *init. usque ad* ελαβον [*non* 204].
15. γνωσσαι *pro* γλωσσαι [*non* 204].
xviii. 6/7. —διπλα κατα τα εργα αυτης εν τω ποτηριω ω εκερασε κερασατε αυτη διπλουν οσα εδοξασεν εαυτην και εστρηνιασε τοσουτον δοτε αυτη βασανισμον και πενθος 81*. So 204*txt.* (*Cf.* 36).
7. —και εστρηνιασε 81*** [*non* 204].
10. ηλθε So 155 [*non* 204, *non* 146].
12. θηριον (*pro* θυινον) [*non* 204].
13. —και οινον και ελαον So 204 (—και οινον *mult*; —και ελαιον 47, —και λιβ. και οινον και ελαιον 111).
14. —της επιθυμιας So 204 188 189 *aeth.*
15. —αυτης *sec. ante* κλαιοντες [*non* 204].
18. —αυτης [*non* 204].
19. —λεγοντες ουαι ουαι η πολις η μεγαλη εν η επλουτησαν παντες [*non* 204].
xix. 6. ο θεος, ο θεος ημων (—κυριος) So 204 and 121 [*non* 59].
7. δοξασωμεν την δοξαν (*pro* δωμεν την δοξαν) So 204.

xix. 9. —ουτοι [*non* 204].
xx. 5. —τα So 204.
8. —και τον μαγωγ [*non* 204].
10. —και θειον So 204.
xxi. 7. αυτοι εσονται μου υιοι So 204 and 170 (μοι υιοι 1, *rel. f.* 21 *etc.*).
13. πυλεωνες *quater* [*non* 204] (59 *prim.*).
19. β (*pro* δευτερος) So 204 200.
20. βιυλιος [*non* 204].
21. και ιβ^οι^ *sic* [*non* 204].
ibid. ἂν εἶεν (*pro* ανα εἱς) [*non* 204].
xxii. 5 *fin.* +αμην So 204 *f.* 114 146-155 216 *Beat.*
15. πονοι *sic* [*non* 204].

We have a few readings almost alone with the Syriac Crawford, as at:

viii. 11. ως αψινθος *pro* εις αψινθον So 204 (ὡς F 177 *f.* 178 200 201 218 *h Prim.* (*boh*) *syr*S).
xiii. 10. —δει αυτον 204 *syr*S *gig.*
xx. 3. —αχρι τελεσθη 204 *syr*S.

Besides ii. 20 πολυ (*pro* ολιγα) with ℵ *etc.*; xvi. 18 —και φωναι *etc.*, which, with our other affiliations, takes us a long way back (apart from mere errors) and places this MS. in the Græco-Syriac-Latin group at a very early stage, before the Erasmian and the Complutensian families became separated.

We come together with 1 and *Compl.* at x. 4 μετα ταυτα and γραφεις, and we have actually (with 204) at ix. 11 +ὁ (*ante* Ἀπολλυων) with the Complutensian only, and none of its MSS. except 228/9.

See also v. 6, vi. 7 *etc.*, vi. 16/17. Note further remarks under 204.

GROUP 44-52-82.

Apoc. 82 (Act. 179. Paul. 128) = Munich, Reg. gr. 211. [Scr. 82. Greg. 82, new 177. Sod. α 106]. Apoc. 82.

Referred to by Delitzsch (XIII). Gregory calls it an XI[th] cent. MS. on vellum, and he is right. Delitzsch calls in question the date assigned by librarian Hardt, but Delitzsch is quite wrong. The MS. is XI and *early* XI.

I emphasize this because the MS. turns out to be the most important member of a small group, and should be dated properly.

Iota post. is not infrequent, but often with the article alone. Breathings are often square and occasionally (v. 6, vi. 12, ix. 9, 11, x. 8) thus: ἑστηκὸς; ἕκτην; ἵππων; ἀβααδδῶν; ἦν *etc.*; μὴ is thus written as well as μὴ. δὲ more occasionally thus. ν εφελκ. has been removed where present. But we notice εστιν (v. 12), which its sisters 44-52 do not have. It develops early that 44-52-82 form one MS. The idiosyncracies of the family stand out in relief [see under 44 52]. Besides this, as remarked under those MSS., this group represents an early and pure representation of the B family, before our MS. B obtained its present form. There is "*abweichung*" to ℵ, A, ℵP *etc.*, and chapter v shows this in an excellent manner.

The omission at v. 14 —και τα τεσσαρα ζωα ελεγον αμην with 19 61 89* 95 is not shared with 44 52.

Notice iv. 3 [και ο καθημενος] —ην with ℵABP 44-52 and 7 13 19 23 26 36 41 42 45 53 55 92 104 107 against the mass. Again ii. 2 —ειναι ℵCAP 44 52 82 only. 41 42 are occasionally friendly as above, and at iii. 7 —ὁ (*ante* εχων).

This MS. 82 is a faithful copy in the main. Witness βάλω *sic* ii. 24 by all three 44 52 82.

Notice the unusual conjunction at:

xiv. 18. φωνη (*pro* κραυγη) with ℵAB 31 38 44 52 61 95 *syr*S.

The following merit attention, where 44-52-82 are joined by the other cursives indicated:

iii. 7. —ὁ (*ante* εχων) 28 41 42 44* 52 82.

iv. 3. +σμαραγδω 26 41 42 44 52 53 82 107 (B 13-23-55).

vii. 1. +και (*ante* κρατουντας) *f.* 21 *f.* 25 44 52 (80) 82 130 164-166 *syr*SΣ.

9. —και (*ante* γλωσσων) 2 *f.* 4 14 [*non* 92] 19 26 33 41 42 44 52 53* 82 89 107 153-211 194.

viii. 2. —επτα *prim.* 26 41 42 44 52 53 82 107 159 200.

ix. 9. +και (*ante* ιππων) 13-23-55, 44-52-82.

xi. 13. ενφοβω ℵ 14-92; 44-52-82 201 *syr*S.

xiv. 18. το δρεπανον σου *sec.* ℵ 12** 29 40 44-52-82 *f.* 178 (*syr*S).

19. —του θυμου 12 16 33 39 44 49* 52 59 82 102*-104 121 142[sup] 180 218.

xvi. 13. —εκ του στομ. του δρακ. και C 9-27 39 44-52-82 154-212.

xviii. 8. καυθησεται 26-41-42-53-107, 44-52-82, 111, *f.* 114.

xix. 4. —αμην 7-45-104-151, 44-52-82.

xx. 11. —μεγαν 26 44 51 52 77* 82 90 107 159 246 *sah*$^1/_4$.

xxi. 20. χρυσοπασος 2 8? 19 24 29 30* 44-52 75 82 89 97 98 128 129 130 140 149 153 177 186 194[A] 211 222.

22. —κυριος ὁ 4 26 41 44 48 52 64 82 107 (42 53).

xxii. 2. αποδιδους εκαστος 2 8 9 16 23 24 27 39 44 50 52 75 82 89 102 111 130 140 150sup 153 164-166 167 177 180 194A 211.
19. αφελαι *sec. loco* 9 16 27 39 41 42* 44 53 82 97 102 122 180 194A 214 (*hiat* 52).

In fact, occasional pure *cursive* grouping is to be found in 82 (as at v. 8 προσευχων) where Apoc. 2 (see above) is always to be found in company.

Our MS. ends abruptly in the middle of xxii. 20 at the first ναι, as does 44 (52 wanting), closing as if they had absolutely no knowledge of the real ending.

We oppose 44 and 52 together only in one other place, xviii. 21, where they both add εξ ἀυτων and we do not. But at xix. 5, while reading τω θεω with ℵCABP and a few cursives, we do not seem to be joined by 44 or 52. And at xxii. 2 των καρπων by 82 and 26 104 107, apparently they are not joined by 44 or 52 (at any rate I have no note on this for these sister MSS.).

Appended to the MS. is Dorotheus'† treatise on the 12 Apostles and 70 Disciples, as in Act. 89 (P. 99. Ap. 45); Act. 10 (P. 12. Ap. 2).

The scribe has a well-formed, regular and consistent handwriting.

This is another XIth century MS., in which it is refreshing to find cultivation and accuracy in the copyist, far beyond anything found in later (or earlier) MSS. For the archetype is reproduced with great fidelity. [See under 52 and 44].

Apoc. 83. *Apoc.* 83 (Ev. 339. Act. 135. Paul. 170) = Turin, Univ. B. v. 8. [Scr. 83. Greg. 83, new 339. Sod. δ 303].

Hort collated the first five chapters in 1864 and reported it related to the B family. This may be, although it should always be borne in mind that many MSS. of the Apoc. agree with the CAB readings for the first five chapters, and then drift off to other lections. Scholz said that it was of the AC family! Anyhow, we regret to report that this number must be left vacant, as the MS. was severely damaged by the fire in the library, and the librarian so reported to me when I asked if its readings could be recovered.

Vacat.

† Bishop of Tyre in Julian's reign.

Family 25-58-70-78-84-94-207.

Apoc. 84 (Ev. 368. Act. 150) = Florence, Riccardi 84. [Scr. 84. Greg. 84, new 368. Sod. α 1571]. Apoc. 84.

Under Evan. 368 Gregory indicates Act. 15 in error. Under Act. 150 he gives it as containing Paul. 230, but under that number says it is a mistake.

We have collated the Apoc. from photographs in 1907, and at once identify it with the family 25-58-70-78-94.

The MS. has an inscription "Çosmæ Oricellarii *και των φιλων*." Gregory places it as a xv[th] century copy, but it is older than it looks, and probably xiv[th], and possibly xiii[th]. Its most youthful sign is the semicolon of interrogation (occurring once) at xvii. 7 after *ἐθαυμασας*; and the catchwords *του ἀετου* at foot of p. 70 *verso*.

It is written in a fat round Latin hand. There is no iota post- or subscript, except at i. 9 *ἐγενῷμην sic*. *ν εφελκ.* is absent, but hiatus occurs for want of it sometimes, often added by a second hand, who flourished a century later. This hand is indicated by **.

χ is very Latin, made above the line, and exceedingly like *κ*. So much so that we look for confusion, but only find it at i. 18 *χλειδας sic**; perhaps at viii. 7 *καλαζα* for *χαλαζα ut vid.*; xxi. 23 *κρειαν ut vid. pro χρειαν*; and definitely at xviii. 12 *καλκοῦ* for *χαλκοῦ*, with C*.

μη is generally written *μὴ*. Yet at xix. 10 we have *ὅραμη* in one word, without any accent on *μη*, and without stop after it. At xxii. 9, however, we have *ὅρα μή συνδουλος*, the words separated, no stops, but one accent on *μη*. Contractions are usual, except *προ͞σ* for *πατρος* (iii. 5, 21), and *μ͞ρ* for *μήτηρ* (xvii. 5). *κυριε* is in full at vii. 14. *θεος* and cases sometimes in full.

It was copied from a cursive, see x. 7 —*και* and *ετελεσθη*. This results from copying a cursive, the *ε* of *ετελεσθη* taking the place of the sign for *και*.

Accents and breathings are irregular, the soft breathing occurring very frequently in error. At viii. 13 we are treated to *οὐ ἀι · οὐαὶ · οὐαί, sic.*

Our scribe shows latinisms at xiii. 10 —*ἡ* with 12 (*contra* 25 group); also xiv. 3 —*αἱ* with 7 16 28 (32*) 39 45 69 93 (*non* 25 group); and vi. 7 —*την*, xv. 2 —*την* (*ante θαλασσαν sec.*). New with 122 218 *sah*$^1/_3$; but has *αψινθον* with the group at viii. 11, where we might expect a latinism. This has some importance.

There are very few cases of omission by homoioteleuton. The scribe avoids many occurring in the sister MSS., yet has one, not in the family, at xviii. 2 —*και φυλακη παντος ορνεου ακαθαρτου* with P 1 4 7 *etc.* (added by second hand in margin). Also at xv. 3 he omits *και αδουσι την ωδην μωσεως δουλου του θεου* alone with C. This is again a fortuitous proof of the carelessness of the uncials. All other MSS. avoided this mistake till we reached 84. The second hand has also added this in the margin with the reading *μωϋσέως*. Further: xx. 7 the scribe omits *και οταν τελεσθη τα χιλια ετη*. Second hand adds in margin "*και μετα*" (*pro οταν τελεσθη*) "*τα χιλια ετη*." The scribe himself revised partially, and this later hand more thoroughly, yet nothing occurs to destroy but only to emphasize the character of the family group. The last member of this was 78, where we found considerable confusion of consonants. The same mistakes do not occur here, yet there are *others, viz.* xi. 6 *καταξαι* for *παταξαι*, xii. 10 *καπηγορος* for *κατηγορος*, xiii. 1 *ἑκπτὰ* for *ἑπτα*, xvi. 7 *παντοκρατων* for *παντοκρατωρ*, xvii. 3 *ν͞πι* for *π͞νι*, xvii. 14 *εκλεπτοι* for *εκλεκτοι*, some due to similarity of brain sound as the scribe turned from the original to his copy, but others due perhaps to a poor exemplar, original of both 78 and 84. There is no evidence that any of the group were copied from each other. It is perhaps furthest from 25, and nearest 58; see xi. 1 *εγειρε* with 58 *etc.*, but none of the rest. Yet 58 alone reads *ἄρκτου* against all the rest, including 84, at xiii. 2.

It is alone with 78 at xi. 4 —*γης*, and at xiv. 3 *τεσσαρακοντεσσαρες*, but against it in

omission of xiv. 17. It is against all the group in a few places, *e.g.* xiv. 4 [αν], xvi. 6 ποιεῖν with 14 16 21* 35 36 50 98, xxi. 27 —οι and εγεγραμμενοι *etc.*

The inscription αποκαλυψις του αγιου ιωαννου του θεολογου runs with 17 23 25-58-70-78-94 *etc.* There is no subscription. After Apoc. follows the first epistle of St. John. The only subscription among the group is in 70.

The MS. as a whole is not very carelessly executed, † yet there are a number of solecisms of which the more important follow:

Unique.

ii. 5. τα πρωτα τα εργα
iii. 7. +τῇ (*ante* φιλαδελφεία)
10. ἐτήρησαν
iv. 7. του ανθρωπου (*pro* ως ανθρωπος)
8. εχουσι
vi. 7. —την (*ante* τεταρτην)
vii. 1. τοῦτον *sic* (*pro* ταυτα)
ibid. —τους (*post* κρατουντας)
viii. 4 *fin.* —του θεου* (*suppl. marg.***).
6. —τας* (*suppl. marg.***).
11. επικραντησαν
13 *fin.* σαλπιστειν* (*corr.* διορθ. σαλπιζειν) [*vide etiam* x. 7].
ix. 20. —και τα ξυλινα* (*suppl. marg.***).
x. 7. σαλπισειν (*vide etiam* ix. 13).
xi. 5. καταεσθίει *sic.* (*Cf.* xx. 9).
6. καταξαι (*pro* παταξαι)
8. —οπου* (*suppl. marg.***).
17 *fin.* εβασιλευσαν *sic**
xiii. 1. ἐκπτὰ (*pro* επτα)
3. εθαυμάζεν
xiv. 6. —ειδον* (*suppl. marg.***).
xv. 2. — (*ante* θαλασσαν *sec.*)
xvi. 7. παντοκρατων *sic tantum*
xvi. 12. +τὴν (*post* ευφρατην)
xvii. 6. τῶν μαρτυρίων *sic*
9. επτα ορη εισιν επτα *sic*
14. εκλεπτοι
xviii. 6. —κερασατε* (*suppl. marg.***).
9. πορνησαντες* *sic*
xix. 20. +ἐ *sic* (*post* πυρος)
xx. 4. μαρτυρείαν
9. ἀναέβησαν *sic.* (*Cf.* xi. 5).
xxi. 8. τῷ λίμνη *sic*
16. ἴσω *ut vid.*
xxi. 23. κρειαν *ut vid.*
xxii. 6. λέγόι *sic* (*pro* ειπε)
9. —σου *sec.*
17. ἀρχου *sic* (*pro* ελθε *prim.*). ερχου *planè sec loco.*

Of errors common to other MSS. there are many.

† Exceptionally, however, are several cases of hiatus for want of ν before a vowel, which is rare.

For the rest, it must be sufficient to refer to the lists of agreement of the group given under Apoc. 78, to which the testimony of 84 is now to be added.

Add to those:

xviii. 7. οτι ειμι καθως 25-58-70-84-94. (*Hiat* 78).

In places of doubt consult and lean on 70, whose scribe was marvellously accurate, far ahead of any of the others of the group, and whose single testimony is worth all the careless agreement of 25-58-78-84-94 even with 207.

Take for instance xxii. 21 —ημων by 58-70-84-94, against 25 and 78. There is no doubt in my mind that the omission is correct as far as the exemplar goes, from which all these are derived.

This is a Syriac text as foundation. See Crawford Syriac.

Apoc. 85 }
Apoc. 86 } "*Vacant.*"

There is too much confusion here between Gregory and Scrivener for us to use these numbers at all.

Gregory calls Apoc. 85 (Act. 184. Paul. 232). Jerusalem, Holy Sepulcre No. 9, whereas Scr.-Miller gives *Escurial* ψ. iii. 17. Scr.-Miller does not say = Gregory 142, but Gregory says his 142 = Scr. 85. However, Gregory's Apoc. 142 = *T.* iii. 17 (which in Miller's index = Paul. 470) and not ψ. iii. 17. We shall try and clear up the Spanish codices later. There is no sacred codex ψ. iii. 17 in the Escurial. Scr.-Miller meant *T.* iii. 17, thus numbering twice 85 and 142. Meanwhile we neglect Scrivener's 85, and also Gregory's 85, for Gregory has also mixed up his Jerusalem and S. Saba codices, and it is better, in order not to complicate matters for future reference, to leave this number alone.

The same applies to Apoc. 86 of Gregory (Ev. 462. Act. 187. Paul. 235) *S. Saba* 10, as Miller's Apoc. 86 is Gregory's 23, although Miller says Greg. 122. I do not find in Miller Gregory's S. Saba 10. On the other hand, in Miller under Apoc. 86 he says (= Act. 251), a codex at Berlin, another error. Under Act. 201, however, he gives (= Paul. 396. Apoc. 86) Athens, Natl. Libr. (490, 217) = Greg. Apoc. 122. No comment is necessary as to leaving out this poor number 86, about which there has been such a muddle.

Group 34-35-68-87-(124)-132-156-(165)-181-188.

Apoc. 87 (Ac. 178. P. 242) = Cheltenham 1461 (formerly Meermann 118). [xi or xii]. Apoc. 87.
Collated and published by Scrivener in Cod. Augiensis (m), which collation we have incorporated. See Scrivener's Introduction, pp. lxxvi/vii, for description. [Scr. 87. Greg. 87, new 172. Sod. α 404].

Its friendship for various other MSS. has been taken up under those different heads. But it really falls into the 34-35 group as above, which is an old Egyptian text, revised on Arethas type, but not true. See under 34, 35 and 68. Of no great critical value in a way, yet throwing a good deal of light on original Coptic forms, and showing up Egyptian influence in both ℵ and A. Also a helpful key is this combination to the re-influence (in very early days) of the trilingual versions: *Latin, Syriac* and *Coptic.* See under Apoc. 104.

Under Apoc. 132 I have exhibited a list of the family characteristics, which we can now control more thoroughly from these additional sister MSS., especially as 132 is very accurately written and transcribed.

Group 46-88-101. Sub-type of fam. 1.

Apoc. 88.

Apoc. 88 (Ev. 205. Ac. 93. P. 106). Venice, S. Marc. No. 5 old catalogue. [Scr. 88. Greg. 88, new 205. Sod. δ 500]. Early xv., but looks much older. Beautifully written. Usual contractions, but no iota post- or subscript. *ιωαννης* is contracted as in 46.

There is no inscription, as in 46, to which we must instantly refer. As, however unlike in exterior these two MSS. may be, they are for all practical purposes one and the same, as has already been intimated by previous examiners (see Scrivener, Burgon, Holmes, Gregory, Rinck, *etc.*) to which must as certainly be added Apoc. 101 *Scr.* (Ev. 206. Ac. 94. P. 107) [= Greg. Apoc. 109, but same numbers in Ev. Act. and Paul.], we need not dwell on their exterior characteristics. All we can say is, if this MS. 88 was copied by Cardinal Bessarion's librarian John Rhosen, then he had a singularly fine and clear writing; and if on the other hand John Rhosen wrote Apoc. 101, that he had one of the most abominable styles of writing to try the eyes of the poor collator which was ever conceived (though neat-looking enough at a distance).

Well, it is absolutely true, as has been surmised, that 46 88 and 101 are for all intents and purposes one and the same MS. This is quite a different case from 14 and 92, where we showed that they were probably derived from the same exemplar, but that neither was copied direct from the other, and first one and then the other preserves the truth.

Here the three MSS. are really the same, and it may be thought waste of time to collate 88 and 101, after having satisfied ourselves that the other MSS. are identical with 46. But there are several reasons why we should do so, and chiefly to see, in such a case, how many errors a scribe would habitually make himself, and how many he would repeat, *i.e.* propagate. These are points raised by Birks in his valuable essay on the transmission of our documents, and never properly determined, chiefly for lack of material. Here, however, we have abundant material. It may be limited in its application, however. For these xv[th] century scribes of 88 and 101, though diligent enough, lacked knowledge of variants, which other scribes had, and have simply reproduced, either from ignorance or by direction of their superiors, the solecisms of 46, without even marginal comment. That 46 was not copied from either 88 or 101 we can establish. That it was used by 88 *or* 101 to copy from is in the highest degree probable. That 88 was copied from 101 is practically impossible, as 101 is written in such a way as to provoke much error in the MS. of a scribe copying from it, which we do not find in 88. That 101 was copied from 88, although possible, is also unlikely, as referred to later. It really looks here again as if another cursive, and a contemporary one, existed, which is responsible for the slight differences. Possibly the original of Apoc. 46, now in a different and younger hand from the rest of the MS., was the basis of 88 and 101.

The matter is of little importance, however, and we can certainly count 46-88-101 as one MS., deriving from an important archetype of the family of Apoc. 1 [see under Apoc. 46].

Were we writing at Venice, we would have sifted the problem to the bottom as regards the body of these three MSS. of the whole N.T., even at much expenditure of time and strength, but another may be interested to do this at some time in the future, and the data I provide will render the task much lighter.

But here follows a complete list of the differences between the three MSS. On examination it will be found that they are very few. Certainly the xiv[th] or xv[th] century scribes who wrote 88 and 101 were more exact than we could be to-day in all probability. They are both slavish copies of 46, and apparently in Bessarion's time 46 was considered a most excellent MS. If this was so, there is no reason to fall foul of Erasmus for using Apoc. 1, which is of precisely the same family. When I say slavish copies of 46, it appears so *except* in the places recorded in the following lists, and it has occurred to me that Apoc. 46, which is said to be

younger than the main body of that MS., may have been copied at some time in the same way as 88 and 101, and all three from the same original which belonged to Evan. 209.† There has been much confusion hereabouts anyway. Burgon thought Apoc. 46 of Evan. 209 was in a younger hand than Apoc. 88 or 101, and I thought on first examination of my photographs that 88 was XII^th cent. and 101 XII^th or XIII^th, but they are evidently much later, and 46 is earlier.

But to the point: I rise from a severe examination of these three MSS., *unable to tell* which was copied from the other. Thus, if both 88 and 101 were each modelled independently and directly on 46 how can they *both* read ὅτι for ὅσοι of 46 at ii. 24? or ηκολουθησαν for ηκολουθουν of 46 at xix. 14? or both have ἡμων in xxii. 21 where 88 and 101 both omit the word? If, on the other hand, they were *not* modelled on 46, why do they *both* read μετανοῆσ at ii. 5 for μετανοήσῃς of *t.r.*, following 46 which reads μετονοησ? *compendio*?

Again, if 101 were re-copied from 88, why should it read αηρ in ix. 2 with 46, whereas 88 has αστηρ? or why, at xx. 4 omit του before χριστου (with 46) against 88, and have τα before χιλια (with 46) against 88?

I *know* 88 could not have been copied from 101 as said above, though there are plenty of proofs below to this effect. The only other known solution would be that two scribes wrote *simultaneously* 88 and 101 from *dictation* of 46 by another person. This again presupposes accuracy absolutely shown here which is beyond human reach, and we can put that theory aside.

The matter is of small importance in itself, and more important is it to see the error that can creep in by transmission and re-transmission. Now the places where these MSS. really differ from each other are *very* few in the aggregate, as follows:

	T.R.	Ap. 46.	Ap. 88.	Ap. 101.
i. 1 *init.*	Αποκαλυψις	ποκαλυψις	Αποκαλυψις	ποκαλυψις
11.	εἰς σμύρναν	εἰς σμύρναν	εἰς μΰρναν [*cum* A 1 16 32 36 *etc.*]	εἰς σμύρναν
ibid.	λαοδίκειαν	λαοδίκειαν	λαοδίκιαν	λαοδίκειαν
18.	ᾄδου	ἄδου	ἄδου	ᾄδου
ii. 5.	μετανοήσῃς	μετανοησ⁀ *sic*	μετανοῆσ	μετανοῆσ
7.	ἐνμέσῳ	ἐν μέσω	ἐμέσω	ἐν μέσω
10.	ἰδοὺ	ἰδου	ἰδου καὶ	ἰδου
13.	ὅς	ὅς	ὃ	ὅς
17.	τὸ πνεῦμα	το πνα	τῶ πνα	το πνα
ibid.	ἔγνω	οιδεν	ειδεν	ειδεν
24.	ὅσοι	ὅσοι	ὅτι	ὅτι
29.	τὸ πνεῦμα	το πνα	τῶ πνα	το πνα
iii. 1.	ὅτι ζῇς	ὅτι ζῇς	ὅτι ζῇς	οτ ζεις* *correxit ipse* οτι ζης
3.	ἥξω *prim.*	ἥξως *errore*	ἥξω	ἥξω
9.	δίδωμι	διδωμι	διδωμοι	διδωμι
14.	ὁ μάρτυς	ὁ μάρτυς	ὁ μάρτυς	ὁμάρτυς ὁ μάρτυς
iv. 1.	ἠνεῳγμένη	ἠνεωγμένη	ἀνεωγμενη	ἠνεωγμένη
3 *primo.*	ὁράσει	ὁράσει	ὁράσϊ	ὁράσει
ibid. sec.	ὅμοιος	ὁμοια	ομοι^α (*vult* ομοια)	ὁμοι
6.	ὁμοία	ὁμοία	ὁμ^ι^α	ὁμοία

† Note at v. 14 —τα by 88 and 101, *non* 46. Now και τα have been *rewritten* by the scribe of 46. Hence very likely, the *original* conformed to 88 and 101.

	T.R.	Ap. 46.	Ap. 88.	Ap. 101.
iv. 8.	ἅγιος *ter pleno*	ἁγιος *ter compendiis*	ἁγιος *ter pleno*	ἁγιος *ter compendiis*
10.	αὐτῶν	αὐτ̃ (*vult* αυτων)†	αὐτοῦ	αὐτοῦ
v. 3.	ἀνοῖξαι	ἀνοῖξαι	ἀνοῖξε [*cum* ℵ]	ἀνοῖξαι
5.	μοι	μοι	*Abest* μοι ‡ [*cum* P]	μοι
ibid.	δαβίδ	δα̃ϋίδ	δάδ	δα̃ὺίδ
9.	ἡμᾶς	ἡμᾶς *compendio*	ἡμῶν *errore* [*cum* 44]	ἡμᾶς *compendio*
14.	τα	τα §	*Abest* τα	*Abest* τα
vi. 6.	ἐν μέσῳ	μεσον	μεσον* *Vult* μεσο** ?	μεσον
8.	ᾅδης	ἅδης	ἅδης	ᾅδης (with iota sub.)
ibid.	ἐν θανάτῳ	ἐν θανάτω	θανατω	ἐν θανατω
vii. 4.	τον αριθμον	τον αριθμον	των αριθμον	τον αριθμον
17 *fin.*	αυτων	αὐτ̃ (*i.e.* αὐτῶν)	αὐτοῦ *errore*	αὐτοῦ *errore*
ix. 2.	αηρ	αηρ	αστηρ [*cum* 12 19]	αηρ
4.	δενδρον	δενδρον	δενδρων *errore*	δενδρον
ibid.	την σφραγιδα	φραγιδα (—την)	σφραγιδα (—την)	σφραγιδα (—την)
ibid.	μετωπων	μετωπων	μετοπων	μετωπων
7.	πρόσωπα *sec.*	πρόσωπα	πρόσω *errore*	πρόσωπα
12.	ετι	ετι	ετη	ετη
18.	εκ του καπνου	εκ του καπνου	του καπνου (—εκ)	εκ του καπνου
ibid.	εκ του θειου	εκ του θειου	του θειου (—εκ)	εκ του θειου
21 *init.*	και	και	*Abest* και	και
xi. 2.	αὐτὴν	αυτην *compendio*	αὐτὸν *pleno*	αυτον *compendio*
6.	παταξαι	παταξαι	παταξας *errore*	παταξαι
10.	ἐπ' αὐτοῖς	ἐπἀὐτ⁾,	ʾϛπἀὐτοῖς	ἐπ' ἀυτ⁾ῆσ *sic errore*
18.	διαφθείροντας	διαφθείροντας	δίαφθίροντας	διαφθεΐροντας
xii. 2.	βασανιζομένη	βασανιζομένη	βασανιζωμένη	βασανιζομένη
4.	τὸ τέκνον	τὸ τέκνον	τὸ τέκνων *errore*	τὸ τέκνον
5.	παντα	παντα	*Abest* παντα (*copt*)	παντα
ibid.	σιδηρᾷ	σιδηρᾶ	σηδηρᾶ	σιδηρᾶ
6.	ἡ γυνη	ἡ γυνη	γυνη (—ἡ)	γυνη (—ἡ)
xiii. 5.	λαλοῦν	λαλοῦν	λαλοῦν|ϊ ?	λαλοῦν
7.	ἐξουσια	ἐξουσι^α/, *sic*	ἐξουσια	ἐξουσιαν ? [*cum* ℵ* 12]
xiv. 11.	αὐτῶν	αὐτ̃ *vult* αὐτῶν	αὐτοῦ *pleno*	αὐτοῦ *pleno*
13.	ἀπάρτι · ναὶ λέγει τὸ πνεῦμα	*cum t.r.*	ἀπάρτϊ · καὶ λέγει τὸ πνα	*cum t.r.*
ibid.	αὐτῶν *sec.*	αὐτῶν *sec.*(*compendio*)	αὐτοῦ *pleno*	αὐτοῦ *pleno*
14.	αὐτοῦ *prim.*	*Habet* αὐτοῦ *prim.*	*Abest* αὐτοῦ *prim.*	*Abest* αὐτοῦ *prim.*
18.	δρεπανον *prim.*	δρεπανον *prim.*	θρεπανον *prim. errore*	δρεπανον *prim.*
20.	ἡ ληνὸς	ἡ ληνὸς	ὁ ληνὸς	ὁ ληνὸς
ibid.	χαλινῶν	χαλινῶν	χαληνῶν	χαληνῶν

† As pointed out before under Apoc. 46, contractions for *ου* and *ω* and *ων* are very similar in that MS. *ου* is made rather more open than *ω*. In this case the scribe of 46 probably meant *αυτων*, but misled copyists.

‡ Deliberately, for *μη* has been written "*ex emend.*"

§ *και τα* have been rewritten in Ap. 46. Possibly *τα* was absent in original of Ap. 46 belonging to Ev. 209.

	T.R.	Ap. 46.	Ap. 88.	Ap. 101.
xv. 2.	ὑαλίνην *bis*	ὑελίνην *bis*	ὑελίνην *bis*	ὑελίνην *prim.* ὑλίνην *sec.*
4.	δοξάσῃ	δοξάσει	δοξάσοι	δοξάσει
xvi. 2.	ἕλκος	ἕλκος	ἕλκος	ἕλκος
14.	ἐκπορεύεσθαι	ἃ ἐκπορεύεται	ἐκπορεύεται (—ἃ)	ἃ ἐκπορεύεται
ibid.	της μεγαλης	*Hab.* της μεγαλης	*Absunt* της μεγαλης	*Hab.* της μεγαλης
18.	οι ανθρωποι εγενοντο	εγενοντο ανθρωποι (—οι)	εγενοντο οι ανθρωποι	εγενοντο ανθρωποι (—οι)
21.	εκ της πληγης	εκ της πληγης	επι της πληγης	επι της πληγης
xvii. 2.	εκ του οινου της πορνειας αυτης οι κατοικουντες την γην	οι κατοικουντες την γην εκ του οινου της πορνειας αυτης	οι κατοικουντες την γην εκ του οινου της πόρνης αυτης	οι κατοικουντες την γην εκ του οινου της πορνειας αυτης
7.	αὐτήν	αὐτὴν *compendio*	αὐτὸν *compendio*	αὐτὸν *pleno*
xviii. 17.	επι των πλοιων ο ομιλος	επι των πλοιων πλεων (*comp.*) (—ο ομιλος)	επι των πλοιων πλεον *pleno* (—ο ομιλος)	επι των πλοιων πλεων (*comp.*) (—ο ομιλος)

T.R.	Ap. 46. Ap. 88. Ap. 101.
xviii. 22/23. και φωνη κιθαρωδων και μουσικων και αυλητων και σαλπιστων ου μη ακουσθη εν σοι ετι, και πας τεχνιτης πασης τεχνης ου μη ευρεθη εν σοι ετι, και φωνη μυλου ου μη ακουσθη εν σοι ετι, και φως λυχνου ου μη φανη εν σοι ετι, και φωνη νυμφιου και νυμφης ου μη ακουσθη εν σοι ετι· οτι οι εμποροι κ.τ.λ.	και φωνη μυλου ου μη ακουσθη εν σοι ετι· και φωνὴν (46, 48; *non* 101 = φωνὴ) νυμφιου και νυμφης ου μη ακουσθη εν σοι ετι· και φωνη κιθαρωδων και μουσικων και αυλητων και σαλπιστων ου μη εἰσακουσθη εν σοι ετι· και πας τεχνιτης πασης τεχνης (—ου μη ευρεθη εν σοι ετι) και φως λυχνου ου μη φανη εν σοι· (—ετι) οτι οι εμποροι κ.τ.λ. 46 88 101. The only difference as will be observed between the three MSS. is φωνὴν once by 46 and 88, against φωνη of 101 (=*t.r.*). Beyond this the only difference is the punctuation of 88, which has a comma both before and after each repetition of ου μη.

	T.R.	Ap. 46.	Ap. 88.	Ap. 101.
xix. 2.	πορνην	πολιν	πολιν	πολῑ (=πολιν)
4.	τέσσαρα ζῶα	τέσσαρα ζῶα	δ̄' ζωα	δ̄' ζωα
			[*N.B.*—The first and only occurrence of a numeral in any of the three MSS. for a small number below ten].	
6.	ηκουσα	ηκουσα	ηκουσαν	ηκουσα
10.	ορα μη· συνδουλος σου ειμι	ορα. μη. συνδουλος σου ειμι	ορα· μη συνδουλος σου ειμι	ορα· μη συνδουλος σου ειμι
11.	ανεῳγμενον	ην γμενον *sic*	ηνεωγμενον	ηνεωγμενον
13.	περιβεβλημενος	περιβεβλημενος	περιβεβλημμενος	περιβεβλημμενος
14.	ηκολουθει	ηκολουθουν *pleno*	ηκολουθησαν *pleno*	ηκολουθησαν *pleno*
15.	ποιμανεῖ	ποιμανεῖ	ποιμανεῖ	ποιμανεῖ
20.	λιμνην	λιμνην	λϋμνην	λϋμνην

	T.R.	Ap. 46.	Ap. 88.	Ap. 101.
xx. 4.	χριστου	χριστου	του χριστου	χριστου
ibid.	τα χιλια	τα χιλια	χιλια	τα χιλια
13, 14.	ᾇδης	ἅδης	ἅδης	ᾇδης
xxi. 9.	τῶν επτα	τῶν επτα	τὸν επτα	τῶν επτα
13.	απο βορρα.. απο νοτου.. απο δυσμων..	απο βορρα..απο νοτου ..απο δυσμων..	απο βορρα..απο νοτου ..απο δυσμων..	απο βορρα..^β^απο δυσμων ..^α^απο νοτου..*sic* â *pr. man.*
14.	δωδεκα *pr.*	δωδεκα *pr.*	ιβ [*at* δωδεκα *ult.*]	ιβ [*at* δωδεκα *ult.*]
16.	δωδεκα χιλιαδων	δωδεκα χιλ. δωδεκα	ιβ χιλ. δωδεκα	ιβ χιλ. δωδεκα
18.	ομοια	ομοι^α/	αμοι῀ [*vult* ομοια *vel* ομοιον ?]	ομοι῀ [*vult* ομοια]
21.	χρυσίον	χρυσ^ν/	χρυσί^ων	χρυσι *sic* [*i.e.* χρυσιον ? *non* χρυσιων, ων =]
ibid. fin.	διαφανης	διαυγης (*at non planè*)	διαυγε῀ [*vult* διαυγες]	διαυγὲς
xxii. 1/2.	και του αρνιου. εν μεσω κ.τ.λ.	και του αρνιου, εν μεσω της πλατειας αυτης·	και του αρνιου εν μεσω της πλατειας αυτης· *uno tenore*	και του αρνιου, εν μεσω της πλατειας αυτης·
2.	δωδεκα	δωδεκα	ιβ	δωδεκα
3.	λατρευσουσιν	λατρευσουσιν	λατρευουσιν	λατρευσουσιν
8.	Ἰωαννης	ὁ ἰωαννης *pleno*	ὁ ἰω῀^ης	ὁ ἰω῀
9.	ορα μη . συνδουλος	ορα, μη · συνδουλος	ορα, μη συνδουλος	ορα, μη · συνδουλος
10.	σφραγισης	σφραγισης	σφραγισεις	σφραγισης
21.	ημων	*Abest* ημων	*Habet* ημων	*Habet* ημων.

Taking the places where they agree, all together, of course we simply have to look back to 46 for an appreciation of the text, for there are really no *new* readings. The remarkable thing is to see how absolutely the scribes of 88 and 101, two very different men, of very different handwriting and characteristics, followed 46 blindly, never revised their copies on any other MS., and accepted the vagaries of 46 down to the minutest detail, all of the specialties of 46 finding a place without remark, *e.g.* minus ii. 21, iv. 8 +σαβαωθ (*ante* ὁ θεος), vii. 12 +αγιος *ter*; even down to οἱ δ᾽ ὀφθαλμοι of xix. 12.

The strangest thing about this is to observe a foolish and wrong order of words like xix. 5 λεγουσα εξηλθεν for εξηλθεν, λεγουσα, or xvi. 5 λεγοντος των υδατων by 46, followed equally blindly by 88 and 101.

Also to see one or the other influenced by the punctuation of 46, as at xix. 10, where we find ὁρα · μη . συνδουλος σου ειμι, but 88 and 101 have ὁρα · μη συνδουλος κ.τ.λ., completely changing the meaning, whereas the poor punctuation of 46 was easy to see through.

The only thing we should perhaps notice and mark down for reference is where 88 stands alone, or almost alone, without 46 and 101, eliminating itacisms and errors *etc.*, *viz.*:

ii. 10.	+και (*post* ιδου)	
v. 5.	—μοι [*cum* P].	
ibid.	δᾱδ [*contra* 46 101 δαυϊδ].	
vi. 8.	—εν (*ante* θανατω)	
ix. 2.	αστηρ (*pro* αηρ) [*cum* 2 19].	Notice three very distinct places in *one* chapter.
18.	—εκ *sec. et tert.*	
21 *init.*	—και	

xii. 5. —παντα [unique so far. See Coptic].
12 *init.* +και
xiv. 13. απαρτι· και λεγει το πνα
xvi. 14. εκπορευεται (—ἁ) [*N.B.*—Apoc. 1 has εκπορευεσθαι (—ἁ), the ἁ being written in later].
ibid. —της μεγαλης [unique so far].
18. εγενοντο οι ανθρωποι [*cum* 31].
xvii. 2. πόρνης (*pro* πορνειας)
xix. 6. ηκουσαν
xx. 4. +του (*ante* χριστου) *et* —τα (*ante* χιλια)
xxii. 1/2. *uno tenore*
3. λατρευουσιν
9. ὁρα, μη συνδουλος κ.τ.λ.

And also, perhaps, the rarer places, where 88 has the support of 101 against 46:

ii. 17. ειδεν
24. οτι (*pro* οσοι)
v. 14. —τα [*cum* 16-39].
ix. 12. ετη (*pro* ετι)
xii. 6. —ἡ
xvi. 21. επι (*pro* εκ *sec.*) [*cum* 14*, *non* 92].
xix. 14. ηκολουθησαν [*cum* 41].
xxii. 21. [*Habent* ημων; *contra* 46].

Apoc. 89 (P. 266). London, Highgate. Burdett-Coutts II. 4. [Scr. 89. Greg. 108, new 466 or 699. Sod. δ 104]. Collated by Scrivener and published in Adv. Sacra critica under the letter δ. [XI]. This is Gregory's Apoc. 108 (Ev. 699. Ac. 256. P. 306), but for various reasons I must adopt the older notation, especially as Gregory's substitute for Scrivener's 89 is a document Ev. 466. Ac. 189. P. 267. Ap. 89, which he calls *S. Sabæ* 20, although he gives this *same* Eastern pressmark to his Apoc. 104 (Ac. 243. P. 287), which by the way is Scrivener's Apoc. 105. Apoc. 89.

GROUP 51-90-(125)-172-217-246.

Apoc. 90. *Apoc.* 90. = Dresd. reg. A. 95. Gregory calls it XII, Griesbach X, and Scholz XV! The latter designated it 50^2, as in Scrivener. But Tischendorf calls it Apoc. 90, and this number must stand. [Scr. 50^2. Greg. 90, new 713 or 2039. Sod. α 1271]. It certainly seems as old as XIII^th cent. and may be XII^th, but at the end seems to be finished by a XIV^th or XV^th cent. scribe. A very attractive little bi-columnar MS. to look at, written in a rather unusual style. Formerly "*in monast. Iberorum in monte Atho.*" Belonged to Matthaei, who sold it in 1788. He collated it and used the letter r to designate it.

I have collated this MS. from photographs immediately after collating No. 47 (= Matthaei's k), and refer to an extract from Matthaei's preface given in my description of 47 as regards his estimate of 90. As I have said, I think he hardly gives enough weight to 47 in his comparison. For ordinary practical purposes Matthaei's collations are sufficiently accurate, but he collated with a different standard, and it would be difficult to extract from his notes a perfect collation, although I have found him very careful. Therefore I apply myself once more to the recollation of a document, already fairly well known, though not used by Tregelles, and only partially by Tischendorf.

Iota subscript occurs very frequently, even with contracted words, as θῳ̄, but not with ᾅδης except twice, at xx. 13, 14. As regards the age of the MS., this is set off by constant diæresis over ι and υ and even over ϵ at xvi. 16 μα̃γε̈δών *sic*. In this connection we note, i. 11 φιλαδελφΐαν, but λαοδϊ'κειαν. Dots are placed inside large sigmas, Ͼ, and other letters, as if the MS. were copied from an ornate late uncial of the IX^th cent. Also over numerals and proper names there are unnecessary contraction bars, breathings and accents. The scribe frequently carries down the last syllable to the next line instead of contracting it at the end of a line.

The usual contractions occur, except

πνευματα	in full at iii. 1, v. 6, xvi. 13, 14	ουρανος	in full at xx. 11
κυριε	,, ,, vii. 14	ουρανου	,, ,, xii. 4, 8; xviii. 1
κ̄σ̄ κυριων	,, ,, xvii. 14, xix. 16	ουρανω	,, ,, xix. 14;

while υἱος and cases are always in full.

Of stops, the semicolon sometimes occurs, but not of interrogation.

This MS. makes quite a few changes in verse division, not occurring elsewhere (see collation)—and when careless of the order of clauses, no attempt is made to revise them; hence there are some solecisms in this respect also.

On the whole it is to me a very unsatisfactory MS. Why Matthaei should rank this above 47 I do not see. Apoc. 90 bears throughout the marks of the all too thorough B revision, and is a far less interesting and a far less important MS. He has collated it most thoroughly, however, with fewer oversights even than in Apoc. 47, and I, following him in 90 immediately after 47, with only a few days intervening, ought to be a good judge of the relative importance and value of the two texts. In proof of the thorough B revision, see not only countless places throughout, but especially viii. 7 (note *Compl.*), xvii. 16, where the error of B* (corrected by B**) remains untouched in 90, and of course και οινον is omitted at xviii. 13. Nearly all the revisions of AB, ℵB, also appear; that is the emendations of A or ℵ, discarded between times, and revived by B; also those of ℵC, ℵP, and CP, CA, ABP, which are less usual and have not much authority. This MS. therefore is one of the chief exponents of revision generally, and of the B revision throughout in particular. This makes it the work of a critical scribe, or of one slavishly following a standard of this depraved type. The many B corrections, as is well known, have no support from ℵ, A, C, or even P. Therefore, when in addition to following B and some cursives alone, it indulges in the occasional lapses of A, ℵ, C and P, or of the joint vagaries of ℵC, ℵP, CP, CB (a rare

combination without A, and when with A of considerable importance), CA, ABP, *etc.*, we are forced to put the MS. low in our scale of authorities.

We now have for control a sister MS. in 51 and in 172-217-246.

Other more distantly related MSS. to 90 are 98† and 36. The latter frequently occurred in the small 40 groups. The former (98) does not seem nearly so much related to 40 as to 90, to which it is in close agreement in many places. This proves that the text of 40 and 90, while branching back to 12, 36 *etc.*, has an element of independent revision not of very ancient date. As a matter of fact the base itself of 90 is very old, but has been too much tampered with.

Many pure "cursive" readings also occur. Many of these are due to scribal infirmities. To some extent they represent a *post* B revision.

One of the most important omissions, as to type of exemplar from which 90 is derived, occurs at vii. 4 —ρμδ χιλιαδες εσφραγισμενοι with 51 and 16***, 28, 29, 30, 40-210, 61, 90, 93, 95, 98, 113 *f.* 119 122 125 126 128 129 142 149 164-166 186 218 219 246.

On one occasion the scribe cannot make up his mind, and writes (ix. 5) πέσΗ (αι above), giving us two readings out of five (so 56 166 188 219). Also notice xvi. 6 πεῖν (ι above) *sic**.

Many omissions occur from homoioteleuton, *e.g.* a whole verse xiv. 17 without 51, where the only other authority is our old friend 14 [against 92] 78, 214, and 246 [against their families].

To show the company our MS. keeps we might cite:

xv. 7. —ἐν before ἐκ (in the case of 90, dropped between two columns [*non* 51]) with ℵ* and no less than fifty cursives, but not by such authorities as the Compl. group nor 18 nor the 34 family 36 40 113 130 200.

Here 1-152-179 (*hiat* 208)-*f.* 62-*f.* 119 59 159 oppose *fam* 46, the 7 family is divided, the 21 family is divided, 58 opposes its six sisters, 38-203-240 oppose 178, and so forth, while 90 is opposed by all its relatives 51-125-172-217-246.

Unique readings of Apoc. 90 at the time it was examined.

ii. 10. —ινα πειρασθητε [*non* 51].
23. καρδιας και νεφρους So 51 and others.
27. ποιμανοι̃ [*om. Matthaei*]. [*non* 51].
iii. 7. —ο (*ante* ανοιγων) So 172-217 [*non* 51-246].
17. τι̋ (*pro* οτι *prim.*) So 51 and 172-217-246.
ibid. πεπλουτηκας So 172-(217) [*non* 51-246].
18 *init.* +και So 172-217 and 61 [*non* 51-246].
ibid. fin. εμβλεπης So 172-217 and 111 [*non* 51-246].
iv. 9/10. —τω ζωντι *usque ad* θρονου και *ex homoiotel.* So 172-217 and some [*non* 51-246].
10. προσκυνησωσι So 51-172-217-(246).
v. 5. ο ανοιξας (*pro* ανοιξαι) So 51-172-217-(246).
6. —την (*ante* γην) So 172 and a few [*non* 51-217-246].
vi. 5. +και (*ante* ηκουσα) So 51-172-217-246.
11. αυτοις (*pro* αυτων *prim.*) So 51-172-217 [*non* 51-246].
17. η μεγαλη της οργης αυτου ημερα So 51-172-217 [*non* 246].
vii. 3. αδικηση *errore* [*non fam*].

† Notice xix. 9 where Apoc. 90 alone [not 51, however] changes the order of του αρνιου κεκλημενοι to κεκλημενοι του αρνιου, and Apoc. 98 omits the clause. There is an obscure connection here. Also xxii. 6 where 90 and some cursives (including 40) *omit* δειξαι τοις δουλοις αυτου, Apoc. 98 on the other hand transfers the clause to the end of the verse.

ix. 2. +ο (*ante* καπνος *prim.*) So 51-172-217-246.
xi. 6. τη γη οσακις εαν θελησωσιν εν παση πληγη So 172-217 [*non* 51-246].
7. μαρῖαν* (*pro* μαρτυριαν) [*non fam*].
18. ωργιστησαν [*non fam*]. [*om. Matthaei*].
xii. 16. του στοματος (*pro* το στομα) So 51-246 [*non* 172-217].
ibid. διαβολος (*pro* δρακων) [*non fam*].
xiii. 6. ηνοιξαι *errore* [*non fam*].
12. [το θηριον] το ᾶ (*pro* το πρωτον) [*non fam*]. [*om. Matthaei*].
18. —ο (*ante* εχων) [*non fam*].
xvi. 3/4. ουτοι εισιν *jungit cum vers.* 3 *ut syr*S [*non fam*]. [*Negl. Matthaei*].
10. +και (*post* θεου) and 230. [*non fam*].
xv. 5. —της σκηνης and 91. [*non fam*]. [*Malè Matthaei*].
xvi. 12. το μεγαν [*non fam*].
xvii. 4. τα ακαθάρματα *sic* (*pro* ακαθαρτητος) [*non fam*].
5. ονοματα γεγραμμενον So 51-246 and 125 142 [*non* 172-217]. [*om. Matthaei*].
8. —και *tert.* So 51-246 [*non* 172-217].
13 *init.* ἤτοι (*pro* οὗτοι) [*non fam*].
17. τελεσθωσιν ο (*sic*) λογοι* [*non fam*].
xviii. 2. μεμϊασμένου So 51 [*non rel. fam*].
7. —βασανισμον [*non fam*].
8. και *tert.* So 51-246 [*non* 172-217-246].
14. —απηλθεν *sec.* [*non fam*].
14/15. οι εμποροι *cum vers.* 14 *jungit.* [*Rectè Matthaei*]. So 51 and some others but not the elder MS. 246.
xix. 1, 3, 4, 6. αλληλουια *passim* [*non fam*]. [*om. Matthaei*].
9. κεκλημενοι του αρνιου [*non fam*].
12. ειδε (*pro* οιδεν) [*non fam*]. [*Cf.* 12 30 32 *f.* 46 67 98 *al. Beza*]. [*om. Matthaei*].
14. ηκολουθην (*pro* ηκολουθει) [*non fam*]. [*Cf.* B *al.* ηκολουθη].
xx. 8. γοῢ [*Mox* μαγωγ]. So 51 [*non rel. fam*].
13. τους νεκρους τους εν αὐτοῖ *primo loco ita scripsit man. prim. Correxit instanter* αὐτῇ. [*om. Matthaei*].
xxi. 1. —ἡ (*ante* θαλασσα) So 51-246 and 143 189 [*non* 172-217].
4. οὐ (*pro* ουτε *sec. ante* κραυγη) [*non fam*].
7. —και *sec.* [*non fam*].
9. δείξωσϊ (*pro* δειξω σοι) So 172-217 *al.* [*non* 51-246]. [*Malè Matthaei*].
18. ὅμοι ὑέλῳ *sic* [*non fam*].
21. ὕιλος (*vult* ὑελος?) [*non fam*]. [*Malè Matthaei* ὑελος].
22. ει μη (*pro* ο γαρ) [*non fam*].
ibid. ἀρνουϊόν (*pro* αρνιον) [*non fam*]. [*om. Matthaei*].
23. χρεια and 203 [*non fam*]. [*om. Matthaei*].
26. την τιμην και την δοξαν and so *aeth Prim.* [*non fam*].
xxii. 1/2. *Jungit.* With many and the family.
8. ο ακουων και βλεπων αὐτα So 51-246 and 142 [*non* 172-217 which have ταυτα].
10. καιρος γαρ (—οτι ο) So 194^A [*non fam*].

We might add to the above,—but they have no consequence—,

xix. 17. *Post* πετομενοις "ἐν μεν̄" *in ras.*
xxii. 6. *Supra* πν̄ων των (*i.e.* πνευματων των *pro* αγιων) *script. est* "εν θω̄," *sic* πν̄ων των (with εν θω̄ written above).

One of the most important of the foregoing is at xviii. 14 —*απηλθεν sec.*, instead of the usual *απωλετο* (*pro απηλθεν*) with CAP *etc.*, *etc.*, but it seems an error.

Euphony bothered some scribes ; see, due to this cause, *οὐ* (*pro ουτε sec.*) above—alone among MSS. so far. Now the scribe of Apoc. 16 did the same thing at this verse, only he changed the *third ουτε* to *ου* instead of the second!

From the above no deductions can be drawn, except that after ch. xi. the sisters 172-217 drift away from 51-90, and 246 approaches.

Of special interest perhaps are:

vii. 2. *ανατολων* the family with A 203 206 *sah boh syr*S.
viii. 6. *αυτους* (*pro εαυτους*) 90-246 with ℵ*A alone.
[xvi. 6. *πϊεῖν sic* 90 with A (*πειν*) alone, and C (*πιν*)]
xviii. 14. *αυτα ου μη ευρησουσιν* 51-90 with CP and only 87 111.
22. *σαλπιγγων* 90[*non fam*] with ℵ *f.* 35 111 130 *f.* 178 200.

Although an adherent of the readings favoured by 40, we never find the 90 group alone with that MS. See ix. 9, xi. 19, xv. 3, xvii. 3, xx. 6, xxii. 2.

Alone with 36:

xviii. 22. +*και* (*ante πασης τεχνης*) 90-246 with 36 and 146 and *ps-Ambr.* This is quite an ancient reading.

Group 10-17-37-49-77-91-96-110-150-(154)-157-160/1-187-190-192-202-212-221-223/4-227/8/9/30-(231)-232-(233)-242-243-244-250.

Apoc. 91.

Apoc. 91 (P. 263 Scr., P. 293 Greg.) = Rom. Vat. gr. 1209, the more modern part of the great Codex B of the Vatican. [Scr. 91. Greg. 91, new 1957. Sod. α 1574].

Gregory says "guter text." It may be true, but it isn't generally what he means by "guter text," as it approximates fairly closely to the *text. recept.*, being without any doubt one of the handful of pure "Complutensian" text MSS., and the companion of 10, 17, 37, 49, 77 and 96, this making the seventh of the group, to which add as above. Used by Tischendorf in his notes, but not exhaustively.

Changing symbols.

This younger (XIV–XV. cent.) supplement to the Vatican Codex B must not be confused with B of the Apoc., sometimes known as Q, and so designated by Tregelles (followed in this by Weiss and Bousset), but, as Tischendorf calls it B throughout his VIII[th] edition, followed in this by Gregory in the Prolegomena, we have considered it best to do so too. Bousset calls this "missverständlich" of Tischendorf, but it is much more *missverständlich* to be for ever changing symbols and numbers, as Gregory has done for us.

The modern portion of the Roman codex extends from p. 1519 (Heb. ix. 14) to p. 1536, the Apocalypse being contained between pp. 1523 and 1536.

Compluten-sian edition.

The MS. should have been fairly well known before now, but its readings, always subordinated to the fascinating character of the elder portion, have been not only neglected, but, even Delitzsch, who professed to make a study of the sources of the Complutensian Polyglot, did not at all realize its importance in this connection. His notes in *Handschriftliche Funde*, zweites Heft (Leipzig, 1862), are almost puerile concerning the whole subject, but had he realized what a thoroughly Complutensian text this MS. 91 has, we feel quite sure he would have emphasized it more. In fact, the curious thing is that in the whole controversy concerning the MSS. used by the Compl. editors, and whether any Vatican MSS. were lent them, including B (as was at one time supposed), no one ever called attention to the character of this text of the Apoc., or a strong, but specious, argument might have been drawn from it. As a matter of fact, I do not believe Stunica saw this MS., though it belongs absolutely to the Compl. family 10 17 37 96; it has a good many readings peculiar to itself, *none of which influenced him*, nor has it any of the readings *still peculiar to the Compl. text*, and which we still expect will turn up in another MS. Again, there are cases where the whole Compl. group, including 91, does not agree with the Compl. text, which is another reason for believing that another MS. of this group was used.† But we are anticipating.

I have collated from the phototype edition of 1904, which is rather trying to the eyes, and very much inferior for such use to the direct photographs I have been using of other MSS.

There is no use made of iota postscript, and iota subscript is only twice used throughout the Apoc., *viz.* at iii. 18 *περιβάλλῃ* and v. 9 *ᾄδουσιν*. It is not used with *ᾅδης*, nor with *αδουσι* elsewhere (xiv. 3; xvi. 3, where we have *ἀδουσῒ*). The forms *ειδον*, *λαοδικειαν* and *φιλαδελφειαν* *etc.*, are constant.

The usual contractions are used most consistently, there being no exceptions in the first thirteen chapters. Later we notice:

xiii. 15.	*πνευμα*	in full	xvi. 9.	*ανθρωποι primo loco*	in full
xvi. 13, 14.	*πνευματα*	in full	21.	*ανθρωποι*	in full
xviii. 2.	*πνευματος*	in full	xvii. 14.	*κ̄ς̄ κυριων*	and at xix. 16.
xx. 1.	*ουρανου*	in full			

† Note also such a place as ix. 15 — *και ημεραν* ℵ 1-208 and *Compl.* alone (again establishing the very close relations of 1 and *Compl.*), and showing large divergence from 10 17 37 91 96 *etc.*, some of these reading + *την* (*ante ημεραν*) and emphasizing thus.

ιερουσαλημ is written in full xxi. 2, but not xxi. 10 nor elsewhere. ιωαννης is contracted (thus: ιῆ) at i. 2, but not elsewhere. υιος and cases always in full.

The inscription is by a later hand than the MS. There is no subscription.

Erasmus has been much blamed and often, for using but one MS. for his edition, but in principle his No. 1 agrees, curiously enough, in the main, with the Complutensian group 10 17 37 91 96, which so far is restricted to these MSS. as regards the pure and consistent type. And the textus receptus came about from the connection of Erasmus and Apoc. 1 with Ximenes and his Complutensian group. This Compl. type is grouping itself more and more with C and A and P, as against B and ℵ and ℵB. On the other hand, note xii. 5 ηρπαγη with ℵ *etc.* and *Compl.*, xiv. 6 ευαγγελισασθαι with (ℵ) *etc.* and *Compl.*

But, for all that, we believe the opening up of this MS. materially helps the problem. The Complutensian group is the key to the P revision, and the P revision, so moderate and conservative, was almost entirely independent of the B recension, although fully as old. Remembering that the Compl. group is opposed to the B revision as a whole, we must recognize that the textus receptus of 1·10 17 37 91 and 96 is in the main much older than the VIII[th] century. We find such evidence as this: alone with all the uncials except B at P recension.

xvi. 4. —εις *sec.* ℵCAP *f.* 10 *f.* 21 *etc. Compl.*

and again

xiii. 4. +και (*ante* τις *sec.*) ℵCABP *f.* 1 *f.* 10 *f.* 21 22 *f.* 34 36 *f.* 38 47 *etc. Compl.*

In order to check possible errors of the uncials we find this group useful too, *e.g.* xxi 24 —και την τιμην of ℵAP and a powerful group, but *not* by the Compl. group.

With space we could exhibit some lists making all this clearer.

Note:

ix. 11. ἀβαδδὼν of *t.r.* is read by ℵAP and 91 almost alone against the countless variations of other MSS., including the Compl. group.

iii. 18. κουλλουριον of *t.r.* with AP 1* 10 17 37 96 *etc.*

Unique readings of 91.

i. 18. και εχω του θανατου και του ἅδου τας κλεις
ii. 2. επειλασας (*pro* επειρασω)
10. μέλλειν
iii. 5. εν τη βιβλω (*pro* εκ της βιβλου) [*Vide* 95].
17. —και (*post* ταλαιπωρος) (*sah arm* 2).
18. —μη
19. ζητησον (*pro* ζηλωσον)
vi. 6. τρεις τρεις *bis script.*
12. σακκον (*pro* σακκος)
vii. 5. δυο και δεκα (*pro* ιβ *prim.*)
5/8. —εκ φυλης ρουβην, ασηρ, μανασση, λευϊ, ζαβουλων, *et ver.* 8 *post* ιωσηφ ιβ χιλ. *et ante* εκ φυλης βενιαμιν *habet haec clausulas quinque.*
ix. 1. πεωπωκοτος [ℵ* (120) 167 182 200 = πεπτωκοτας].
xi. 6. —μη
17. ο ην και ο ων So *gig.*
xii. 4. τοῦ οὐνου (b) τῶν (a) ἀστέρων *sic a pr. man.* So 149.
15. εβελεν *errore pro* εβαλεν
xiii. 7. φϊλὴν (*pro* φυλην) 187.

xiv. 8. ἔπεν ἔπεσε *sic*
10. των αγγελων των αγιων So 233 *sah.* [*Vide* ℵCP *etc.*].
13. πόνων (*pro* κοπων)! So 182.
20. τοῦ χαλινοῦ
xvi. 3. επι (*pro* εις) And 59 104 121 146-155 151 *sah* (*boh*) but no other *Compl.* MS. [This is the more noteworthy, as, just above, xvi. 2 the *t.r.* επι...εις...is left untouched by 1 10 12 17 21 28 37 46 91 96, although transposed by every other MS.].
11. το ονομα του θεου (*pro* τον θεον του ουρανου)
18. —εγενοντο *sec.* So 170[*contra fam*].
xvii. 7. βασανιζοντος (*pro* βασταζοντος)
xviii. 1. +ετερον (*post* αγγελον)!
3. πεπτωκε (*pro* πεπωκε) So 63[*non fam*] 114-241[*non* 193] 130 146-155 187, but simply an error, as apparently the πεπτωκαν of CA 67 [*non* 120] *W-H.*
10. βασϊνισμου
20. απ᾽ (*pro* εξ)
†xxi. 19. κοσμιω (*pro* τιμιω)

from which it will readily be seen that 91 is not the best exponent of the group. All are errors. Agreement with some others here and there is purely fortuitous.

We will now indicate the few places where 91 is found alone with other single MSS., which will throw the matter into greater relief if we take this phase *after* the exhibition of his solecisms:

vii. 13. —εκ with ℵ 111 130 176[*non* 206] 216[*non* 169].
iii. 8. εχει (*pro* εχεις) with 1 (*Del.*) 80 102* 138 152-179*.
iv. 8. —ειχον with 31.
ibid. εξωθεν (*pro* εσωθεν) with 33 143.
xxi. 5. οι λογοι ουτοι with 32 *fam* 62.
vi. 1. —εκ *sec.* with 23-55 164.
3. δευτερα* with 29 51[*non* 90] 113 177 203[*non fam*].
xv. 5. —της σκηνης with 90[*non fam*].
xviii. 13. —και προβατα with 13? (*q.v.*).

This simply shows that no MS. outside the larger Compl. group influenced our MS. in an important way, these changes being more or less fortuitous.

Alone with two or three:

ii. 17. εκ (*pro* απο) with ℵ and a few, but no other Compl. MSS.
vi. 1. φωνην *pro* φωνης with ℵ 26 36 61 100 107 125 130 159 203 207 220.
x. 1. στυλος* with *f.* 38 *f.* 46 67-120 164-166.

Among the "larger" Compl. groupings will be found prominent 12, 21, 28, also 36; less often 16, 22**, 34 and 35.

As regards 12 we have written very fully elsewhere, but this agreement of 1 12 *fam* 10 cannot be overlooked, bridging as it were the gulf that was supposed to separate Erasmus and Stunica from ℵ.

† Apoc. 40-210 with *part* of *f.* 21 alone *omits* τιμιω, and we find 25 40 and 94 with 91 just above xxi. 13 reading και απο δυσμων..και απο βορρα..και απο νοτου..in this unusual order, so that there may be some obscure family connection with 40 hereabouts. We also find the relationship again at ix. 9 —ιππων with 9 16 18 27 29 40 (47) (*non* 10 17 37 96). Again more closely at xi. 19 κυριου (*pro* αυτου *prim.*) with B 7 18 40 45 90, whereas Compl. and Compl. group has του κυριου. However, I do not believe the scribe of 91 consulted any reliable documents.

Group 14-92 (interpenetrating all groupings), to which add now 201 partially.

Apoc. 92 (= Evan. 61. Act. 34. P. 40) in the library of Trinity Coll., Dublin, A. 4. 21, formerly G. 97, the famous Codex Montfortianus, containing at 1 John v. 7, 8, the clause of the three witnesses. [Scr. 92. Greg. 92, new 61. Sod. δ 603]. Apoc. 92.

The Apoc. collated in 1906 from photographs kindly supplied to me by the courtesy of the Librarian, and of the assistant librarian Mr. de Burgh. [xv/xvi].

After chapter v. 1 there are no marginal corrections to speak of; previously the ms. is full of them, mostly by the scribe or a contemporary. Only two or three by a later hand. Iota subscript is employed, but very partially. Contractions are not consistent, and θεος is very often written in full. The semicolon of interrogation occurs once (xvii. 7).

The form ιδον is nearly constant, however, and ν εφελκ., except towards the end, is almost constant. Herein the ms. differs a great deal from its sister 14. By chapter v already I had come to the conclusion that neither ms. was copied from the other, which impression has gained ground as I proceeded, and I close the examination quite satisfied that the two mss. were merely derived from a common exemplar. In 92, for instance, the large numerals are given always in figures (*i.e.* letters), whereas in 14 the words are written out in full. An element of ℵ and of B comes in to 92 not accounted for in 14, whereas mistakes of 14 are not reproduced in 92, and so on. Of the two, 92 favours an older exemplar by writing ν εφελκ. perpetually, and far more than the scribe of 14; further, the form it takes is frequently the sign < above the line for the termination εν, which would be manifestly inconsistent if the scribe of 92 were copying the final open ε of 14. Contrariwise at viii. 6, *e.g.* σαλπισωσιν with ν εφελκ. is the reading of 14, whereas 92 has plainly σαλπϊσωσϊ in full without contraction, and without the superfluous ν.

The passage in viii. 7 is practically conclusive that neither ms. was copied from the other, and the (unique) των ανδρων of 92 [for των δενδρων of the *t.r.* (for which 14 substitutes της γης)] passes without any correction. As to viii. 7 δενδρων, ἀνδρων or γης.

Such things as iv. 5 του θρονου αυτου· και with 14 alone, instead of του θρονου αἱ εἰσι might point to a direct copy, but in the previous verse 92 writes κδ twice for εικοσι και τεσσαρες and εικοσι και τεσσαρας, whereas 14 has the words in full, less the και, pointing in the contrary direction, and merely to a common origin.

We will waste no further space on these special considerations here, but refer to the complete "exposé," chapter by chapter, which speaks for itself, in our manuscript deposited with the University of Michigan, so that no further questionings can arise in the future for any who care to control the matter. It is too long to print.

What we may refer to here, however, is the side-light thrown on the connections of both 14 and 92 by this examination. In the first place, they are distinctly of the B group, yet partaking also of the P revision, having also quite an element of ℵ—(and of old ℵ* at that, as a rule)—as well as reproducing some of the idiosyncracies of A.

Of the cursives, it is easy to see a family-likeness to 1 and its followers, but by no means a slavish one.

But really 14-92 is a composite document, which interpenetrates all groups.

Thus we find 1 12 14 17 *f.* 21 31 36 92 *etc.* together sometimes in combination as at xvi. 17 εις *cum t.r.* Of single elements the most constant adherent is 36.

When we come to the individual sympathies of 14 and 92 themselves, we find such mss. as 18 and *f.* 21 nearer 92 than to 14.

The idiosyncracies of 12 are so numerous that it is not surprising to find it joining our mss. from time to time.

*

Here is another group:

vii. 7. *ἰσσάχαρ cum* ℵAP 1 7 18 29 36 45 93 98, *non* 14.

Again:

xix. 10. —του (*ante* ιησου *sec.*) *cum* ℵABP 1 14 17 18 21 36 95.

Tabulating the differences in synopsis, we arrive at this result: Of *unique* readings 92 has a score, including no less than three in the first chapter (i. 2, 7, 9), and the most interesting is found at viii. 7. Besides this, there are some fifteen more in chs. xxi., xxii., where Ap. 14 is not available for comparison, *viz.* xxi. 8, 10, 16 (two), 17, 18, 20, 22; xxii. 1, 2 (two), 3 (two), 8, 19, the most noteworthy being at xxii. 1.

Notice next, peculiar cases of agreement of 14-92 with *all* the uncials and a very few cursives:

x. 8. λαλουσαν ℵCABP 7 12 33 36 45 67 [*non* 69] 81 111 *f.* 114 *al.*
ibid. λεγουσαν ℵCABP 7 12 [*non* 33] 36 45 67 69 81 111 114 *al.*
xix. 5. αινειτε τω θεω ℵCABEP 9 12 27 36 41 42 43 53 67 *f.* 73 82 108 *al.*

And again with 92 [*non* 14]:

xiii. 14. ὅς (*pro* ὅ) CABEP *f.* 21 *f.* 34 36 59 67 *f.* 114 *al. pc.*,

but both 14-92 together again without ℵ at:

xv. 4. —σε CABP 1 12 *f.* 21 22** 36 *f.* 46 47 55* 59 *f.* 62/3 67 *al.*

Beyond this, in seeking for closer affiliations, we find:

92 is practically alone with B *twice*
14-92 are practically alone with B *four times*
14 is practically alone with B not once

92 is practically alone with C not once
14-92 are practically alone with C not once
14 is practically alone with C *once*

92 is practically alone with A not once
14-92 are practically alone with A *twice*
14 is practically alone with A not once

92 is practically alone with ℵ not once
14-92 are practically alone with ℵ *once*
14 is practically alone with ℵ not once

92 is practically alone with CA not once
14-92 are practically alone with CA *once*
14 is practically alone with CA not once

92 is practically alone with ℵB not once
14-92 are practically alone with ℵB *once*
14 is practically alone with ℵB not once.

So much for the uncials alone up to xx. 15.

In ch. xxi., xxii., where 14 is wanting, we find

92 practically alone with B *once*
92 practically alone with P *once.*

Therefore the relation as a whole is found to be five times with B, twice with A, once with ℵ, once with C (14 alone), once with P (92 alone available); and once with CA and ℵB.

As regards the cursives :

92 alone with 18 *once*
14-92 alone with 18 *three times*
14 alone with 18 *once*

92 alone with 36 not once
14-92 alone with 36 *three times*
14 alone with 36 not once

92 alone with 38 *once*
14-92 alone with 38 *twice*
14 alone with 38 not once

We summarize the relationship of 18, 36 and 38 as apparently being the closest so far, to which add the following combinations, containing these :

B 14-92 18 97 once
A 14-92 18 once
ℵ 14-92 *f.* 16 *f.* 21 36 *f.* 95 once
ℵ 14-92 *f.* 38 (95) once
ℵB 14-92 12 *f.* 17 *f.* 21 36 *f.* 95 once
ℵB 14-92 *f.* 38 once
B 14-92 *f.* 38 once
A 14-92 8 36 once
CA 14-92 *f.* 34 *f.* 38 *f.* 95 once
14-92 *f.* 1 *f.* 4 *f.* 7 19 26 36 once
14-92 12 36 *f.* 38 once
14-92 9** (36) once
14-92 *f.* 1 *f.* 7 12 *f.* 23 *f.* 34 36 once.

It will be noticed that in the above B comes in again four times,† ℵ four times, A three times, and C once, the relative proportions agreeing about as before. Now, to these have to be added the places where 14 and 92 disagreeing, support is forthcoming from the same codices ; but all this will be seen fully tabulated in vol. II.

I forbear to swell this with a long account which I had prepared of the idiosyncracies of these two MSS. chapter by chapter. Their testimony will be found winding in and out of every possible combination.

In brief, therefore, Apoc. 14 and 92 (chiefly 92) have all the elements of an old text, subject to a severe revision later, so severe that in addition to many readings of B, and even of B** and B***, we have also a trace of the moderate independent P ; and also we find untouched or revived many stupid slips and grammatical errors or idiosyncracies, long since discarded in the Church. While the text conforms in some respects to the *t.r.*, it is a somewhat vicious and light-hearted recension of it, and the scribe of 92 himself (or his forerunner) was careless enough to import or invent some new and grotesque readings. Chief of these seem to be :

viii. 7. *ανδρων* for *δενδρων*
ix. 15. *ουρανων* for *ανθρωπων* (*αστερων* 113* !)
xxi. 16. *—και το υψος αυτης ισα εστι* (*—και το υψος αυτης* 200 *Beat.*).

† Consult also B at such passages as xii. 16.

xxi. 19. —κεκοσμημενοι with P† 111 143 *gig Prim. Tyc* 2. *Beat. arm.*
xxii. 1. στοματος for θρονου now found in 111 200 (Regno *Prim.* = ουρανου).
2. —ζώης So 111 (*Cass.*),
and xiv. 14. κεφαλην for νεφελην with 14 *f.* 21 22 *f.* 178 216[*non* 169],

as well as reproducing the form:

ix. 11. αβλαδδων
and xi. 9. το σωμα for τα πτωματα *sec.* (So *boh*BCN).
xvi. 16. μακεδδων (So *boh*EFG).
xviii. 13. ψυχων for σωματων
(σωματων και ψυχων 108 164 176-206 *boh* only).
} of 14.

The change at xix. 5 του ουρανου (for του θρονου) with B 103-112 [*contra rel. fam*] and *Prim.* is in another class.

Relationship of 201. Very late along we come across 201 (the second Meteora MS.) which draws near to 14-92 in a number of places, but never alone, showing that this conjunction is not of malice prepense. I give the places under Apoc. 201 *q.v.*

Note that after xviii. 7 up to xx. 15 we depend on Mill, Jackson and Wetstein for the readings of 14. At xviii. 7 Scrivener's collation ceases, the MS. now being more mutilated than at an earlier day. After xx. 15 only 92 is available.

† In this connection see the unnecessary change of order by 46-88-101 κεκοσμημενοι τιμιω, an indication of the origin of the dropping of the word. See the Crawford Syriac. 14-92 go back at least to that MS.

GROUP 93-128 (B family).

Apoc. 93 [P. 256 Scr.(=P. 290 Greg.)] =Lambeth 1186. [Scr. 93. Greg. 93, new 1955. Sod. *α* 119]. Collated by Scrivener in Supplement to Codex Augiensis and called *a* in Apoc. (*e* of the Paul. Ep.); see p. LXII. of his Introduction. Apoc. 93.

Scr. says "a fine copy 4° on vellum, 144 leaves, 23 lines to the page," and assigns it with Todd to the XIth cent. He claims that its critical value in the Epistles is the least of those at Lambeth, whereas in the Apoc. "it is indeed of singular weight and importance."

Begins Rom. xvi. 15 and ends at Apoc. xix. 4 *αμην*, with hiatus from 1 Cor. iv. 19 to vi. 1 (one leaf); also from x. 1-21 (one leaf); from Hebr. iii. 14–ix. 19; and from Apoc. xiv. 16–xv. 7 (one leaf).

No iota sub., but quite frequent iota adscript. Itacisms scarce.

His collation embodied, in my synopsis, speaks for itself, and its relationship can be traced under the heads of our other MSS.

GROUP 25-58-70-78-84-94-207.

Apoc. 94 (Ev. 201. Ac. 91. P. 104) =London, B.M. additl. 11837, formerly B.M. Butler 2. [Scr. 94. Greg. 94, new 201. Sod. *δ* 403]. Apoc. 94.

Scrivener published collations in supplement to Codex Augiensis (see p. LXIII, Introduction) of Acts, Epistles and Apoc., the Acts and Epistles being represented by the letter *h*, and the Apoc. by the letter *b*. He had previously published a collation of the Gospels in his "Collation of about 20 Greek MSS. of the Holy Gospels, *etc.*," Cambridge, 1853, under the letter *m* (see p. XLIV. of that Introduction), where it is more fully described.

The MS. was purchased from the heirs of Bishop Butler. It is a "folio" vol. on 492 leaves in a large clear hand; Catholic Ep. follow the Acts. At the end of Hebrews is a subscription with date 6866 (=A.D. 1357). The Apoc., apparently in the same hand, follows this subscription and date, and "abounds in various readings," in fact it contains "more than all the Gospels put together." I am quoting from the Introduction to Scrivener's "*Gospels.*" In the Introd. to *Cod. Aug.* he says "the various readings in the Apoc., like those of Lambeth 1186 (Apoc. 93), being of great value." The collation, reproduced in our synopsis, must determine whether these two statements agree. It also shows the relationship of 94 with our other MSS., referred to in many places in this Introduction. It belongs absolutely to the group 19**-25-58-70-78-84-94-207.

The volume, Scrivener continues, was originally at Florence, and is described by Birch (N.T., Prol., p. LIV.), referred to by Wetstein, Griesbach and Scholz, but really unknown till Scrivener's day. See under the other members of the group, and particularly under 70.

STRICT GROUP 95-127-215 +172-217 and 159 *partim.*
Add 61-126-218-219 +164-166 *partim.*

Apoc. 95.

Apoc. 95 (*g* Scr.) = "Parham 17" of Scrivener's Introduction to Codex Augiensis (p. LXXII, Introduction), or more correctly no doubt "Parham 82. 17." Gregory calls it "Curzon 82. 17." [Scr. 95. Greg. 95, new 2040. Sod. $A\rho^{11}$]. Scrivener says "Parham No. 17 I believe to yield in value and importance to no copy of the Apoc. except the three uncials." Gregory says "Vorzüglicher text." The collation, faithfully reproduced in our synopsis, speaks for itself. The praise seems rather exaggerated, especially as Scrivener and Gregory are supposed to represent opposite poles of critical thought on this subject !† But its relative 61 has already stood out prominently and been dealt with in this Introduction. As to the rest of the family see beyond.

Mr. Curzon obtained the MS. 95 in 1837 at Caracalla on Mt. Athos (Curzon's "Monasteries in the Levant," p. 350). It is on 16 leaves of vellum, 4° shape, the 12th and 13th leaves being misplaced. It breaks off at xx. 11 *και τοπος*. Iota adscript is uniformly used, never omitted and often wrongly inserted. Breathings are very capricious with a tendency towards the hard breathing. Words are repeatedly written twice over, some five cases of homoioteleuton, and about fifty itacisms. The Apoc. is surrounded by a commentary (also by the scribe) of Arethas, and Scrivener dates the codex between the XIth and XIIth centuries. The second hand changes are "early."

Apoc. 61 at Paris, collated subsequently, we now find agrees absolutely with 95 in nearly all its so far unique readings, and generally as a whole, but not entirely, up to chapter xi, where the agreement ceases. Apoc. 61 is also quarto in shape with some scholia in marg., and occupies 13 leaves, breaking off at xxii. 8, so it is about the same size as 95, and they were evidently copied from another similar MS.

It may be interesting to reproduce Curzon's remarks.

"The library I found to be a dark closet near the entrance to the church ; it had been locked up for many years, but the agoumenos made no difficulty in breaking the old-fashioned padlock by which the door was fastened. I found upon the ground and upon some broken down shelves about four or five hundred volumes, chiefly printed books ; but amongst them, every now and then, I stumbled upon a MS. Of these there were about thirty on vellum and fifty or sixty on paper. I picked up a single loose leaf of very ancient uncial Greek characters, part of the gospel of St. Matthew, written in small square letters, and of small 4to. size. I searched in vain for the volume to which this leaf belonged.

Jam-pot story.

As I had found it impossible to purchase any MSS. at St. Laura, I feared that the same would be the case in other monasteries ; however, I made bold to ask for this single leaf as a thing of small value. "Certainly !" said the agoumenos : "what do you want it for?"

My servant suggested that, perhaps, it might be useful to cover some jam pots or vases of preserves which I had at home.

"Oh !" said the agoumenos, "take some more" ; and, *without more ado, he seized upon an unfortunate thick quarto MS.* of the Acts and Epistles, and drawing out a knife, *cut out an inch thickness of leaves at the end* before I could stop him. It proved to be *the Apocalypse*, which concluded the volume...it was of the XIth century..."

The last leaf was probably left in the volume, as this MS., Apoc. 95, is wanting at the end.

It is impossible to say what early treasures the monasteries on Mount Athos contained in the XIIth century, when such MSS. were copied, but evidently up to a comparatively late date

† Tregelles, Alford and Hort also thought it "one of the best cursive MSS. of the Apoc.," but it turns out to be a very particular recension of good critical value, but cannot be characterised in general terms of approval or disapproval.

there was material enough on Athos alone to reconstruct the history of the text. Alas now, long since gone to make fleeting covers for preserve jars and then to the rubbish pile or otherwise destroyed and disposed of.

This MS. 95 is very interesting for the history of the text, and is claimed by both schools of textual criticism. It should be studied in detail. For the present we will call attention to the fact that it is rather eclectic, but undoubtedly takes us back to the early part of the III[rd] century.

See xvii. 6 *alone* with Hippolytus +του (*ante* ιησου) So the sisters 127-215, and 159. Again xviii. 6 διπλασατε alone with Hipp. (So some others, but not the sisters).

Then again with Hipp. and other few:

xvii. 11. —*και sec.* 55* 95 *f.* 119 121 *Hipp.*, but not the sisters.
xviii. 13. θυμιαμα 1 56 *al. et fam* 95 *f.* 119 *Hipp.*
14. ου μη αυτα ευρης 38 95-127-215 and *Hipp.*
18. εκραξαν CAP *f.* 35 69 *f.* 95 111 *f.* 178 200 *Hipp.* (but not xviii. 19 where *Hipp.'s* εκραξαν is supported by CA 35 120 200 *syr*S).

Its cousinly group 61-126-219 reads alone with *Hipp.* xviii. 5 —αυτης *prim.*

Alas, alas, where is this Hippolytus' codex that *f.* 61 and *f.* 95 were copied from? Hippolytus and echoes of early times.

95-127-215 is the only cursive group with 111 146 200 to join ℵAB in reading δαιμονιων at xviii. 2, undoubtedly the *wrong* reading, and unsupported by *Hippolytus.* Again, it alone supports the transposition of ℵCAP at xviii. 14 σου της επιθυμιας της ψυχης with 130 only against *Hippolytus.* Here is a key then between ℵCAP and Hippolytus.

To show how minutiæ may help in these matters, we close with a curious thing.

In Apoc. xviii. 13 Hippolytus gives us the gratuitous and unique addition και τραγους after και κτηνη και προβατα and before και ιππων. Whence this addition in the accusative? Impossible to say. See the Arabic alone below † reproduces this traditional reading. As to xviii. 13.

Now *f.* 95 with 56 130 159 200 alone give us ιππους with *syr*SΣ. *Ergo* ιππους occurred in a very early MS. of Hippolytus' time, for 56 is of independent parentage going back of Aleph's time, and *f.* 95, as we see, represents an Hippolytus codex.

I think Hippolytus' codex must have read ιππους, and while he was thinking of the constituent biblical parts of κτηνη and the counterpart of προβατα, his *mind* thinking of goats and his *eye* seeing ιππους, he possibly wrote in και τραγους. Yet in Galland. and in Lagarde's edition it is succeeded by ιππων. A small matter, but helpful in placing 56 and *f.* 95 where they belong, namely among the codices with an exceptionally strong flavour of the earliest times.

Now compare *f.* 61 and *f.* 95 in spots with the Crawford Syriac.

Note some lurking basic sympathy with the numerically large and important recension to follow: *f.* 119, *e.g.*:

vi. 1. —ενος So only 61 95 *f.* 119 126 (146) 218 219.
xix. 16. —αυτου So only 12 *f.* 61 119* 251 *Aug.*

Again:
xvii. 11. —*και sec.* 55* 95 *f.* 119 121 and *Hipp.*

Lastly please refer to 127 and 215 the sisters of 95, and to the group 61-126-218-219 part sister and part cousin (for the first half of the Apoc. differs somewhat from the second part in these two groups), and further observe the agreement in some of the old readings in 159 164-166 and 172-217.

† "Et pecora" say *Prim.* and *Beat.*, but *Tyc* 2: et equorum et rhedarum et porcorum (some MSS. "pardorum"). The Arabic grabs from everywhere and adds "of camels" besides *arietum*: "Et jumentorum et *arietum* et equorum et mulorum et camelorum." The Sahidic ($^1/_4$) had "and mule-colt."

BELONGS TO THE COMPLUTENSIAN GROUP.

Apoc. 96.

Apoc. 96 (*h* Scr.) = Parham 2. (See Scrivener: App. to Codex Augiensis, p. LXXIII Introduction). In his Introduction to the Criticism of the N.T., third edition, he refers to it as "Parham 67. 2," and, whereas Gregory ("gesehen 4 Mai 1883") says Curzon 93. 2, he adds "28 scheint die richtige nummer zu sein." A pretty muddle of numbers! But doubtless not hard to identify. [Scr. 96. Greg. 96, new 2041. Sod. α 1475].

The MS. contains only the Apoc., but complete, on glazed paper, 4° shape, 22 leaves, 28 lines to a page, in a neat hand. Scrivener and Gregory assign it to XIVth cent. This MS., like 95, also came from Caracalla. There is a scrawling subscription, without date. Marginal glosses in a later hand. Iota subscript used very sparingly, but six times, always with ᾳδης and ᾳδουσιν; iota adscript never. [In this connection compare Apoc. 91]. Scrivener adds that the MS. "is remarkable for coming nearer to the Elzevir text than perhaps any other in existence." In this he is not exact, for it approximates the Elzevir text only inasmuch as, while it agrees with our received text as a whole, it really belongs to the strict Complutensian group 10, 17, 37, and 91, as may be seen at once on referring to the collation reproduced from the Cod. Augiensis Appendix in our synopsis, and which neither Scrivener nor Delitzsch has noticed. It is only when we bring *all* the MSS. together, and compare with a common standard, that the family groups can be made to stand out in all their nakedness, and had I done nothing else, I flatter myself this one group alone was worth digging out, showing, as it does, the connection as well between Apoc. 1 and the Complutensian group, and the double origin of our "received text," now revealed in all its bearings to the known uncials, patristic and version testimony, and shedding innumerable sidelights on many vexed questions, especially that of the P readings (which seem to have constituted a simultaneous and much more modest revision than the B recension), and drawing attention to the archaic character of this "received text" represented by family 1 and family 10 in its frequent agreement alone with ℵCAP (without B).

True grouping as against pure guesses.

GROUP 97-122-214.

Apoc. 97.

Apoc. 97 { (Ev. 584. A. 228. P. 269 Scr.) / (Ev. 498. A. 198. P. 255 Greg.) } = Br. Mus. add. 17469. [Scr. 97. Greg. 97, new 498. Sod. δ 402].

Not collated in Gospels, Acts or Epistles, and only in the Apoc. by Scrivener, and known as *j* Scr. in App. to Codex Augiensis (see p. LXXIV. of the Introduction).

Bought for the British Museum of T. Rodd, bookseller, in 1848. Small folio in form, of 186 leaves of vellum, 35 lines to a page, "not much earlier than XIVth cent." Writing neat and small. No instances of ν εφελκ., and but few itacisms. Iota subscript regular and perpetual, but not with αδης or ωδην, and occurring wrongly four times. Scrivener adds "this copy is of great value and full of interesting variations from the general mass, especially in the earlier chapters." He compares it to 29 and 31, but we find that it has a much nearer neighbour, *viz.* 38 (*q.v.*), especially in "a tendency to omit the article," noticed by Scrivener; a form of latinism and sometimes of euphony, as I take it. Notice its proper place and weight in the full synopsis of all readings, where it is now joined by two sister MSS. 122 at Rome and 214 at Athos, which serve for admirable control. See under those two documents beyond.

An examination of the Crawford Syriac reveals many very old readings in this group of MSS.

GROUP 29-30-98-129.

Apoc. 98 { (Ev. 488. A. 211. P. 249 Scr.) (Ev. 522. A. 200. P. 257 Greg.) } = Oxford, Bodl. canon. græc. 34. [Scr. 98. Greg. 98, new 522. Sod. δ 602]. Apoc. 98.

Scrivener collated the Apoc. alone in App. to Codex Augiensis and calls it *k*; see his Introduction, p. LXXV.

One of a large series of Greek MSS. purchased for the Bodleian Library in 1817 at Venice.

This MS. is on 319 leaves of paper, with 25 lines to a page. A subscription at the end dates the MS. 1516. Gregory and Scrivener compare the text to Apoc. 30, a MS. at Wolfenbüttel, and known to us previously from Knittel's and Matthaei's published readings, a MS. supposed to belong to the "Complutensian" group, yet only, as regards 30 and 98 in the *larger* sense (see under Apoc. 91). The readings of 98, in their agreement with other codices, have already been taken up under various heads previously, and Scrivener's assurance that the scribe did not use Erasmus' first edition of 1516 is hardly necessary.

There is a lacuna from ii. 11-23, but the text runs on smoothly, without sign of omission; and there are many cases of homoioteleuton. Iota subscript is present. "Corrections are few and seem *p.m.*" "The Apoc. begins on the same page as the Cath. epistles end, with a simple capital letter in red." Scrivener means that the MS. has no inscription (as stated at the head of his collation). A full recapitulation of all its readings will be found in our synopsis. For a late MS. it is worth study, evidently based on a much earlier copy of rather exceptional character.

Now see back in our Introduction to Apoc. 30, in which MS., however, there is no lacuna ii. 11-23. They are certainly sister MSS., although 30 was copied much earlier.

It is an old text pretty thoroughly revised on B and Arethas lines.

An important omission occurs at xxii. 9-10 with only 102 and *gigas*, which carries the parent of this MS. back to the very earliest times.

The group (in special peculiarities) now becomes 29-30-98-129, the latter a MS. which I acquired in the East and have since presented to the Pierpont Morgan Library, where it can be consulted. So far I think it is the only Greek MS. of the Apocalypse in America.

For further particulars see under 129.

GROUP 21 *etc.*, but 99 is much the closest MS. to 170.

Apoc. 99. *Apoc.* 99 (Ac. 83. P. 93) = Naples II. AA. 7. [Scr. 99. Greg. 99, new 88? Sod. *a* 200]. Greg. XII (*al.* X *vel* XI).

This is only a fragment, beginning i. 1 and ending at iii. 13 *fin.*, on folios 122 and 123. Gregory says nothing of this under the Apoc., merely saying under Act. 83 "mut. post Apoc. 3?)." It is a pity we have not the whole MS. as it would be a golden key to unlock the group 21-28-73-79 *etc.* Older than most of these MSS. (it is a *bi-columnar* MS. of XII[th] cent. in a poor hand, with many contractions), and while having many readings peculiar to this group (see further on), it goes back beyond the family, has no commentary, and gives us readings drawn from antiquity, such as can alone be traced in A, ℵ *etc.* While emphasizing the peculiarities of group 21, it abandons them in places, but gives us further proof not only that this group is of Egyptian origin, but also that ℵ was written in that country.

The writing is peculiar. We have to be careful, and f°. 123 is in bad condition. ει is very like η, and must not be confounded with it. See numerous places, but especially iii. 7 κλει (*illeg.*; *prob.* κλειων) και κλεῖ. This looks exactly like κλη, but the scribe intends κλειῶν.

At i. 7 we find apparently μετα του νεφελου, but on closer inspection it will be found to be [μετα των νεφελων].

At i. 8 we might almost quote "—λεγει," for τελος and λεγει seem to be *merged.* Here please note 170 (see beyond) 200 *Hipp.* and *Tert.* are without λεγει.

At ii. 7 we find τ̂ ικωντι for τῶ νικῶντι!

Note further εαυτους is always ἐάυτους. At ii. 18 we find υἱος, thus: υ͞ι͞c, which is an early form.

At i. 11 we find agreement with ℵ alone and 170 of this family +το *ante* βιβλιον, but thus: εἰσ̄ βιβλιον.

The first verse of ch. i. as far as ταχει is given as an inscription. (Hence the way the verse is arranged in such MSS. as 79 and others). Then there is a very large K in the margin to και ἐσημανεν, with which the text proper is meant to begin, though κεφ. ά is not marked until i. 4.

Tischendorf quotes this MS. for the first eight verses of ch. i., but apparently not afterwards, which is misleading.

Now, as regards the analysis.

The new readings are:

i. 1. τῶ δοῦλου omitted by Tisch. (This seems to trace to the του δουλου of A alone).

8. αρχη και το τελος The omission of ἡ before αρχη is perhaps a slip, but 170 again agrees.† Otherwise, with the rest of the family.

ibid. fin. παντοκρατορ So 113 143 218 236 241.

11. εν σαρδεσι (*pro* εἰς σάρδεις) omitted by Tisch. (with all the readings after this). This is quite new, but is confirmed by 170 [ℵ and 97* omit altogether και εις σαρδεις].

12. τίς (*pro* ἥτις) Confirmed by 170 200.

13. ενδεδημενον *ut vid.* So 145 156 207.

ibid. ποδήριν (Nearest approach is ποδηρην A, ποδηρι 36).

16. ειχων *ut vid. pro* εχων (ειχεν ℵ *f.* 34 *h gig Prim.*).

17. την χειρα αυτου την δεξιαν So 154.

20. [και αι επτα λυχνιαι ας ειδες] εκκλησιαι (—επτα *ult.*) εισι

ii. 3. ἔσχες *ut vid. pro* εχεις

16. ἴδε (*pro* εἰ δε) Showing probable copy from an uncial.

24. οσοι ουκ εχουσι την διδαχην ταυτην *bis script.*

This shows pretty clearly the confusion in this family, which resulted in the following reading: ὅσοι *pro* οἵτινες of *fam* 21 alone.

iii. 5. περιβαλιβαλῆται *sic.*

† See under 170, a very important member of the group and of the XI[th] century.

For the rest, as there are so few verses to consider, we can run through the chapters seriatim.

At i. 1. We at once strike the family note with δι' αγγελου.
2. —του θεου with the family.
2/3. The addition is the same as in *fam* 21 with 23 38 *f.* 46 49 55 *al. pc.* except that ατινα has twice the smooth breathing, but correct breathings were not our scribe's *forte*. He writes ἐάυτος and cases thus always, and once οὐκ.
At i. 4. We find τῶν (*pro* ἁ εστιν) with ℵA 47 73*-79-103-112-135-138-139-170-221 and 80, as against 21-28 and the mass. Thus early we connect ℵA 47 with this basic text, or rather this text with their base.
ibid. του θεου (*pro* αυτου *fin.*) alone with the 21 group.
5. [αγαπησαντι]
ibid. λυσαντι
6. —των αιωνων with the 21 group +AP *Oxyr*1079 and only a few others and *boh.*
7. *αυτων ut vid. pro αυτον prim.* [*om. Tisch.*] with 28 alone (140?).
9. συνκοινωνος [*om. Tisch.*] with ℵCP 12 79-139 140 and 200 only.
ibid. [*Habet* εν τη *sec.*] [*om. Tisch.*] *Contra* 21 group in its entirety [except 170] *etc.*
This is rather curious, especially as, immediately after, at:
11. [*Habet εγω ειμι usque ad εσχατος και*] *omitted by* 21 group [except 170] *etc.*
ibid. εἰσ βιβλιον *sic* is instructive. +το is read by ℵ alone and 170, confirming what we said under verse 4.
ibid. we read εἰσ μύρναν with A 16 *etc.* Note 79* has εἰσσ μΰρναν *sic.*
ibid. εν θυατηροις with 36 and *f.* 114 121 169-216 170 [*cum t.r.* 21 group]. *Cf.* ii. 18.
ibid. φιλαδελφιαν with 21-28-73 *etc.* *Non* 79.
12. [*Abest* εκει]
ibid. [ελαλησε] *Contra* 21 group *etc.* [*non* 170].
13. μασθοις So also 170. *Contra* μαζοις 21 group +A *f.* 10 *etc.*
14. ερειον with *f.* 7 12 121 149* 163 201 only (112).
ibid. ωσει (*pro* ως) with 36 *f.* 38 100 106 113 *f.* 114 121 130 146-155 218 251 and 170 only.
ibid. [*Habet ως ante φλοξ*] *Contra* 21 group alone [but not 170-191-220-221].
16. —ο (*ante* ηλιος) with 21-73-100-170 *etc.* *Contra* 28-79 and rest of family.
ibid. φαίνη with 36 98 233 (φαινι CA).
17. [επεσα] *Contra* 21 group *etc.* [*non* 170].
18. τας κλεις του θανατου και του ᾅδου. *Contra* 21 group +1 12 36 (62/3 72) which preserve order of *t.r.*
20. οὓς (*pro* ὧν) and so 170 with ℵCAP 1 *f.* 46 *f.* 62/3, 12 *al.* *Er. Ald. Col.* *Contra* 21 group and all the rest.

Thus with 170 we draw nigher to the Erasmian recension here than in the 21 group.

i. 20. +οι (*ante* αγγελοι) with 36 alone and 170.
ii. 1. εφεσιων (*pro* εφεσινης) with 1-208 *f.* 62/3 38 67-120 *h* against all others and the 21 group except 170 which agrees with 99. Again we see the Erasmian has a very old base.
2. —σου *sec.* with the 21 grouping +CAP *f.* 10 12 18 36 *f.* 46 67-120 113 130 *gig* *Compl.*,

but immediately following:

ii. 2. βασταξαι with 170. *Contra* 21 group P *etc.*
3. +με (*post* εβαστασας) with 170. *Contra* 21 group *etc.*, and with P *f.* 7 *f.* 46 only.

ii. 3. *καὶ οὐκεκοπίασας sic*
5. [ποθεν] [εκπεπτωκας]
ibid. —σοι with 12 96 164 170 only, and *boh aeth arm*^{pl}.
7. *τῶ πν̄ά errore* with 2 204.
ibid. [εν μεσω του παραδεισου του θεου]
8. *της εν σμυρνης* (*compendio σμύρν̄*) *εκκλησιας* [*ita* A *σμυρνης*]
ibid. fin. *και εζησε πρωτος* with 21 group alone including 170.
9. —*την sec.* with 21 group +12 114 152-179 only.
10. ὧν (*pro* ἃ) with 17 67-120 251 and 103-112-170-191-220-221 of the 21 group (ὧ 28, ὃ 21-73-79-139).
ibid. [πασχειν]
ibid. βαλλειν* βαλειν (βαλ*) *ex emend.**
ibid. ἔξητε So 170 and 8-24-140 only.
11. *εκ του δευτερου θανατου* with most of 21 group including 170.
14. —*των* (*ante υιων*) ?? Owing to mutilation cannot be certain of this.
17. [φαγειν απο]
18. *εν θυατηροις* with P 21 *etc.* (*non* 28) [*Cf.* i. 11].
20. *πολλα* (*pro ολιγα*) with the whole 21 group only. [*πολυ* ℵ 12 17 22 36 67 *al. pc. gig syr*S].
22 *fin.* [αυτων] with *f.* 21. Note this.
25. [ἂν ἥξω]
27. [κεραμικὰ]
ibid. *απο* (*pro παρα*) with 21 group alone and *sah.*
iii. 2. *τηρησον* with 21 group *etc.*
ibid. *ἁ εμελλον αποθνησκειν* with 21 group +only (36) 55*ex em.* 227/8.
3. —*και sec.* with 21 group alone and *aeth syr*S.
ibid. —*επι σε prim.* with 21 group, +CAP 1 12 17* 59 67 200 *al. et copt.*
4. *αλλ εχεις ολιγα ον.* with 21 group, +P 17 36 111 143 *Col.* (ℵCA *f.* 38 130 200).
5. —*εκ της βιβλου της ζωης και εξομολογησομαι το ονομα αυτου ex errore. Supplet. marg. a prim. man. Ut vid. ομολογησω pro εξομολογησομαι.* (Also omit 28-100-170 with 1-208 27* 45-69-104 63 106 179* 226).
7. *φιλαδελφιας* with A 16-180 72 (*κεφ.*) 143.
ibid. [κλειδα]
ibid. —*του* (*ante δᾱδ*) ? *Illeg.* (Thus CA *f.* 38 111 130 146).
ibid. *ο ανοιγων και ουδεις κλει* (*partim illeg.*) *και κλεῖ* [*non κλη ut vid.*] (*vult certè κλειων*) *και ουδεις ανοιγων.*
8. +*οὐ* (*ante μικραν*) with the 21 group and only 38.
9. [διδωμι]
ibid. [*Habet εγω*] Note this.
10. (*πειρᾶσαι sic*)
12. *επ αυτω* with *f.* 21, 36 55*ex em.* 59-121 *f.* 62/3 113 *f.* 114 226.
ibid. [η καταβαινουσα]

Explicit iii. 13 *fin.*

Now from the above it will readily be seen that this MS. as a whole would have been valuable to throw out the misdemeanours of the 21 group, and some of those of the 1 group. At any rate, as far as it goes, while emphasizing the old base of these, with that of 59 67 *etc.*, it condemns these. The absence of such MSS. as 47 and 56 from the combinations is noteworthy and helpful for those who know how to read the lesson aright. We must now rely on 170 for the rest of the 99 recension.

Add to the 21-28-73-79-99 combination the latter half of 100, and let us pass on.

Belongs to Group 21 partially after ch. xi. Eclectic previously and very unreliable, but has old bases.

Apoc. 100 = Naples, gr. II. AA. 10. [Scr. 100. Greg. 100, new 2042. Sod. Aν400]. Apoc. 100.

This is a copy of the Apoc. with commentary of Andreas surrounding it, in large format, in a good hand of XIVth century or earlier [Greg. XIV or XV] on 27 leaves, numbered 115 to 141, so that the codex doubtless contains or did contain other matter. Gregory seems in doubt as to its identity with Tischendorf's 100, but I do not think there is any question about it, although Tischendorf seems only to have run through the first chapter and does not quote after ii. 2.

The inscription: αποκαλυψις ιω̄ του θεολογου is of the simplest, with 9 14 91** 92 97 and Stephen's edition, but Tischendorf omits to give it with the rest.

At i. 3, reading τον λογον with ℵB and 32 only, it bids fair early to be interesting. It is, however, most smoothly executed, and has not been the subject of revision by later hands. (Note δυναται *sic a pr. man.* ix. 20, about the only alternative reading given). We find ιωαννης contracted ιω̄ in every place (i. 1, 4, 9; xxii. 8), the sign of a very respectable exemplar, as regards *age*. Other contractions are as usual, though υιος is sometimes in full, and πνευμα, ουρανος, ανθρωπος, κυριος and cases, occasionally given in full. ειδον *passim*, but φιλαδελφια once.

There is no iota post- or subscript. *Nu* is written in four ways, and twice can be confounded with upsilon. It is very difficult to date this MS. accurately, but I think Gregory puts it a good deal too late.

Futility of partial collations.

The scribe's text flows smoothly and quietly, covering not only a very mixed text, but is intentionally eclectic and critical, and hence vicious in its very innocent smoothness. It appears plainly that the scribe had access to different texts in his library, for after ch. xi we reach a clear case of the copy which he used belonging to the 21 family, although previous to this the type was different. Thus, once more, do we exhibit the futility of *partial* collations, and the utter uselessness of Scholz', Soden's and others "*cursim contuli.*"

It is not even certain that omissions apparently caused by homoioteleuton were not in some cases more or less deliberate.

At any rate we have near a hundred fresh readings, some plausible enough like ἐκμέσαι iii. 16, others, like νυκτος for ημερας xxi. 25 utterly wrong, but whether intentional there, or caused by the νυξ following, it is not possible to say.

The type of the early chapters is of B with an admixture of 1 (the Erasmian family). It gradually abandons B, but the 1 type holds through, even beyond ch. xi to the end. The inscription with 9 14 91** 92 97 is no guide, for the text of these MSS. only appears at rare intervals, and is only recognisable in minutiæ, as in σαρδειω, κρυσταλω *etc.* Even 32, appearing with ℵB at i. 3, only reoccurs a few times at long intervals, say at iv. 3, x. 6, xi. 2 *etc.* At iii. 12 we get our first proof of a 92 text (*non* 14). Now 92 is older than 14, and the text of all here is old, with ℵ 47 61 92 111 130 167 201 219 241*.

Sins of ℵA.

We find sins of ℵ and A revived or reproduced, both before and after ch. xi, but all this will be better seen in the lists to follow. Notice distinct doctrinal bias in the changes in ch. xii.

As before pointed out the latter half is largely of the 21 family, yet not at the beginning, and it has no addition at i. 2/3 like that of this family or of others, nor for the first half, *e.g.* ii. 20 πολλα (*pro* ολιγα) by *f.* 21, but 100 omits ολιγα with CABP *etc.*; nor has 100 σαβαωθ at iv. 8 as have the group 21 with *fam* 7. Thrice it agrees (fortuitously?) with the 25 group [i. 11, vii. 4, xxii. 19] (and even χόρτον at ix. 4 has a kind of hook rather than an accent, reminding one of the error χοντον by 78 of this group), but the first conjunction of the 21 family—in

the earlier half—is at vi. 8, where only *fam* 21 (+36 80 *sah boh*) agree in writing επι το τεταρτον μερος της γης αποκτειναι.

Thenceforward there is some agreement—partial, as at vi. 13 αποβαλλοῦσα by 100 and 200, and αποβαλοῦσα *f.* 38 and 109, against αποβαλλει (*pro* βαλλει) of *f.* 21 and 37; nearer, at vi. 16; vii. 2, 13; ix. 6, but only occasionally, and not till the xi[th] chapter do we get close agreement. After this it is very close, and it looks as if the scribe had taken another exemplar to copy from, yet at such a place as xi. 15 our MS. does *not* omit του κοσμου with the others, and it goes against them with ἄρκτου at xiii. 2, βλασφημιαν at xiii. 5, nor does it omit the clause ινα και λαληση *etc.* at xiii. 15. It reads απαρτι at xiv. 13 against απο αρτι of the 21 group. It omits εκ των πληγων αυτης at xviii. 4, and reads λαβητε, while all the 21 family, but 21 itself, have και εκ των πληγων αυτης ινα μη βλαβητε. This, after being very close for several chapters, and again immediately afterwards, but for the unique changes. It does not have the addition at xviii. 14 *fin.*, nor does it omit part of xxi. 23 with the 21 group. At xxi. 13 it gives a different order.

This MS. then, eclectic, and elastic in its interpretation to the last degree, yet affords a useful check on the other related MSS., and they on it, as to what is false in each, and what is careless, and what has other MS. authority. *E.g.* xxii. 11, where 100 *has* the clause και ο αγιος αγιασθητω ετι, which *fam* 21 and 92 omit. And again, where 100 adds εις τους αιωνας at xxii. 21, countenanced by no other MS. and only by (*boh*).

A vein of the Erasmian family (notably *f.* 46) runs through the whole. This is especially noticeable in *the order of words* agreeing with the textus receptus, where *t.r.* 100 and its few allies are almost certainly in error. This is interesting, occurring in this "bad" MS., and clinching the argument *against* this order.

But first let us exhibit the series of "new" readings to which our scribe has treated us:

New Readings.

i. 6. τ̓ αἰῶν⁾ [*Vult, puto,* τους αιωνας, *non* τὸν αιωνα (*cum* ℵ*)].

11. —και *post* σμυρναν, *post* περγαμον, *post* θυατειρα *et post* σαρδεις So now 119-123 164-166 200 and 226.

14. ἔρρϊον So now 156 [*non rel. fam* 34].

ii. 1. +επτα (*ante* χρυσων) *i.e. Transponit* επτα *sec. in loc. ante* χρυσων [—επτα *sec. in* 16-69-102-180 38 97 121 122 214 *syr*S].

5. ἂν (*pro* εαν)

9. ειναι ιουδαιους αυτους (εαυτους 124 130).

10. λαβεῖν (*pro* βαλεῖν) So 201 211 226.

11. υπο (*pro* εκ)

25. αχρις ἃ (*pro* αχρις οὗ) (αχρεις ἂν 143).

iii. 16. ἐκμέσαι So now 106 154 210 [*non* 40].

v. 1. [κατεσφραγισμενον·] *sic*, +ἐσφραγϊσμένον (*ante* σφραγισιν)

6. —και εν μεσω των πρεσβυτερων So now 113 only.

vi. 4. ηλθεν (*pro* εξηλθεν)

ibid. ἵν᾽ αλληλους

8. ὁ ἅδης· και ὁ θανατος

13. αποβαλλοῦσα *sic* So also 200. [αποβαλοῦσα 38].

vii. 5. ῥοβΐμ

5/6. ασηρ *et* γαδ *transponit.* So 113. [*Inprimis* γαδ ά 100 *script. est* δᾶδ (*per incuriam pro* δαν?) *Hodie* ꝑᾶδ *sic*].

7. χιλιαδες δωδεκα *sic* (*post* ισαχαρ)

viii. 4. +παντων (*post* αγιων) So only *boh arm* 1.
7. και παν ξυλον κατεκαη το τριτον (*pro* και το τριτον των δενδρων κατεκαη) [—και το τριτον των δενδρων κατεκαη 75 90].
10. —μεγας So only *syr*Σ.
12. σκοτασθῇ And 149-186.
ix. 6. απο φευξεται
20. τα αργυρα και τα χρυσα So 113.
x. 4. εκ του ουρανου φωνην
5. επι της θαλασσης εστωτα και επι της γης
11. —και γλωσσαις So 146*com.* [*non txt*].
xi. 11. αυτου (*pro* αυτων)
16 *fin.* τον θεον (*pro* τω θεω) *Cf. h.*
18. αγιοις (*pro* δουλοις) [—τοις δουλοις σου 14, (*non* 92)].
xii. 1. ἑξ καί δεκα (*pro* δωδεκα)
2. κράξει *vid.* *Et* 216 *vid.*
5. ὃν (*pro* ὃς)
6. +οπου εχει εκει τοπον εις την ερημον (*post* ερημον) [*Habet etiam mox* εκει *post* εχει].
10. —η (*ante* βασιλεια) *Et* 201. [*Habet* 45 βασιλεια *absque* ῇ].
15. απο του στοματος αυτου οπισω της γυναικος So 178-203-240.
16. απο (*pro* εκ)
xiii. 2. παρδαλεις ά *secunda manu* (παρδαλις 241).
11. ελαλησαν
16. δῶσϊ So א[a] 189. [δωσιν א*CABP *aliq.*].
ibid. —αυτοις So 113 149-186. [*Vide* א* 203-240 *et* 26 39 42 53 107].
ibid. επι των χειρων *Cf.* 119 218 *et syr*SΣ.
ibid. —της δεξιας *usque ad fin. vers.* So 218.
xiv. 3. αδουσων *Cf.* αδοντων *f.* 119 *et syr boh aeth.*
10 *init.* —και *et sah boh.*
ibid. οὗτος (*pro* αὐτος)
13. —οἱ *sec.* So 228 *boh.*
18. —αγγελος So 113.
ibid. —πεμψον σου το δρεπανον το οξυ και So 130 146. [*Om.* 12* 16 72 154 157 187 194[A] *at habent* και].
19. της γης την αμπελον So 189.
xv. 3. αυτου (*pro* του θεου)
xvi. 14. ποιοῦν (*in fin. pag.*)
21. +ἡ (*ante* χαλαζα)
xvii. 3. +κυριου (*post* πνευματι)
ibid. κερατα (*pro* κεφαλας)
5. +και (*ante* βαβυλων) So 121 only.
10. και *sec. bis script.* (*inter pag.*)
17. τελεσθησονται οι λογοι του κυριου
xviii. 8. κατακαυθησονται So only *Tyc* 2($^1/_2$).
13. και κτηνη πολλα και προβατα
19. πλοῦν (*pro* πλοια) So 170[*non fam*] (*syr*S).
21. μυλου *ut vid.* *Etiam* 170. (μυλων 103 124).
22. επι (*pro* εν *ult.*)
23. επι (*pro* εν *prim.*)

xix. 13. λογος θεου (—ὁ *et* —του) So 189 *ut gig latt Iren.*
xx. 2. τὸν ___ κοντα (*sic, abest* δρα) φ', *ut vid., in rasura, forsan* οφιν δρακοντα*. *Hodie* —τον οφιν *seq. cum f.* 21 45*txt* 159*txt aeth.*
2/3. —και εδησεν αυτον *usque ad* αβυσσον
7. σανᾶσ *sic* (*pro* σατανας)
9. μεγαλην (*pro* ηγαπημενην) (αγιαν 200 *aeth*, καινην *boh*).
ibid. fin. αὐτὴν (*pro* αυτους)
11. και ουχ ευρεθη τοπος αυτοις *Cf. sah.*
13. τους νεκρους τους εν αυτης (*primo loco*).
xxi. 2. *Transfert* ειδον *in loc. post* ιλημ }
ibid. καταβαινουσαν καινην }
ibid. +και (*ante* κεκοσμημενην) So 130.
3. εν τω ουρανω
7. και αυτοι εσονται μοι θεοί *sic* (*Ita* 1 *f.* 21 59 *f.* 62/3 *etc., at* υἱοί).
13. απο βορρα . . και απο δυσμων . . και απο νοτου
19. ᾱ (*pro* πρωτος) So 81-204.
22. —το (*ante* αρνιον) So 143 170.
23. —του (*ante* ηλιου) (*copt.*).
ibid. —της (*ante* σεληνης) [*non copt.*].
25. νυκτος (*pro* ημερας)! (ημερας και νυκτος *sah*²/₄ *boh*ᶠ *arm a. aeth*).
26. εκει (*pro* εις αυτην *fin.*) (—εις αυτην *Tyc* 2. *sah*¹/₄ *arm a. syr*S *vid.*).
xxii. 8. +και (*post* εβλεψα)
18. απειθήση (*sic*) επ αυτα · επιθησει
19. τούτου (*pro* αὐτου)
21. +εις τους αιωνας (*ante* αμην) *Cf. boh.*

License of the scribe.

Now, whereas ἐκμέσαι (iii. 16) is rather a good change, it is unsupported except by 106 154 210, a careful scrutiny of the above ninety passages will show an unbridled license on the part of our scribe. The most friendly codices, as tabulated, are 113 130 and 189, all severely critical and latinizing codices. It shows up enough in twenty-eight passages in the first ten chapters, and afterwards, as he copies a different exemplar (itself very loose), instead of improving, its vagaries tempt him to further and bolder improvisations, and he adds sixty to his other sins, reaching a climax at xxi. 25 with νυκτος (for ημερας), not a "monstrum" by any means, but a change any other scribe *might* have made, but did not.

If to these we add those passages (which follow) where, generally by chance, there is *some* other MS. support, we reach a very formidable total at this stage of the investigation.

Notice how the "*incuria*" (or worse) of ℵ and A is followed; also that of 12 40 46 72 *etc.*, all bad examples, and, worst of all that of 57 (at xvii. 5) πονηρων for πορνων, which Colinæus (=57) does *not* have!

Yet it is a question whether at xii. 8 —αυτων and xiii. 5 —εξουσια, both with ℵ* alone, it is pure incuria or a trace of a basic text going back of ℵ itself. See for instance xvi. 13, where the transposition in 100, taken in conjunction with the omission of the clauses by ℵC 9 *etc.* and 16 36 respectively, may indicate the same thing.

Observe the support vouchsafed to 100 in the following passages:

i. 3. τον λογον with ℵB 32 102 130 154 178 238 240 *arm pl.*
5. υμας (*ex emend. pro* ημας) *â pr. man.*? with 16[*non fam*] 113 218 *aeth.*
14. ωσει (*pro* ως) with 36 *f.* 38 99 106 113 *f.* 114 130 146 170 251.
ii. 2. δυνηση with 21[*non fam*] 240[*non fam*].
iii. 12. αυτω* (*pro* αυτον *pr.*) with ℵ 47 61 92 111 130 167 201 219 241*.

iii. 14. +ὁ (*ante* αληθινος) with ℵC 2 136 149 206 230 *boh*$^1/_2$.
15. —οφελον ψυχρος ειης η ζεστος with A 1-208 47 *f.* 114 152 *al. pc.* } *Ex homoiotel.*
16. —ουτως with 36 144[*non fam*] *sah aeth.* }

vi. 6. φωνης..λεγουσης with 56 and *f.* 119.
8. —και *ult.* with 1-208 57 111* *Er.* 1. 2. 3. *Ald. Col.*
11. —ετι with 9-27-75 59-121 130 *arm.*
12. εγενετο μεγας (*pro* μεγας εγενετο) with A 31 72 170[*contra famm*] 226.

vii. 7. —εκ φυλης λευι ιβ χιλ. εσφραγ. with 28 91 182 218 220*txt.*

viii. 5. βρονται και αστραπαι και φωναι with AF 16[*non fam*] *f.* 178 200.

ix. 9. —ως θωρακας with 2 29 30 40 51 59 90 93 98 111 113 *al. gig.*
11. ἀβααδὼν with 16[*non fam*] 18 61[*non fam*] *f.* 114 194^A.
15. —οι *sec.* with ℵ 41[*non fam*] 51-90 98 172* [*non* 217] 241* 246.
{ 20. —τα δαιμονια with 12 188[*non fam*].
{ *ibid.* —και *sec.* with 12.

x. 4. τας ἑαυτων φωνας with 87[*non fam*] 106-182.

xii. 5. —εν with CEP *al.*
6. —του (*ante* θεου) with 10 13 16 23 27 31 *f.* 46-88-101 55* 67 69 91 101 102 *f.* 119 120 164-166 187.
8. —αυτων with ℵ* alone.
11. αυτου (*pro* αυτων *prim.*) with 22 *f.* 46 47 87[*non fam*] 101 *h gig syr*S.

xiii. 3. —και ειδον *usque ad* εθεραπευθη with 12.
4. —και προσεκυνησαν το θηριον with E 12 36 *f.* 46 59-121 67-120 81-204 104[*non fam*] *f.* 119 152 153 218.
5. —εξουσια with ℵ* 113.
7. —και εδοθη *usque ad* νικησαι αυτους with CAP 1-208 12 14-92 59-121 61 *f.* 62/3 67-120 81-204 *f.* 114 *f.* 119 152-179 176-206 184 187 189 251.
16. —και τους ελευθερους with 41 *f.* 46 67-120 101 81-204 *f.* 114 121 189.
ibid. γεγραμμενων with 19 21[*non fam*] 26* 109 124 152 218.

xiv. 2. φωνης (*pro* φωνην *prim.*) with 67 (56).
5. —γαρ with CAPE 12 (17) 59 67 81 114 *al.*
13. —αυτων *sec.* with 1-208 12 59-121 67-120 81-204 *f.* 114 152-179 159 187 189 (all the 1 family except 46 62 119 families).
17. αυτου (*pro* του *sec.*) with *f.* 46 59-121 67-120 81-204 101 *f.* 114.
18. —εξηλθεν with A 81-204 111 *f.* 114 146 *gig.*
ibid. —λεγων with 14-92 16[*non fam*] 72[*non fam*] 130 154[*non* 212] 157 187 194^A *syr*S.

xv. 6. —και (*ante* περιεζωσμενοι) with 1 12 *f.* 46 59-121 81-204 101 *f.* 114 152-179 189 *sah boh.*

xvi. 4. επι (*pro* εις *prim.*) with ℵ *copt latt* (*bis* 18 31 113).
ibid. εγενοντο with A 36 56 *f.* 95 111 130 146 149-186 169-216 176-206 200 210 *Verss.*
5. ἦν (*pro* ει) with 40 [*non* 210].
18. αστραπη (*sic*) και φωναι και βρονται with 28-103-112-170 [*non rel. fam* 21] 149 [*non* 186] 206.

xvii. 1. —επτα *prim.* with 31 40-210 111 170[*contra fam*].
ibid. κεφαλας (*pro* φιαλας) with 67[*non* 120] 72[*non fam*].
2. ἐμέθυσαν with *f.* 7 40 *f.* 46 56-108 101 188[*non fam*] 251.
5. πονηρων (*ita* : πον͡ηρ) *pro* πορνῶν with 57 *solo* [*non Col.*].

xviii. 4. φωνην αλλην with *f.* 38 151 163 176-206 *syr*Σ.
ibid. εξελθατε with A 79-103-112[*non rel. fam*] 81-204 113.

xviii. 4. —*και sec.* with P 1-208 12 17** 57 81-204 121 130 152-179 159 170 189 *Er.* 1. 2. 3. *Ald. Col.*

ibid. —*εκ των πληγων αυτης* with EP 1-208 12 17 67-120 81-204 121 130 152-179 159 189.

10. —*ηλθεν* with A.

14. *απηλθον* (*pro απηλθεν sec.*) with *f.* 46 192.

xix. 7. *δωσομεν* with ℵ^{a}A *f.* 119 146 159.

9. +*εισιν* (*post μακαριοι*) with 79-103-112-139-170-191-220 (*εισιν pro οι* 21-73).

17. —*πασι* with 95[*non fam*] *sah syr*S.

xxi. 10. —*και* (*post μεγα*) with 12 *f.* 46 59-121 65 67-120 81-204 *f.* 114 130 152-179 159.

12. —*και επι τοις πυλωσιν αγγελους δωδεκα* with AE *f.* 62/3 65 67-120 143 187* 241 [*non fam*].

ibid. *του* (*pro των υιων*) with *f.* 21 *f.* 25 32 *f.* 46 61 *al.*

23. —*η γαρ δοξα του θεου εφωτισεν αυτην* with 35[*non fam*] 113 *arm* 2.

xxii. 20. *ερχομαι* (*pro ερχου*) with 40 [*non* 210].

It is alone with ℵ* twice; (thrice, if we add xx. 2/3 with ℵ partly)
" " " A twice
" " " ℵ^{a}A once
" " " 12 several times,
besides the other small combinations, largely of the 1 family.

This is the most annoying MS., because such things as xix. 17 —*πασι* supported by *sah syr*S should point to an old underlying text, whereas the mixture is too confusing to place any reliance on many of these things, which may be fortuitous.

Now to illustrate the real exemplar sought to be followed, we will cite the following:

vi. 8. *επι το τεταρτον μερος της γης αποκτειναι* with *f.* 21 (36) *sah boh.*

16. *πεσατε* with AP 7-45-104-151 *f.* 21 56 178-240 200 201 218.

vii. 2. —*αυτοις* with 16 17-49 *f.* 21 44-52-82 67-120 130 169-216 200 218 *gig.*

13. *τας λευκας στολας* with *f.* 21 176-206 *f.* 178 200 251.

The above are the small groups occurring, in which are found the veins of several families, the 21 group occurring but not yet predominating. Henceforward it predominates.

Note that even this licentious scribe and this group retain *πνεη* vii. 1, and *παίση* ix. 5. They have *και οινον* at xviii. 13, and our MS. 100 even corrects all eight Nos. 21-73-79-103-112-139-191-220 at xxii. 11, where with 92 and 147 they conspire in omitting *και ο αγιος αγιασθητω ετι.*

So this XIVth century critic has his uses after all, especially when in company of 170. The association with 113 and 130 is more doubtful.

Stepping-stones.

In connection with the group 21 add 80-138 and 81-204, which are stepping-stones between this and 1-46-62 *etc.* group, or rather holds the old base embracing both and from which all sprang.

Group 46-88-101.

Apoc. 101 (Ev. 206. Ac. 94. P. 107) = Venice, S. Marc. 6. [Scr. 101. Greg. 109, new 205 Abschrift. Sod. δ 501]. [xv]. Apoc. 101.

This is Scrivener's notation, which we adopt in this case for various reasons. It is Gregory's 109 in his list (with same Nos. for Ev. Act. and Paul.).

Refer back, please, to Apoc. 88 and Apoc. 46, where full information will be found as regards these three MSS., which are dependent copies.

In 101 there is a slight trace of iota subscript not found in the other MSS. and occurring a few times, of slight importance as at i. 18 ᾅδου, but more interesting at xix. 15 ποιμανεῖ, where a tiny iota is apparently present. I judge only from the photograph.

The handwriting, while neat viewed as a whole, is composed of letters very irregular in size, and abounding in utterly unnecessary ligatures, some of them taking up more room than the word itself would have occupied if written in full. Note further at xviii. 12 *μαρμαρου* (*cum* 46 88 *et t.r.*) *looks like μαργαρου* (as actually found in a few codices), but it is meant for *μαρμαρου*. Such forms are indeed trying to the eyes, and call for an incessant watchfulness.

I have collated 46 88 and 101 together. But for this, I should certainly have misquoted 101 often, the three MSS. affording a check which was of great assistance.

This MS. has τοῦ δαυὶδ with 46, while 88 writes τοῦ δᾶδ. It uses the comma freely, but *not* the semicolon of interrogation.

Apoc. 88 differs from 46 much more than 101.

101 and 88 are found in conjunction against 46 in a few places indicated under 88. Ap. 101 stands by itself only very occasionally, notably xviii. 22/23 φωνὴ against φωνὴν of 46-88 ℵ* 87* 90. It joins 88, however, in the stupid punctuation of xix. 10 and xxii. 9 ὁρα· μη συνδουλος σου ειμι, because 46 had ὁρα· μη·, and at xxi. 13 has an error of order απο βορρα..απο δυσμων..απο νοτου (with b and a written over the second and third απο), corrected, however, by the scribe with the indication *α. β.*

At xxi. 21 I do not know what 101 means by the ligature χρυσι(ligature). He never makes ων thus, but always curved (ligature). Whether he intended χρυσιον with *t.r.* and 46 is doubtful, for 88 has χρυσίων.

[Gregory's 101 is Petersburg, Muralt 129 = Miller, Apoc. 103. But in Scrivener, edition III., Apoc. 103 = Ev. 472. Act. 235. P. 276, at Poictiers. Nevertheless in Miller under Ev. 472 we find (Act. 235. Paul. 276. *Apoc.* 103), which Gregory says "= Steph. 1550." Turning up Act. 235 in Miller I find " = (Evan. 472)", but Paul. 276 he says = (Act. 321). This is referred to Evan. 796! Another glorious muddle].

Scr. 102 = Greg. 103 [New 582], Ferrara Univ., 187.188.N.A.7.
Scr. 103 = Greg. 101 [New 2043], Petersburg, Mur. 129 for our purposes.
Scr. 104 = Greg. 107 [New 680], Cheltenham.
Scr. 105 = Greg. 104? which we omit, not recognising any S. Saba 20 manuscript.
Scr. 106 = Greg. 106 [New 664], Zittau, urb. A.1.
Scr. 107 = Greg. 181 [New 203], London, B.M. add. 28816.
Scr. 108 = Greg. 129 [New 1852], Upsala, Univ. gr. 11. Scr. here seems to use 108 and 129 for the same MS. Our 129 is a new MS.
Scr. 109 = Greg. 102 [New 256], Paris, nat. Armen. 9.

FAMILY 7-16-39-45-69-102-104-151-180.

SUB-GROUPS { 7-45-104-151. / 16-39-69-102-180. }

Apoc. 102. *Apoc.* 102 (Evan. 451. Ac. 104. P. 122) = Ferrara 187.188.N.A.7, vol. iv. (vol. i.–iii. =O.T.). [Scr. 102. Greg. 103, new 582. Sod. δ 410]. An enormous codex 15 in. high by 11 across, dated, according to Gregory, 1334, and by him numbered Apoc. 103 (Evan. 582. Ac. 206. P. 262). 39 lines to a page. The inscription is rather noteworthy:

εὐαγγελϊστοῦ παρθένου θεολόγου: ἀποκάλϋψϊς ἧσεβασμι̂ πλ͂ει: (with which Apoc. 226 now agrees).

The headings of the open pages are also distinguished by

ἀποκά λϋψϊσ

We have to go back to Apoc. 30 and 61 for the expression *παρθενου*, but if I read aright the latter half of this inscription here it is apparently *ἡ σεβασμια πελει*. It can then be rendered "(The cry of) the awe-inspiring revelation of the stainless evangelist and theologian ascends to Heaven or sounds forth (*πελει*)."

Modern nu is conspicuous. No iota post. or sub., except possibly at xiv. 14 *ἀνῷ ex emend.* and *αὐτῃ* xx. 13. No *ν εφελκ.* *ιωαννης* always contracted. *υιος* generally in full. Other contractions as usual, but *κυριε* in full vii. 14.

A very few Latin notes in the margin. (On the whole the codex is not a latinizing one).

Modern chapters are indicated by Greek numerals, but by a somewhat later hand.

Fairly careful otherwise, the scribe leaves out many passages owing to homoioteleuton, which are usually supplied in the margin by another hand.

The MS. is very clearly of the family 7, adhering more closely to 16-69, and sometimes with one of these, though more generally with them together. Sometimes avoiding their individual errors; and occasionally incorporating a novelty as at iii. 13 *ὦτα* (*pro* *οὖς*), read by none of the others. Similarly *πόντον* for *τοπον* (xviii. 17) against the group, with 56. At other times inventing the Greek with another, as at iii. 18 *ἀναβλεψης* (*with* 59 *sah boh*) for *βλεπης*. Or, as at iv. 6 (partially with 18), *θαλασσαν υαλινην ομοια*. Or, as at v. 3, *δυναται* alone with 46-88-101 for *ηδυνατο* and *εδυνατο*.

At iii/iv it omits the heading (incorporated into the text of 7-16-45) "*περι της οραθεις θυρας εν τω ουρανω*."

Attention is asked to the corrections and marginal additions by the second hand. His writing is somewhat similar to that of the scribe, but it is that of another and somewhat later scribe of syriacising tendencies. In this connection I would say that it seems rather unlikely that the MS. is as early as 1334.

However, some of the corrections of 102** are now found in 108*, which looks like a XII[th] cent. MS., and is probably not later than XIII/XIV., so we may leave 102 and 102** in the XIV[th] cent. or earlier. 226 (at Athos) now upholds 102** in places.

There are a few interlineations by a third hand, and yet a fourth hand has occasionally latinized in the margin, but has left xv. 6 *λϊνον* quite untouched (against the Latin).

This group preserves the true text in some places, *e.g.* xvi. 3 *ζωσα*, against a number of cursives.

We learn again original readings of the exemplar from this MS., corrupted by others of the group. Thus xviii. 22 *αὐλιτων* was originally only an itacism for *αὐλητων*. But the others (39-69-104-151-180 with 113 149) finding *αυλιτων* (and *σαλπιστων* following) changed it to *αὐλιστων*. This is clearly seen in 39, who hesitated, wrote *αὐλιτων* first, then added sigma, whereas 69 wrote straightforwardly *αὐλιστων*.

More consistent sometimes than its neighbours, 102 omits at xx. 13 the article before *both* θανατος and ἅδης, whereas hitherto there is only authority for omission before θανατος with 16-39-180 (*hiant* 45-69) 9 13 27 *f.* 46; but seeing the omission of one, it omitted the other, although immediately after (xx. 14) it writes, with *t.r.*, και ὁ θανατος και ὁ ἅδης.

Note, at ix. 5 the scribe writes plainly παιση of *t.r.* agreeing only with 16 of the group. 69 = πέσει, 7-39-45-104-151-180 = πεση.

Here are the new readings:

Inscr.: ευαγγελιστου παρθενου θεολογου αποκαλυψις η σεβασμια πελει differing from the sister MSS. (So 226).

i. 3. —ο γαρ καιρος εγγυς As *Vict. vid.*
4. χαίρειν *sic* (*pro* χαρις) [63 = χαριν *errore* (*non* 62)].
7. οψονται (*pro* κοψονται) So now (113) 167 172-217 *h boh arm.*
12. ἐπί στρεψαί *sic*
ii. 22. τους μοιχευοντα
iii. 1. σου τα εργα σου (*errore*) [97].
13. ὦτα (*pro* οὖς) So *fu dem lips vg arm syr*SΣ *Tyc.* See *Syr.* and Gwynn's note on Crawford MS. at ii. 7.
14. ο αληθινος ο πιστος [*Cf.* 7 14 16 *etc.*].
iv. 6. θαλασσαν υαλινην ομοια So 167 (180). [*Cf.* 18 143].
[v. 4. ιδειν (*pro* βλεπειν) *marg.***]
v. 8. εικοσιτεσσαρεις (So 164 177). Consistent enough *f.* 102. For elsewhere the sister MSS. use this form.
12. σοφὴν (*pro* σοφιαν)
13. τους (*pro* τα)
ibid. —των αιωνων So 113 218 226 *arm* 2.
vi. 5, 7. ειδον (*pro* βλεπε) ?* ειδε** (ιδον 180 *ver.* 5). [*Voluit exemplar* —και βλεπε ?].
12. οτι (*et* 182 *vid.*)
viii. 8/10. —και ως ορος *usque ad* εσαλπισε *ver.* 10.* [*suppl.***]. *Absunt vv.* 8/9 *in* 63 *errore* (*non in* 62).
ix. 4. +εκ (*ante* της γης)
5. —και εδοθη *usque ad* αυτων* (*suppl. marg.***).
16 *fin.* —αυτων So only *arm* 4. *ps-Ambr.*
xi. 11. μετας *ut vid.* (*pro* μετα τας)
xii. 12. εν αυτη (*pro* εν αυτοις) So 156 246[*non famm*].
14. καιροὺς *ut vid. errore pro* καιροῦ
xiii. 5. βλασφημίαι So now 39 (*vide P.S.*) and 180 with 127-215.
6. αυτης (*pro* αυτου *pr.*)
10. εν μαχαίραις *sic* (*sec. loco*)
18. ἑξακοσια ἑξηκοντα (—εξ)
xiv. 4. εξαγορασθησαν
[8. *marg.* +εἰσ αἰωνα ἀναβένει *sic***]
13. απο των κοπων (*pro* εκ των κοπων) So 130.
19. —και εβαλεν *usque ad* αμπελον της γης *ex homoiotel.* (*cum arm* 2).
xv. 6. τας πληγας τας επτα
ibid. περιεζωσμεναν *ut vid. errore.*
xvi. 9. + ἰαν̆ οῖ (*vult* οἱ ἀνοι) *ante* το ονομα
xviii. 3. —οἱ *prim.* (*ante* βασιλεις) [*et* +οἱ (*ante* μετ' αυτης *cum* 16-69 *boh arm.* *Rectè* 102 ?].
6. ἐν τὸ αυτης ὃ* (*pro* εν τω ποτηριω ὧ)

xviii. 17. ο επι πουτον πλεων (—ο ομιλος) So 56 169*mg. 172*-217 216txt vg boh. [Contra al. f. 7 16 etc.].
xix. 16. +ὁ (ante κυριος)
xx. 1. εχων (pro εχοντα) [39-180=εχον].
5/6. Desunt versus.*
[6. επι τουτο (pro επι τουτων)**]
12. τους νεκρους και τους μικρους τους νεκρους sic (—και μεγαλους)
13. —ὁ sec. (supra lin. 180).
xxi. 3. —μεγαλης gig Tyc 3. arm 1. 2. a.
12. —ἁ So 203-240 [non 38-178].
13. —απο βορρα πυλ. τρεις. απο νοτου πυλ. τρεις So 154. [Errore. Contra al.].
xxii. 6. πνευματων και (pro αγιων) [Vide 56 65 106 108**].

The marginal and other corrections of the second hand will be found in the collation, as also the few marginal notes of the latiniser.

Here we will confine ourselves to the relation of this MS. to the group, first taking up other affinities, which are (for the most part) only apparent, being errors common to each other, as proved by the absence of the other members of the group.

Note then:

i. 3. τον λογον with ℵB 32 100 130 154 178 238 240 arm pl. [See below also at iv. 2 as to ℵ 32].
6. —και το κρατος with fam 97 164 boh[G].
7. —επ with ℵ* 113 143 201 h copt.
ibid. —των αιωνων with AP 9 13 21 23 27 28 55 73 75 79 97 99.
13. ἐν (pro προς) with f. 34 38 146 149.
16. —ὁ (ante ηλιος) with 21 22 26 37 38 al.
18. —των αιωνων with 38[non fam] fam 97.
ii. 14. +του (ante βαλααμ) with f. 13 36 38 56 59 113 121 127 132[non fam] 140 169 215 216.
22. [βαλλω cum t.r.] Contra ℵ[a]BP 9 13 23 27 69 etc.
iii. 3. —ουν sec. with 40 [non 210] 166.
5. του (pro της prim.) with 30-98 113 120 200.
15. —οτι with 28[non fam] syrS.
ibid. ει (pro ειης) with 67-120 233. (η 113).
18 fin. αναβλεψης with 59 sah boh.
iv. 2. +ὁ (ante επι) with ℵ* 32.
v. 3. δυναται (pro ηδυνατο) with f. 46 187.
4. Deest versus with A 23* 98 124 130 140 143 200.
vi. 13. επι (pro εις) with ℵ 22 23 47 55** 56 81-204 113 130 140 156 169-216 226 233 copt.
vii. 2. +του (ante ζωντος) with 23-55 copt.
12. —η ευλογια usque ad fin. vers. with f. 21 [non rel. fam 7].
[ix. 5. +αυτους (ante μηνας)** with 104-151 and 23 170 226 copt arm aliq.].
11. εχει ονομα with 36 gig.
17. θϋωδεις (pro θειωδεις) with ℵ.
x. 4. +και (ante εμελλον) with 41[non fam] 130 aeth.
6. —των αιωνων with 1-208 12 22** 47 81-204 f. 119 152-179.
ibid. —και τα εν αυτη pr. loco. with boh.

xi. 9. τεθεῖναι with 72 80-138 149 206.
10. ἐν (*pro* ἐπ') with *f.* 21 *f.* 38 only.
xii. 10. αὐτὸν (*pro* αὐτῶν) with 30-98 124 140.
xiii. 12. τω θηριω τω πρωτω with 18 *f.* 34 (39-180) *f.* 41 186 215.
xiv. 18. —οτι ηκμασαν αι σταφυλαι αυτης* with 50 113 218 *boh arm* 3.
xvii. 6. —και εκ του αιματος των (*sec. loco*) with *f.* 21 23 27 80-138.
16. —και γυμνην with B* *f.* 1 31 33 40 43 50* 59 61 67 81 90 *al.*
xviii. 10. μιαν ωραν (—εν) with A *f.* 95 111 146 159 169-216 172-217.
14. απηλθον *prim.* with 40[*non* 210] 50 57 95?-127-215 *boh Er.* 1. 2. 3. *Ald. Col.*
ibid. απωλοντο (*pro* απηλθεν *sec.*) with ℵ 7-45-104-151 8 *f.* 10 *f.* 35 176 (απολοντο 16-39-180 113 154).
19. εβαλλον with EP 9-13-27** 29 36 47 61 74 113 120 121 123[*non fam*] 169 172-217 188[*non fam*] 189 204[*non* 81].
21. +οτι (*ante* ουτως) with ℵ *f.* 178 *copt* (39-69-180).
xix. 4. εικοσιτεσσαρεις (—και) with 56 (39-151-180).
7. αὐτῶν (*pro* αὐτῷ) with ℵ* 50* ?
12. ονοματα γεγραμμενα ἁ ουδεις with ℵ[a] *f.* 9 16-39-180 27.
xxi. 4. —ουτε πενθος ουτε κραυγη ουτε πονος ουκ εσται ετι with *f.* 35 98 *f.* 119 140 149 187 190 222.
26. —των εθνων with 98.
xxii. 19 *init.* —και with *f.* 46 80-138 149-186.

Now it cannot be said that the scribe was not familiar with some various readings in the above, but they are so mixed up with errors of omission and errors common to a few others (like 98) that they have less value than usual. He merely repeats old errors of ℵ *etc.* as a rule. But the list is worth some study, for, with the relationship to our other bilinguals, it now carries the text back as far and farther than they, and we see the Latin influence here behind ℵ and A. Mixture.

We can now run through the deep affinity to the sister MSS.

First we find our MS. 102 thus in small combination:

i. 9. κ̅υ̅ (*pro* θεου) with 16-69-180.
10. —τη (*ante* κυριακη) with 16-69-180 and 121 143 200 228.
ii. 9. —εαυτους with 16-69-180 and 113.
17. λευκὸν with 16-69-180.
iii. 4. περιπατοῦσι with 16-69 and 143 146 164, 81-204 *am syr*S.
5. περιβαλεται *ut vid.* with 16-180.
17. εχεις (*pro* εχω) with 16-(69)-180.
18. περιβάλης (*pro* περιβάλη) with 69-180? 120 (περιβαλεις 113).
iv. 11. την δυναμιν και την δοξαν και την τιμην with 16-39-69-180.
v. 6. —του θρονου και των τεσσαρων ζωων και εν μεσω with 16*-39-69-180 *syr*Σ.
7. +της χειρος (*ante* της δεξιας) with 16-39-69-180.
11. και των πρεσβυτερων και των ζωων with 16-39-69-180.
13. —ο εστιν with 16-39-69-180, 108 226.
14. —τα with 16-39-69-180, 88-101[*non* 46] 80[*non* 138] 114-241.
vii. 3. μηδε *bis* with ℵ 16-39-180 (*et* 69 *sec. loco*) 81-204 *f.* 114 121 130.
viii. 2. του θρονου (*pro* του θεου) with 39-69-180 130 *arm* 4 (*al.* +του θρονου ANTE του θεου 16 *f.* 21 37 80).

viii. 13. *αετου ex emend. pro αγγελου* with 69 and many (not 7-16-39-45 *etc.*).
ibid. *ουαι bis* with 1 57 62/3 69[*non rel. fam*].
ix. 2. *καπνοῦ (pro καπνος sec.)* with 39-69-180, 218.
x. 1. *αγγελον αλλον* with 7-16-(39)-45-(180).
xi. 2. *αὐτὸν (pro αυτὴν)* with 16, 88-101[*non* 46].
xiii. 14. *και εζησεν απο της πληγης της μαχαιρας* with 16-39-69-180.
16. *επι της δεξιας της χειρος αυτων* with 16-39-69-180.
18. *οὖς (pro τον νουν)* with ℵ 16-39-69-180, 159.
ibid. *αυτων (pro αυτου)* with 16-39-69.
xiv. 1, 3. *τεσσαρεις* with 39-69-180.
2. —*εκ του ουρανου ως φωνην* with 16-69-180, 113.
4. *απ αρχης* with ℵ 16-39-69-180, 114-241.
6. *γλωσσων . . λαων* with 69 (*et γλωσσων* 104-180, *λαων* 113).
10. —*εν πυρι και θειω** with 16-39-69*-180.
11. —*αναβαινει εις αιωνας αιωνων** with 16-39-180 [*non* 69].
13. —*ναι* with ℵ 16-39-69-180.
20. *Transfert και επατηθη η ληνος εξωθεν (sic) της πολεως in loc. post ιππων** with 39-(69).
xv. 2. {—*και εκ του χαραγματος αυτου* / —*εκ του αριθμου του ονοματος αυτου*} with 16-39-69-180, 81 182 *h Prim.*
3. —*ὁ θεος ὁ* with 16-39-69-180, 187.
4. *σοι (pro σε)* with 69.
5. +*του θεου (ante της σκηνης)* with 16-39-69-180.
xvi. 2. *προσκυνουντες τη εικονι αυτου* with 16-39-69-180.
xvii. 12. +*οὐ (post ὥραν)** with 16-39-180.
17. *γνωμην μιαν (pro την γνωμην αυτου και ποιησαι μιαν γνωμην)* with 69.
18. +*των (post βασιλεων)* with 39-69-180, 149.
xviii. 3. +*οι (ante μετ᾽ αυτης)* with 16-69 *boh arm.*
ibid. *πορνευσαντες (pro επορνευσαν)* with 16-39-69-180.
9. *επ αυτην ex emend.* (*Inprimis επ αυτων*). with 16-39-180.
19. —*χουν** with 16-39-180.
xix. 10. —*των ποδων* with 12, 16-39-180. [*Deinde hiat* 69].
ibid. *του αγγελου (pro αυτου)* with 16-39-180, *f.* 95 159 172-217.
19. *οικουμενης (pro γης)* with 16-39 (*οικουμενοις* 180).
xx. 1. +*αλλον (post αγγελον)* with 16-39-180.
9. *απο του ουρ. απο του θεου* with 16-39-180.
10. —*και sec. (ante θειου)* with 7-16-39-104-151-180, 146-155 176 218.
ibid. —*και tert. (post θηριον)** with 7-16-39-104-151-180, 121 159
xxi. 4. *ἐξαλείφη* with 16-39-180.
8. —*εν* with 16-39-180.
xxii. 21. [*Habet ἡμων*] *Contra* 7-16-39-104-151-180 *al. mult.*

In larger combination:

i. 3. +*ταυτης (post προφητειας)* with 7-16-45-69-104-151-180, 23-55**** 111 146 *gig copt syr arab arm Vict. Prim.*
15. *πεπυρωμενω* with ℵ 16-69 *f.* 46 56 *h gig syr copt aeth arm arab Iren. Cypr. Prim.*
iii. 11. *ινα μη λαβη τις ταχυ** with the whole family alone (—*ταχυ* 69).
18. *ασχημοσυνη* with P 7-16-45-69-104-151-180 17* 36 *f.* 46 56 59-121 67-120 113 *f.* 114 159 169-216 251.

iii. 19. —ουν with 7-16-45-69-104-151-180 12 and *f*. 21.
iv. 5. εξεπορευοντο with the whole family alone (and 92 *marg*. *Er*. *Ald*.).
6. +αυτου ως (*ante* θαλασσα) with the family plus 15 40-210 and *f*. 46 only.
8. σαβαωθ (*pro* ο θεος) with the whole family and *f*. 21 36 67-120 80-138 169-216 *Ephr*.
v. 8. μεστας (*pro* γεμουσας) with the whole family (except 104 μετα).
11. —πολλων with the whole family and 145 *arab*.
vi. 4. —απο with A the whole family and 12 *f*. 46 59-121 67-120 81-204 152-179 *f*. 178.
ix. 9. —ιππων with *f*. 9 16-39-69-180, 18 29 40-210 67-120 75 91 *sah*$^1/_2$.
xii. 11. μεχρι (*pro* αχρι) with 13-27-55 16-39-69-180 22* 23 36 56 122* 125* 169-216 172-217.
18. ἐστάθη with ℵCA 69, *f*. 46 56 87 92 113 124 130 159 181 187 201 218 *Ald*. (*non Er*.).
xiii. 11. +τω (*ante* αρνιω) with the whole family and 200.
16. και τους δουλους και τους ελευθερους with 16-39-69-180 24 36 140 *aeth*.
xiv. 10. εκ του ποτηριου (*pro* εν τω ποτηριω) with A all the family and 56 only.
xv. 2. —εκ *sec*. with ℵ all the family and 38 98 155 (*errore*) 200.
8. ελθειν (*pro* εισελθειν) with all the family 59 81-204 87 [*contra fam*] *f*. 114 189 200.
xvi. 2. του θηριου το χαραγμα with the whole family and only 153-211 222 233.
6. αιματα *prim*. with ℵ 16-39-69-180 36.
xviii. 2. +δαιμονιου (*post* πνευματος) with the whole family and it alone.
11. —και πενθουσιν with 16-39-69-180 59 100 103 104 108 112 113 170 222 *syr*Σ.
11/12. και ουκ ετι γομον with the whole family alone.
24. ευρεθησαν with the whole family and 14 176-206 219 *sah*.
xix. 9. —του γαμου with ℵ*P 1 16-39-180 *f*. 21 36 *f*. 46 57 59 67 80 100 106 113 *f*. 114 127 152-179 189 208 *al*. *Er*. 1. 2. 3. *Ald*. *Col*.
xxi. 6. —της ζωης with 16-39-180 and 2 *f*. 25 35 75 87 89 96 113 132 181 207.
20. χρυσοπρασινος with *f*. 9 *f*. 13 39-180 65 113 150^{sup}.

An examination of the foregoing will I think only confirm what I wrote (some time ago now) under the other MSS. of this group.

They are all a little independent one of the other, yet conspire in the stupidest mistakes. The very fact, however, that none of the scribes were good scholars only serves to emphasize the error of the changes when they attempt to dogmatize.

The MS. throws quite some light on 98, 40, 32, 87 *etc*.

Note in closing, that 7*-16-69-104-151-180 and 33 121 143 191 194 all write at: iii. 7 ἀδου for δαυιδ. 102, however, has δᾶδ, but the word has been rewritten.

So again at vii. 5 we find γὰδ is an emendation by 102, while Δαν is found in 9** 13 16 23 39 69 (but *Gad* in the Latin version of each) and 75 130 180.

The MS. is perhaps less slavishly copied than any of the others. See iii/iv. where 7-16-45 add "περι της ορaθεις εν τω ουρανω," 39 leaves a blank line, but 102 with 69 show no signs of anything omitted from their exemplar.

We have hardly done justice to this MS. as a key. Compare it to the *gigas* recension, and note as regards the age of both, the curious omission xxii. 9/10, common only to 98 102 and *gigas* and no others.

GROUP 21-28-73-79-80-99-100-103-112-135-138-139-170-191-220-221.

Apoc. 103. *Apoc.* 103 = St. Petersburg, Muralt 129. [Scr. 103. Greg. 101, new 2043. Sod. Aν[57]].

This is a MS. probably of the early xv[th] cent., a close member of the family 21-28-73-79 and latter half of 100, but copied from an old exemplar, and not derived in any way, as far as we can learn, from any of the above directly. It is near 28 in places (v. 10, vi. 11, viii. 8, xi. 1, 10, xv. 7, xvi. 18), but perhaps nearest 21, see the omission at vi. 6; compare also xvi. 6 *etc.* At xiv. 18 it reads τους βοτρυς with only 21-28-79 of the family. It is alone with 79 at xiv. 12. But at xviii. 18/19 it has the long omission, due to homoioteleuton with 40-210, 73-79 *etc.*, while 21 omits still more. At xxii. 21 *fin.* it retains αμην with 100, against 21-73-79 (*hiat* 28).

It has *one* long omission due to homoioteleuton at xix. 9/10 not shared by any of the rest of the family except 112, which is a close sister, nor by any other MS. Yet it is carefully copied as a whole, though there are quite a few itacisms and small peculiarities of spelling, many of them we feel sure due to the scribe's idiosyncracies, but some probably found in his copy, which was undoubtedly of respectable age, and seems to have been an early cursive or an uncial.

There is no trace of iota sub- or postscript.

The scribe was his own διορθωτης as far as a score of small corrections go, very neatly made. We have not noticed these, except at xxii. 19, where he first wrote αν (with ℵ* 108** alone), and added the ε for εαν, as it may possibly point to the exemplar thus reading. The representative of the family which he used was undoubtedly respectable, and had an old base, as can be gathered from such passages as vii. 3, vii. 16, x. 8, xi. 3, xii. 6, xiv. 1, xviii. 23. We see also occasional lapses to ν εφελκ. as at xi. 7, xvii. 7, xix. 2, xxii. 6 with the uncials and but few cursives, which confirms us in this view. See also ἰῶάννη *sic* [*non* 112] at xxii. 8 for ιωαννης (100 writes ἰῶ here), another proof that the scribe was copying an uncial or an early cursive with the contraction ἰῶ. At i. 9 he writes ἰῶ, but previously at i. 4 ἰωαννης. The scribe is not a good Greek scholar, and is a poor speller, yet he does not often fall into glaring mistakes and is too accurate for "*monstra*." His errors are peculiar. He is a combination of a good penman and a pretty accurate copyist, but labours under some local education in the matter of pronunciation, leading to the occasional misdemeanours of which the scribe of 72 is so often guilty. All this is merely advanced by way of preface to our text on the subject of family MSS. and their bearing on the problem, of which more anon. Meanwhile note our MS. opposing the whole family at viii. 12, ix. 21, x. 6, xi. 6, 18, xii. 6, 12, xvi. 20, xviii. 7, 11, 15, 16, xix. 5, 9, 10, xxii. 5, and the evidence divided in such places as vii. 17, ix. 5, x. 4, xviii. 4, xix. 15. Curiously enough, 103 does *not* follow 21-73-79 with ανω μεσον at vii. 17, but retains αναμεσον.

Gregory says the MS. is with commentary apparatus *in an abbreviated form.* This is not so, but a peculiar thing has occurred, for the scribe has never finished the commentary, and introduces it in a novel style. The commentary, where given, is in full. It is introduced first following i. 1 *fin.*, and runs along unabridged and uninterrupted to cover the text up to ii. 7. Then follows the text from i. 2 to ii. 11. After this the commentary covers the text of ii. 8 to ii. 11. Then the text from ii. 12 to ii. 17. Following this comes the commentary, covering only ii. 12 to ii. 13. Then the text flows on with no more attempt at introducing the commentary, although the κεφ. are regularly introduced throughout, with headings, between the text.

It is interesting to note that the addition (with 21-73-79) at xviii. 14/15, and also those at xxii. 6 and xxii. 13/14 (both with 21-73-79-100) no doubt formed an integral part of the

original of the text of these codices, as 103 gives no commentary after ii. 17, and does not get mixed up with it elsewhere. Perhaps we are dealing with a MS. in the very early history of Andreas' commentary. Note also that at iii. 19/20 the *schol.* βαβαι κ.τ.λ., present in 21-73-79 *etc.* and 23 is *absent* in 103 (and also from 112).

The inscription is in a form not so far chronicled: "αποκαλυψις του (*compendio*) αγιου (*compendio*) ιωαννου (*compendio*) του θεολογου και ευαγγελιστου." This inscr. is nearest to 10 96 (Complutensian MSS.), which have αποκαλυψις του αγιου ιω̄ του αποστολου και ευαγγ. θεολογου, and omit the αποστολου, but the form of 103 is confirmed by 112 and found also in 121 125** and 177**.

At xviii. 16 we find a good example of the absorption of και, thus: κεκεχρῦσωμένην (not done by the sister MSS.), but found in 108 (apparently executed in the same neighbourhood), and practically by 112.

We will now complete the usual data by giving the *new readings* found here, most of them simple errors:

i. 3. —τους λογους της προφητειας και τηρουντες So 112.
ii. 6. —ἁ καγω μισω So 112-135 and also 149.
iii. 1. πν̄ᾱ *sic* (*pro* πνευματα) So, however, A 121 223 [*non* 112].
12. —του θεου *sec.* So 112 and 187 200 *syr*SΣ.
18. και (*pro* ἡ *ante* αισχυνη) So 112 only.
vi. 12. μεγας (*pro* μελας) *per incuriam* So 112.
vii. 3. αδικηται (*pro* αδικησητε)
ix. 2/3. +και εκ του καπνου του φρεατος [*non* 112].
9. —ἡ So 112 122*.
x. 3. —αι επτα So 112.
xi. 18. +εκ (*ante* νεκρων) So 112.
ibid. +και (*ante* κριθηναι) So 112.
xii. 7. +και (*ante* ὁ μιχαηλ) So 112 and 106 187 *arm* 2.
xiii. 12. —ποιει *prim.* So 112. ποιη (*pro* ποιει *sec.*) So 112.
xiv. 3. θεου (*pro* θρονου) So 112 187.
xv. 1. ἐν ταύται *sic* (*pro* εν αυταις) *Vide* 112.
2. [εκ του χαραγματος] —αυτου *seq.* So 112.
xvi. 10. ἐσκοτϊσμένοι So 112*. [σκοτισμενη 21-73; εσκοτισμενη 28-79-100 *al.*].
xvii. 1. —επι So 112.
xviii. 16. κεκεχρῦσωμένην So 108, and 112 κεκεχρῦσομενην
xix. 2. αυτων (*pro* αυτου *sec.*) So 112 218*vid.* and *gig.*
9/10. —ουτοι οι λογοι *usque ad* λεγει μοι. So 112.
xx. 4. —κριμα So 112.
xxi. 18. +αυτοις (*pro* αυτης) [*non* 112].
ibid. χρυσίων καθαρω̂ *sic* (*pro* χρυσιον καθαρον)
19. σάφειρος (π *supra*) *sic** (112 = σαμπφειρος)
20. —ο δωδεκατος αμεθυστος So 112.

For the rest there is thorough and complete agreement with the family, including such things as iv. 3 ἱερεῖς (for ἰρις). See for the lists under the other members of the group, but there are exceptions.

Note also that the combination, including 103, *lacks* the support of 100 (from xi. on) in the following:

xi. 9. αφιουσι
15. —του κοσμου
ibid. ιῡ χῡ (*pro* και του χῡ αυτου)
17. +ημων (*post* θεος)
xii. 5. —αυτης
6. +τον (*ante* τοπον)
8. αυτων ευρεθη 21-28-73-79 (—αυτων ℵ* 100).
ibid. —ετι
11. ονομα (*pro* αιμα)
xiii. 4. το θηριον
5. βλασφημα
10. αποκτείνει
11. —ως δρακων
15. —ινα και λαλησῃ η εικων του θηριου
16. —αυτων *fin.*
17 *init.* —και
xiv. 2. —και ως φωνην βροντης μεγαλης
6. +ερχομενον (*post* αιωνιον)
ibid. ευαγγελισασθαι
8. +ἣς (*post* αυτης). τα εθνη παντα.
9. +το (*ante* χαραγμα)
xiv. 13. απο αρτι
14. κεφαλην (*pro* νεφελην)
ibid. επι την κεφαλην
ibid. fin. οξυν
15. επι την νεφελην
16. εξηρανθη
xv. 3. [μωσεως]
6. επι (*pro* περι)
xvi. 21. προς (*pro* επι τους)
xvii. 9. επ αυτω
16. μισοῦσι
xviii. 14/15. *Additio.*
18/19. *Habet* 100.
23. —και φως λυχνοὺ κ.τ.λ.
xix. 5. τω θεω
xx. 6. επι τοῦτον
10. +και (*ante* εβληθη)
xxi. 7. και αυτοι εσονται μοι υιοι
9. των γεμοντων
xxii. 11. —και ο αγιος αγιασθητω ετι.

Groupings. Detection of errors. We have now reached a stage in our investigations, where we can surely see the value of accurate collation of family manuscripts. It is quite useless for scholars to identify *roughly* a given family. It serves no purpose; whereas *accurate comparison of all* reveals many things, hidden from the hasty critic, of incalculable value for the history of the text. Out of family MSS. (however tarnished with error, license, or carelessness) we can hew real corner-stones. And this applies still more to the text of the *Gospels* and of the other books of the N.T. If this effort would induce others to follow in my footsteps, we should gain much. Is it too much to hope?

It may be thought that von Soden set the pace for the family grouping, but in his work no kind of attention is paid to the leading and most accurate member of his families. He merely takes the first number of his group and adds an *f*.

In this connection notice the following:

While 103 omits, alone with ℵ*, the clause επι της θαλασσης και at x. 8, we know this is an oversight of both, for the rest of the family MSS. *do not* omit, except the sister 112.

This doubtless puts ℵ in the wrong.

Now take a case of A, where the family MSS. all agree in conspiracy. We can still detect the error.

At xxi. 7 A wrote αυτων for αυτω (changing the sense). He is so followed by 1-208 21 (*hiat* 28) 59-121 62/3 65 67-120 73-79 80 81[*non* 204] 100 and 103 (add 130 136 138 139 147 152 162/3 170 179 184 191 220). The difficulty following, A solved by dropping αυτος, but let stand the rest with υιος in the singular as a generic name, signification plural or singular. But the above cursive group had to *make* it agree with αυτων, so they wrote και αυτοι εσονται μοι υιοι for και (αυτος) εσται μοι (ὁ) υἱος. The article before υἱος is of course dropped by A, with ℵBP and a good number of cursives, and is probably correct.

Now in both these cases Westcott and Hort have steered the proper course, abandoning

א and A respectively. But in many other places they follow them in equally untenable readings, which could have been obviated by further recourse to MS. testimony, properly digested.

To go further. When, *e.g.* 47 or 56 come to join א or A alone, we would think it good support, but sometimes these family MSS. come to our rescue there also. For now, if one out of seven of a family, either by sheer *incuria*, or for eclectic or critical purposes, join א 47 or A 56, we know it is not good for this testimony.

In the same way the textus receptus with 1-152-179-208 *f.* 46 59 *f.* 62 159 does not gain from being in company with *f.* 21-28-73-79-100-103 *etc.*, or some of them, but rather loses, except where there is other support, for the last-named group has undoubtedly a "peculiar" text, and its affinity for some of the readings of the *t.r.* is open to criticism from several points of view. As already stated, in some particulars, notably in the use of *the order of words*, this recension almost savours of a translation from a version *back into* Greek, just as we detected Erasmus translating the Latin of the last six verses of Apoc. xxii. into Greek, for lack of a complete MS. when he went to press with his edition of 1516.

On the other hand, the more MSS. we examine, the more we see that both the Erasmian and Complutensian texts as entities are of very ancient base.

The MS. also throws some light on the אB, AB groups, perhaps the most difficult of all. And we find this large cursive family [which now and again goes with B and group (but very rarely with the pure Arethas cursive group)] in company with אB or AB in rather suspicious places, which does not tend to support but rather to invalidate their testimony, in view of the general critical character of the text of *fam* 21 *etc.*

We now find 112 (Scr.) (*i.e.* 182 Gregory) at Dresden, a XVIth cent. MS., to be practically identical with 103.

This introduction was written, and Apoc. 103 collated, before we had the opportunity to collate Apoc. 80. This MS. now turns out to be a key linking the 21 group to the Erasmian or 1-12-46-62/3-67 group. It is more than this, and reaches back to the earliest times, showing the *common* origin of both, and with the help of *gigas* and Gwynn's Syriac taking us back to the very foundations.

37 is another key in the Compl. grouping which sometimes goes with group 21.

81-204, also collated later, has some sympathy with 103.

Add, besides 112, the others on our list including 135 at Sinai and 170 (135 is very close to 103-112).

GROUP 7-16-39-45-69-102-104-151-180, of which 104 belongs in sub-group 7-45-104-151.

Apoc. 104.

Apoc. 104 (Ev. 531. Ac. 199. P. 231) = Greg. 107 (Ev. 680. Ac. 255. P. 305). Fenwick, *Cheltenham*, Phillips 7682. [Scr. 104. Greg. 107, new 680. Sod. δ 103].

I have not seen this interesting little MS. ($6\frac{5}{8} \times 5$) since 1886, but Mr. Fenwick kindly caused the Apoc. to be photographed for me, and had the photographer make the plates twice the size of the original, as the ink is rather faint and writing small. See some description of this codex in Appendix E to my collation of Evan. 604.

I now find that it is a child of a bilingual group, and draws us nearer to the history and ancestry of its fellows. For it develops at once that it is one of the group 7-16-39-45-69-102, being closest, however, to 7-45. Now this recension is neither East nor West, but savours of both, and doubtless comes through rather barbarous hands in *S. Italy or Sicily.* We may say of this MS. as the Abbé Martin wrote of one of the Gospel group 13-69-124-346-348-556-624 *etc.*, as follows :

The language of S. Italy.

"Ce manuscrit nous aide, ainsi que nous l'avons observé, à suivre les progrès que le latin et le grec font en sens inverse l'un de l'autre. Au commencement du onzième siècle tout le sud de l'Italie parle grec et est encore soumis aux Empereurs de Constantinople. C'est à peine si les Normands paraissent à l'horizon et menacent les possessions byzantines. Aussi, fidèles, prêtres, évêques, tout le monde parle grec en Calabre et dans la Pouille. Cela est tellement vrai qu' Ughelli, dans son *Italia Sacra*, peut à peine citer des titulaires latins pour ces pays avant la fin du onzième ou le commencement du douzième siècle. Les Normands apprennent eux-mêmes le grec en Italie et en Sicile ; la plupart de leurs chartes sont rédigées en cette langue pendant cent ou cent cinquante ans. Peu à peu cependant ils poussent leurs nouveaux sujets à reprendre la liturgie Romaine et à rentrer dans l'obédience du Pape. Le changement s'opère quelquefois de gré, d'autres fois de force, généralement avec assez de ménagement. C'est pourquoi on voit, dès lors, apparaître des diocèses, *où le grec et le latin se mêlent et se compénètrent.* Une paroisse demeure fidèle à la liturgie grecque, tandisque la voisine passe au Latin et au Romain. Cet état de choses dure pendant plus de quatre cents ans. À la longue, néanmoins, le latin et l'italien gagnent du terrain. Au douzième siècle, des fidèles qui parlaient autrefois Grec ne comprennent plus que le Latin, et au treizième siècle, on est obligé de traduire en latin des actes qui, cent ou cent cinquante ans auparavant, avaient été rédigés en grec. Ughelli dans son *Italia Sacra* cite des exemples de ce genre vers l'an 1240 ou 1250, c'est-à-dire au moment où Conrad, l'archiprêtre des grecs, renouvelle, en présence de témoins, les conventions conclues entre lui et les héritiers de Marie Pélerin, morte cent vingt quatre ans plus tôt."

(Martin. "Quatre MSS. importants *etc.*" Paris, 1886, pp. 41/2).

At first I was inclined to date our MS. as late as XV[th] century or no higher than late XIV[th], but it may be early XIV[th], or indeed late XIII[th]. It is hard to tell. I am at a disadvantage in these studies at a distance, and from photographs of a portion of these MSS. Others, more fortunate, may easily bring out points I have missed. (Its sister, our 151 still at Athos, is dated 1112).

Magna Græcia.

This MS. 104 then, in the Apoc., at any rate, is of a Græco-Latin family from a region of Magna Græcia where "le rite grec s'est perpétué sous une forme plus ou moins complète, jusqu' aux derniers jours du moyen age" (Martin, *op. cit.*, p. 43), and has the modern chapter divisions with the exception of xii., which begins at our xi. 19 (corresponding to κεφ. ΛΓ'), and where doubtless S. Hugo de Santo Caro left it in 1240. All modern printers of the Greek and English N.T. abandoned this division, although it is found in Wiclif's version.

Our scribe's MS. then, besides identifying itself absolutely with 7-16-39-45-69-102, goes further, and joins such MSS. as 67, 72 and others in extraordinary itacisms and forms, all serving to identify the writers and confine them to this Eastern-Western or Western-Eastern locality. We observe the same thing in B. We draw the editors of the MSS. 12, 23 in places, 33, 40, 43 (in places), also 14 (in a good many places), even 88 and 103 into our net, and include them all in the bilingual recension. Now this is important and helps develop many important points and forces into the light of day a lot of obscurities, such as the exact relation of 12 to the 1 group; the bearing of 40 on our problem; the uses that the apparently ultra-careless 67 and 72 can be put to; the locality where the B recension originated, and so forth.

So far I have been shy of drawing deductions. I think we can begin henceforth.

For we can go much further than all this, and in discussing this apparently humble and illiterate member of a well-known group, we can learn a number of things. Its collation is thus not a matter of indifference to be passed over lightly, but it has value in elucidating some of the points connected with the important MS. 56, and it sheds light on the history of A and of C and of ℵ. We can go yet further still, and find the Coptic recension identified with us through *fam* 34/35, with ℵ as the original compounder of *Greek retranslation* through *Latin* and *Coptic* sources.†

Of this later. First we will describe the MS. more particularly.

I said in my short account of the whole MS. (under Appendix E in Evan. 604) that apparently *two* scribes had been employed. The writing changes quite a good deal in appearance even in the Apoc., but I am inclined to think after all there was only one. The chief feature of interest in the alphabet is *kappa*, which is made almost exactly like H, perhaps to avoid blots in such diminutive writing, but, at any rate, the same form appears in the pages of less square a character of writing. Occasionally capital Γ and Δ intrude, but not very often. There is no iota post- or subscript, but I have long since abandoned this feature as an aid to dating MSS. Like some others we find (perpetually) *κατοὶκει*, *σηὁμένη*, *καιὁμένον*, *κὁμένης*, *δικαιὁσύνη*, *ωρᾰσει*, *ἑστ̓ρινίασεν*, *κάπνὸς*, *πρὸσ̓εκήνησαν*, and the like; *παῤδαλι*, *ἀμέθυσος*; and even *οὐρὀυ̅ν̅ω* meaning *οὐρανω*, but confusing the writing in full with the usual contraction. *Ιωαννης*, and *υιος* and cases are always in full. Other contractions are regular and as usual, except *ουρανω* (as above) xii. 10 and xix. 1, *ουρανου* thrice xviii. 4, xx. 9, xxi. 2; *ουρανος* xxi. 1; *ανθροπων ita pleno* ix. 15; *κυριε* vii. 14, *κυριος κυριων* xvii. 14, xix. 16; and *πνευματα* v. 6; while, contrary to custom, in *π̅ν̅ατα τρια ακαθαρτα* xvi. 13 and *π̅ν̅ατα δαιμονιων* xvi. 14, with *π̅ν̅σ̅ δαιμον. ακαθ.* xviii. 2, *πνευματα* is contracted.

ιδον always (except x. 5), *πορνιας* regularly, and *λαοδικιαν etc.* This, with what is to follow, shows a very early *Greek* stem. Not since 36 have we had a MS. so consistent in this.

But the text got mixed with early and later Latin. See xii. 10 where *εβληθη* is used. *κατεβληθη* of T.R. is from some O.L. and Vulg. *projectus est* instead of *missus est* used elsewhere. Note the opposite at xii. 15 *υπερεβαλεν* with 7-45-151 alone, against the plain *misit* of Latin, even 16-39-69-102-180 having *εβαλεν* and *misit*.

ν εφελκ. occurs off and on, but not perpetually.

Errors of omission due to homoioteleuton are of constant occurrence and would be very serious but for the evidence in these places of the rest of the family group. Yet x. 6 we have integrally, so often subject to the dropping of a clause.

† Note here: xvii. 1 *εξηλθεν* alone with A (Latin *venit*); immediately following *τίs* (*pro εἶs*) alone with 7-45. Certainly looks like *re*translation into Greek.

Note xviii. 18 + *ταυτη* (*post πολει*) with C alone. Add 151 and 200 *copt latt arm.*

Note ix. 4 — *ουδε παν χλωρον* with ℵ* *and* ℵ[a] alone with *sah½* [*non* 151].

So that there may be as much method as madness in some of our scribe's doings, notwithstanding the heavy indictments to appear against him for carelessness or worse.

Additions are few until towards the end of his task, when our scribe takes liberties, making the following additions:

xviii. 18. +ταυτη with C (as we have seen before). Now add 151 and 200.
19. +και εβαλον (*post* μεγαλη)
21. +πόλη (*post* πολις)
23. οι μεγαλη της γης μεγιστάναι (*pro* οι μεγιστανες της γης)
and xviii. 7. +οτι εν τη καρδια αυτης λεγει *ante* ουκ ειμι.

} *Alone.*

Before proceeding, let me quote the Abbé Martin for the last time:

"Les études bibliques ont été florissantes dans le sud de l'Italie à plusieurs époques du moyen âge; le pays a été longtemps couvert de couvents basiliens et bénédictins; les Latins et les Grecs ont vécu là côte à côte et en rapports permanents *pendant près de mille ans*, depuis le cinquième jusque' au quinzième siècle. De plus, les grecs ont possédé, outre la Calabre et la Sicile, l'Afrique et l'Egypte. Or, il est certain *que les textes dissidents représentés par les anciens onciaux ont des rapports étroits avec les versions Coptes et avec Origène.* Nous constatons maintenant leur presence dans le sud de l'Italie, vers le onzième siècle. Il s'agit donc d'expliquer de quelle manière ces textes dissidents sont venus là, de les suivre dans leur migrations *et de remonter, s'il est possible, jusqu'à leur point de départ.* C'est l'œuvre que doit accomplir la critique biblique contemporaine. Le travail est complexe et délicat, il exige de longues et pénibles recherches, mais les résultats qu'on est sûr d'obtenir dédommageront amplement de la peine qu'on se donnera pour les recueillir. Puisse cette entreprise tenter le zèle de quelque étudiant de nos facultés naissantes. Nos vœux l'accompagneront dans son voyage et nos félicitations le salueront à son retour, s'il nous rapporte la solution claire et nette du plus grand des problèmes qui tourmente la science biblique contemporaine."

(Martin. *Op. cit.*, pp. 61/62).

With that as a text, we can now proceed.

Apart from a number of new readings (to be catalogued later) we are met by such a curiosity as (v. 8) μετα for the unusual μεσταs of this Latin group, which takes the place with them of the usual γεμουσαs. This shows at any rate a mental process that is interesting, whether our man be improvising, or whether this was the origin of μεσταs. The worst "itacism" is at xix. 9 ουαι ουαι for οὗτοι!

We find throughout, not only a basic text of the oldest bilingual MS. types, *e.g.*

xviii. 14. απωλοντο (for απωλετο and for απηλθεν) with these: ℵ, this Græco-Latin *fam* 7, *f.* 35 and the *Compl.* MSS., that is to say:

perierunt of *Gig. Am. Vulg.* (*Prim.* perient) *copt syr aeth* [Gwynn quotes Syr. Crawford for απηλθεν, however, without remark] opposed by all others: CABP and most reading απωλετο; some απηλθεν. The curious thing here is that we have the Latins 7-16 *etc.*, we have the Complutensian family 10-17-37 *etc.*, we have Andreas 49, we have Arethas 77, we have Egyptian 35-87, but only *small* representatives of each, concurring in a reading that the mass of the Greeks read differently, *viz.* απωλετο.

A Latin key. *Hence the Latin is responsible for this* not only through Coptic, Syriac, Aethiopic, Andreas, Arethas, Complutensian [Erasmus group 1 62/3 reads απηλθεν, 12 (with 69) is wanting owing to a careless omission, 46-88-101 have απηλθον], *but with the great* ℵ!

Now let us see if we can trace this kind of thing further.

We fasten at once on a place where our MS. (with 7-45) rejects the Latin reading, *viz.* xiv. 4 reading απαρχη with the mass.

But ℵ 16-39-69-102-180 *alone*, mind you, with part of *fam* 114, read απ αρχηs, which

is simply the Latin genitive *primitiæ* of *Gigas* and *Amiatinus* and *Vulg.* (not so *Primasius* MSS. *b f* = *ab exordio* and *Beatus* = *ab initio*). [απαρχῇ *sic* 108 210].

This is a pretty conclusive place. Such places in a short book like the Apoc. are not easy to put your hand on, but there is plenty of minor relationship of a very peculiar type:

xi. 15. εγενετο φωναι (*pro* εγενοντο φωναι) ℵ* 104 *alone*. And now 214 against 97-122.

xii. 4. των αστερων του ουρανου το τριτον *pro* το τριτον των αστερων του ουρανου 104 *alone*.

Now in the copy used by ℵ he writes το τριτον after των αστερων *as well as before*. There may be a connection.

ix. 4. —ουδε παν χλωρον 104 and ℵ* and ℵ^a alone with *sah*$^1/_2$. [As *Tisch.* expresses it: "*super* δενδ C* *scripsit* χλω *rursusque abstersit*"].

vii. 7. —εκ φυλης συμεων ιβ χιλ. εσφραγ. ℵ 35-87 and 104 *alone*! [The "*Urtext*" of 104 therefore is evidently as old as ℵ 35-87, for note the omission at xviii. 6 of απεδωκεν υμιν και διπλωσατε αυτη 104 35-87-181 alone! These two places taken together are perhaps not fortuitous].

iv. 5/6. —αι εισι *usque ad* θρονου *pr.* ℵ 69-104 *alone* with 75 159.

iii. 19. αν (*pro* εαν) ℵ 16-104 alone with 36 143 146 149 178 186 187 226. [See 108 (from same locality) favours this elsewhere]. Possible reflection of early retranslation.

vi. 3. The form ηνυξε ℵ alone with 7-45-104-151.

xxi. 16. " " εισα ℵ " " 104 and 241.

(So also πλατια xxi. 21, διξω xvii. 1 *etc.* alone with ℵ; σισμος *bis*, xvi. 18 alone with ℵA; προφητιας xix. 10 alone with ℵB).

xiv. 6. ἐν μέσω ὀυνῖματι. So 104. μεσωουρανηματι ℵ* 69, but modified to μεσουρανιματι in 7-16-39-45 36 95. [At xix. 17 μεσωουρανιματι again by 104 alone].

7. εν φωνη μεγαλη λεγων, change of order, —λεγοντα. 7-16-39-45-(69)-102-104-151-180. ℵ shows deep sympathy by omitting λεγοντα.

Now add, for ancient forms, this word:

xviii. 4. συνκοινωνησηται ℵCA 104 alone. (151 συγκ...).

This in itself would not be so weighty, but for the fact that 104 is a villainously eclectic speller, and he might more easily have stumbled on

συγκοινωνησειτε of 69
συνκοινωνησειται of 12
συγκοινωνησεται of 16-39-180
συγκοινωνησηται of 151 and 14 67 73-79 98 and 108 146
συνγκοινωνησηται of 81-204
συγκυνωνησητε of B 42 215
συγκυνωνησηται of 200
συγκοινωνησιτε of 95
συνκοινωνησητε of 114-193
συγκυνωνησητεε of 41
συγκοινωνησετε of 136-147
συγκοινωνησατε of 92
συγκονωνησητε of 107
or συγκοινησετε of 106,

for these MSS. are nearly all friends of his! No, he chooses to copy correctly here what was written 1000 years before in his family MS.

Consult further such a place as xxi. 4 εκ *pro* απο by ℵA 32 56 113 127 *alone*. None of

our group read thus, which *emphasizes* the probability of an independent and partial retranslation by ℵA 32 and 56. See also xvii. 10 *etc.*

Again, leaving ℵ and the group ℵCA, take C. What do we find?

xviii. 18. +ταυτη (*post* πολει) C alone with 104-151 200 as shown above.

Add to this:

vii. 13. ισιν (*pro* εισι) C alone with 104.

Take A and we find the same thing:

viii. 5. σισμος A 104-151 and only 140 218.

xvi. 18. σισμος *bis* ℵA 104-151 only.

vi. 4. —απο *fam* 7 and 12 *f.* 46 59-121 67-120 81-204 152 *f.* 178 with A alone, *i.e.* to take away the peace of the Earth, not peace from the Earth. ℵ[a] marks the three words εκ της γης for deletion. (Nearly all the rest read εκ for απο).

More important is:

xvii. 8. as to υπαγει or υπαγειν, where *Tyc* 3. actually *conflates* the two readings, giving us "irae (ire) ibit." Many witnesses here are missing, *viz. Tert. Vict. Cypr. Aug. Cass.*, but *Auct. prom.* has 'itura,' and *Beat.* 'ire'; *vg gig ps-Ambr.* 'ibit,' but *Iren*[int] and *Prim.* give us 'vadit.' So A has υπαγει with 55 59 (a notorious retranslator against its sister 121) and 104 with 111 (another notorious codex) and *f.* 119 120 [*non* 67] 146 182 218 [against its *fam*] and *boh aeth syr*S (was going *sah*). *Er. Ald. Col.* and 57 also prefer to follow in this reading although against their MSS. 1 and 46. (208 is wanting here).

xvii. 1. close by. εξηλθεν (*pro* ηλθεν) A 104 alone, to which we have already referred.

v. 4. is omitted in A 23* 98 102* and also 104 with 124 130 140 143 200.

xxi. 11. —εχουσαν την δοξαν του θεου omitted by A 30 35 98 and 104 with 166 187 190.

P, too, sometimes agreed with the *fam* 7 as at: xviii. 12 χρυσουν.

Remains perhaps the most curious place of all:

xiv. 10. εκ του ποτηριου with A 7-16-39-45-69-102-104-151-180 and 56.

Notice *all* the Græco-Latin codices plus only A 56. But it isn't a *Latin* reading! (Note that 56 belonged in the same *locality*; see under 108**).

All other Greeks read εν τω ποτηριω.
All Latins read *in calice.*

Such is the course of action and reaction.

In this connection, we might perhaps refer here to the pronunciation responsible for πεση in ix. 5 instead of παιση. All Latins including 104 write πεση ix. 5 except 16-69-102, but at iv. 10 παισουνται is read for πεσουνται by 104 *alone*! So interchangeable was the sound of these vowels.

Now to show the real character of the text of 7-16-39-45-69-102-104 +151-180, take up the following agreed to by all, without other support:

iii. 11. ινα μη λαβη τις ταχυ
iv. 1. και λεγουσης (*pro* λεγουσα)
5. εξεπορευοντο
v. 11. —πολλων
vi. 1. —και (*ante* ηκουσα) and *Vict. Prim. Tyc* 3. *sah boh.*
xiii. 11. +τω (*ante* αρνιω) and 200 only.
xiv. 17. —του *sec.*
18. της γης (*pro* αυτης) with *fam* 119.
xvi. 2. του θηριου το χαραγμα

xviii. 2. +δαιμονιου (*post* πνευματος)
11. +και (*post* αγοραζει)
22. και πας τεχνιτης πασης τεχνης ου μη ευρεθη εν σοι ετι transferred to end of verse.
24. ευρεθησαν
xx. 5. +οτι (*ante* αὔτη) [*non copt*].
10. —και *sec.*
ibid. —και (*post* θηριον).

Now the only one of the group of *Gospel* codices 13-69-124-346-556 which has an Apoc. is Evan. 69 = our 14 Apoc., and it is interesting to see that Apoc. 14 sometimes keeps company with this other Latin-Syriacizing group in the Apoc. as 7-16-39-45-69-102-104, to which 108 is related geographically. I wonder if both the Gospel group 13 *etc.* and the Apoc. group 7 *etc.* both originated in Calabria?

Now see the places where 7-45-104 are together quite alone (151 agreeing everywhere):

ii. 2. δυνει
viii. 5. και αστραπαι και βρωνται (7-45-151 βρονται).
13. +τρεις (*post* μεγαλη)
ix. 6. —και εν ταις ημεραις εκειναις
ibid. τον θανατον (*pro* αποθανειν) }
ibid. —ο θανατος }
10. του (*pro* και η εξουσια αυτων)
12. δευτερα (*pro* ετι δυο)
17. —των (*ante* στοματων)
18. —εκπορευομενου
x. 8. και ηκουσα φωνην εκ του ουρανου παλιν λαλουσαν και λεγουσαν μετ᾽ εμου
10. γλυκαζων (*pro* γλυκυ) (see γλυκυν 108).
xi. 1. —και (*ante* μετρησον)
xii. 15. ὑπερέ̆βαλεν
xiii. 10. αιχμαλωτιζη (*pro* αιχμαλωσιαν συναγει)
xiv. 5. και ουκ (*sic omnes*) ευρεθη εν τω στοματι αυτων
ibid. αμωμητοι
xvi. 16. ἐβραιστεῖ
xvii. 1. τίς (*pro* εἷς)
15. οιδας (*pro* ειδες)
xix. 14. καθαρον λευκον (—και)
xxii. 12. *Post* ταχυ + μακαριος ο τηρων τους λογους της προφειτιας (*sic*) του βιβλιου τουτου
14. οι πλυναντες τας στολας αυτων
18. επιθεῖ επ αυτα · επιθησει

We cannot list the changes of spelling for they are legion, and will be better appreciated grouped in the collations. Yet, such minutiæ are really quite interesting. I think we will find in this MS. (which may perhaps assist to date it accurately) a distinct indication of the transmutation of β into υ. Several times I have noticed a suspicious looking υ instead of u for β in words like εβδομος, εβδελυμμενοις *etc.*, where it would seem as if upsilon were *intended* rather than beta, to be pronounced *v*.† (Note ii. 27 ῥαύδω *ut vid. pro* ῥάβδω). We find θληψει θληψις almost continually (so generally 33), δοσω sometimes only (often with 36), ψιφον (with 67), οξιαν (ii. 12 with CAP 33), οξια (xix. 15 with A 72), πορνιας Pronunciation.

† This is in line with the locality in which these MSS. were written. Notice a definite case by 108** at the end of that MS. (xxi. 20 ευδομος). A reference to 56, the common original, shows what might be a β or a υ at this place.

always (with ℵ and 103), χριαν (with 67), προφητιας (xix. 10 with ℵB), νησσω (i. 9 with 44), μελλας (vi. 5), αμον (xii. 18 with 33 103), κληδα (iii. 7 with 45 and 72), ομιοι (with 62 72), πλειωνα (with 72), πιγας (with 33 39 72 95), πυγας (alone xiv. 7), εχεται (ii. 25 with ℵ[c] 36 67 69), εγχρισαι (iii. 18 with 16 18 36 *etc.*), αινειται (xix. 5 with ℵ 12 39), υ for η: τυρων (with 72), κυρυσσοντα (with 72 84), θυριου (with 39 72), υ for ι: βυβλιον (once v. 2), φυλω (for φιλω with 69), ι for υ: ισχις (with 72), η for ι: μελη (for μελι with 109), αιμολυναν (iii. 4), ηγαποισασαι (*pro* ηγαπησασε iii. 9), μεγιστάναις (vi. 15), δυναντε (with 67), μυκατε (with ℵ 36 72), πεδευω (67 69 84), ανυξαι (v. 2) / ανηξαι (v. 3), ηνυξε (vi. 3 with ℵ 7 45), ηνηξεν (vi. 9 with 69), ὁ παντωκρατωρ (iv. 8 with 39) but generally correct, οι χιλιαρχαι (with 32), επληναν (with 36 39), ξυλυνα (with 69), βλασφιμιας (with 72), ειμοι (*pro* ει μη xxi. 27). We even go as far as ἠδύδα (*pro* ιουδα v. 5), εν αυτης· (*sic*) παντας κ.τ.λ. (v. 13 with 39 72 103), πετρες (vi. 16), φωνην μεγαλει [vii. 2 (with 39)], ζητοισουσιν (ix. 6), αἰπτᾶ several times for ἑπτα, γληκη (for γλυκυ), εἰτις (for ἥτις with 59 67 69 79), ἡμισι; εἶκε (*pro* εχει xiii. 14), βασταιζοντος (xvii. 7), μαιμησημενου (xviii. 2), not to speak of τους δρακοντα (xx. 2) *etc.*

Besides such forms as συναγαγαγειν (xvi. 14) and γεγραμμαμενον, the latter nearly constant, βαιβαμαίνον (xix. 13), καικοσμημενην (with 1 39). Sometimes επι τῶ βιβλιον (with 67 xvii. 8), καικινου (for και κοκκινου, see 43), τους δρακοντα! (xx. 2); ἶρις twice, indicates the former pronunciation which resulted in the confusion with ἱερεις.

We have now at last to look at the "new" readings, most of them of no intrinsic value. We subjoin a certain number of perhaps some interest:

i. 5. The addition of 7-16-45-69-102 takes this form: *Ante* λουσαντι+και λυσαντι και των της αμαρτιας κιλιδων νουσαντι (*sic*) τη εκχυσει του ζωοποιου αιματος και υδατος και ποιησαντι ημας απο των αμαρτιων βασιλευον ἑρατευμα (*sic*) και."

14. —αι

19. —ἁ *tert.* *syr*S. (—α *sec.* 143 200).

ii. 2. ευρεν

6. ναικολασιτων *sic* *Tantum.* *Non in* ii. 15.

9 *init.* +και

10. +και (*ante* φυλακην)

15. +ομοιως *ante* κρατουντας (*absunt* ο μισω *in fin. cum* 38). *Ita*: "ομοιως κρατουντας την διδαχην των νικολαιτων" So 151.

27. ῥάνδω (*pro* ραβδω) *ut vid.* So a few others definitely.

ibid. περι (*pro* παρα)? *Ita*: *in fin. lin.* ειληφα πε+

iii. 2. των λοιπων (του λοιπου 149-186).

5. εξαληψωσι*! εξαλειψωσι 21, εξαληψω 151.

18. γυμνωσεως So now 154 204.

20. ανοιξι +μοι So 151.

v. 8. μετὰ (*pro* γεμουσας) [μεστας *rel. fam* 7].

ibid. fin. +παντων So 151.

13. —και *ult.* (*ante* το κρατος)

14. —και οι εικοσιτεσσαρες πρεσβυτεροι επεσαν και προσεκυνησαν So 151.

vi. 6. χοινηχ *vel* χοινηκ *ut vid.* (*pro* χοινιξ)

7. τριτην (*pro* τεταρτην)! } *per incuriam.*

9. πρωτην (*pro* πεμπτην)! }

10. εκραξα *sic*

ibid. φωνὴν (—μεγαλη)

12. —μεγας εγενετο και ο ηλιος

ibid. —μελας

vii. 3. —μητε την θαλασσαν
ibid. σφραγισωμαι 218 *arm* 1. *a.*
9. ἀναριθμισαι [*Ex* ὀ̲ν̲ *præced?*].
ibid. και γλωσσων και λαων So 151 and 200.
12. —εις
17. ὁδιγιεῖ (7 45 οδιγει)
viii. 3. —αλλος So 146*txt.*
4. —εκ χειρος του αγγελου ενωπιον του θεου
ix. 11. ἀββᾶδδ' (45 αββααδδ, 7 and 151 αβααδδ').
ibid. πολύων (*pro* απολλυων) *sic*
17. ἑπτὰ (*pro* ιππους)!
19/20. *Jungit. Interpunctum post* ἄνων *ver.* 20.
x. 4. —μη
11. εν τοις λαοις (*pro* επι λαοις) populis *latt.* in populo *Prim.*
ibid. +και επι (*ante* εθνεσι) (+επι *al.*).
xi. 1. ραβδου
ibid. —και *sec. ita:* εγιρεμεϛρισε So *boh.*
5. —και *tert.* So 151 *sah.*
11. εισηλθεν εις αυτους εκ του θεου So 151.
13. +και εγενετο (*post* μεγας)
ibid. απεθανον (*pro* απεκτανθησαν) So 151 *copt arab arm aeth.*
18. σε (*pro* το ονομα σου)
xii. 4. των αστερων του ουρανου το τριτον (*Cf.* א*).
8. εν αυτω (*pro* αυτων) So 187.
15. ποταμοφορησει (*pro* ποταμοφορητον ποιηση)
xiii. 16. —επι της χειρος αυτων της δεξιας η
17. —αγορασαι η
xiv. 1. +ἀριθμὸς πολλὺς *sic* (*post* μετ αυτου) (+αριθμος B 7-45 *etc.*).
16. εις την γην (*pro* επι την γην) So 151.
18. +ετερος (*post* αλλος)
ibid. +μεγαλην (*post* εξουσιαν)
xv. 4. πανταϛ̲ (*pro* παντα τα εθνη) *Al.* παντες
xvi. 3. πασαν ψυχην ζωσαν
11. —εκ των πονων αυτων και εκ των ελκων αυτων και ου μετενοησαν
xvii. 6. θαυμα μεγαν̲ So 240 *vid.*
10. ὅπου (*pro* οὔπω) So 130 [*non* 151].
xviii. 4. —αλλην
6. εκερασ̲α̲ν̲ (*pro* εκερασε)
7. λεγων (*pro* λεγει)
ibid. +οτι εν τη καρδια αυτης λεγει (*ante* ουκ ειμι)
8. κατακαυθησε̲τ̲ε̲
10. ἐστικως (*pro* εστηκοτες)
12. —και μαργαριτου και βυσσου So 167 [*non* 151].
ibid. και κινου (*pro* και κοκκινου)
ibid. ξύλων σκευος τιμιοτατων (*pro* σκευος εκ ξυλου τιμιωτατου)
16. και̲ και̲χρυσωμενη *sic*
19. +και εβαλον (*post* μεγαλη)!
21. +πόλη (*post* πολις)
23. οι μεγάλη της γης μεγιστάναι (*pro* οι μεγιστανες της γης)

xix. 1. *φωνην μεγαλην οχλου* (—*πολλου*)
2. *αιληναι* (*pro αληθιναι*)
6. *βροτων* (*pro βροντων*) *errore*
9. *ουαι ουαι* (*pro οὗτοι*)
10. *εσχατων* (*pro εχοντων*)!
13. *ω* (*pro και sec.*) *Cf. arm* 4.
15. —*του θυμου και της οργης* (*Cf. syr*S).
18. —*σαρκας βασιλεων και* So 151.
20. *λαμβανοντας* (*pro λαβοντας*)

xx. 4. —*και κριμα εδοθη αυτοις και τας ψυχας των πεπελεκισμενων*
ibid. *αυτων* (*pro αυτου*)
8. ϝο͞τ' *sic*
13. —*και εκριθησαν εκαστος κατα τα εργα αυτων* So 151 and 113.

xxi. 6. *καὶ* (*pro ἡ ante αρχη*)
12. —*επιγεγραμμενα ἅ εστι*
15. *μετρισωσι* (*pro μετρηση*)
17. +*το* (*ante μετρον*)
23 *fin.* *του αρνιου*

xxii. 1. *ζωντος* (*pro ζωης*) *et sah latt* vivae (vivarum *syr*Σ).
2. *το φυλον* (*pro τα φυλλα*) So 45 *το φυλλον*
6. +*οι* (*ante πιστοι*)
ibid. *π͞ρω͞ν των* (*pro αγιων*) *vult πατερων cum* 108** 187 210 [*non* 40].
11. *δικησατω* (*pro αδικησατω*)
15. —*και οι φονεις* So 151.

It may be thought after the foregoing exhibition (and we have omitted some 100 cases of misspelling) that such a codex is useless. Far from it, especially when it has sisters, and when the itacisms are of local origin.

For the next list will show such words as *ημιωριον* (viii. 1), *λινον* (xv. 6) carefully preserved amid the license used.

So finally consider these, principally with textus receptus, indicated as usual by square brackets:

iv. 8. [*αγιος ter*]
v. 8. [*κιθαρας*]
vi. 6. [*κριθης*]
17. [*σταθηναι*]
vii. 5. [ϝα͞δ]
viii. 1. [*ημιωριον*]
ix. 2. [*και ηνοιξε το φρεαρ της αβυσσου*] *Cum Latt. omn.*
16. [*ιππικου*] *cum* 7-45 *etc.* *Contra* 16-39-69-102 *etc.*
x. 1. [*ἶρις* —*ἡ*] *cum* 7-45 *etc.* *Contra* 16-39-69-102 *etc.*
xi. 4. [*εστωσαι*] *cum* 7-39-45 *etc.* *Contra* 16-69-102 *etc.*
8. [*τα πτωματα*] *Contra* CAB *etc. et* 7-16-39-45-69-102.
xii. 18. [*εσταθην*] *Contra* 102, *al. perpauc.*
xiv. 4. [*απαρχη*] *Contra απαρχης* ℵ 16-39-69-102 (*non* 7-45).
10. [*των αγιων ἀγγελων*]
xv. 6. [*λινὸν*]

xvi. 13. [τρια ακαθαρτα]
17. [απο του ναου του ουρανου απο του θρονου]
18. [οι $\overline{\text{ανοι}}$ εγενοντο]
xviii. 16. [*Habet* και λεγοντες] *Contra om.* 1 12 16-39-69-102 (*non* 7-45) 59 67.
xix. 10. (ˑ ὅρα μή ˑ συνδουλος σου ειμι) *Etiam ad* xxii. 9.
xxi. 18. [ομοια] *Contra* ℵABP *etc.* 16-39-102 (*Hiant* 45-69).
19. [*Habet* και *init.*] „ ℵ^{a}ABP *etc.* 16-39-102 („ „ „).
20. [σαρδιος] „ ℵABP *etc.* 16-39-102 („ „ „).
xxii. 15. [ο φιλων και ποιων]
18. [ο θεος επ αυτον].

I have suspected for a long time that there was Syriac action and reaction on the 1-46-62 groups (our Erasmian recension), and of a very old type. This is rather emphasized by a partial agreement with this MS. 104 in spots. The relationship is remote, and due to a very old Latin-Coptic-Syriac sympathy in its earliest stages, antedating ℵ (confirmed by the group 119). Syriac.

But for proof of the influence of the Greek of 1-46-62 *etc.* on the Syriac see Gwynn's analysis of the Syriac Crawford S. manuscript, p. xxxiii, where he says: "For ἀσχημοσύνη (xvi. 15) S has ܒܗܬܬܐ (ܒܗܬܬܗ. in text p. 20), which would better stand for αἰσχύνη *pudor*, than (as here required) for *pudendum*."

Now *f.* 62/63 read thus αισχυνην, together with 29 *f.* 61 and 7-45-104-151 (and that friend of 104, *viz.* 72 "την εσχυνη") plus 108.

This position is reversed at iii. 18 where ασχημοσυνη replaces αισχυνη, the place of 62/3, of the 1 group, being taken by 46-88-101, reinforced by 7-16-(39 *illeg.*)-45-69-102-104-151-180, with the addition of 17* 36 56 59-121 67-120 113 *f.* 114 159 169-216 251 *and* P. Here then we have P too, whose history is still rather obscure. But at any rate we get a view of a very subtle Latin-Syriac element here.

We cannot then agree with Dean Gwynn (whose admirable monograph on the Syriac Crawford MS. is before us) as to small value of the unexamined cursive testimony on these problems. He says (p. xxxix) ". . . and about 180 cursives—numbers far short (no doubt) of those by which the copies of other parts of the N.T. are reckoned, yet seemingly enough for adequate attestation. But of the cursives, though not a few (perhaps a larger proportion than in the case of any other N.T. book) give important textual evidence, *the majority contribute little or nothing towards establishing the best text.*" Value of cursive testimony.

Now we shall have failed entirely of our purpose, if we have not already demonstrated the enormous value of cursive testimony, and of its power to act as a balance in which we can weigh, and a sieve through which we can sift the readings of our uncials.

For the venerable and learned author has just failed of "a grasp on the central problem" by misunderstanding the slight value of B (= his Q) taken singly (see pp. xlii–lxx). He should not rank it with and weigh it against ℵCAP, for its case is quite different. But we have treated of this at length and will not stop here on the subject.

Notice for instance as to this 1 family, how 46-88-101-137 with 124 reads σαβαωθ ο θεος (iv. 8) against the plain substitution for ο θεος (read by most) of σαβαωθ by the whole of *fam* 7 17* ? *f.* 21 36 67-120 80-138 130 169-216. What can this mean except a most round-about Syriac sympathy. Ephraem reads σαβαωθ. No Versions.

Note that at i. 3 the addition ταυτης after προφητειας is witnessed to by the *Syr.*, and only by the full family 7 + 23 55**** 111 146 of MSS. + *copt. Vict. Prim. gig etc.*

We have forborne to allow ourselves to be led away hitherto from the Gk. MSS. evidence, but the time has come to begin to apply our material, and we must now try to open up the field further.

Rather a strange thing occurs in one member of the Latin group, *viz.* 102, whose second hand has some readings quite distinctive of Gwynn's Syriac Crawford MS. Thus i. 5 he reads ὁ ἀγαπων (so now 226) alone with Gwynn's S. In the same verse, where Gwynn translates λυων (the rendering of S for λυσαντι of some and λουσαντι of others), 102** 226 have λουσας *sic*, as if they had a similar recension under their eyes.

The revision of the text of 102* by this corrector may repay some study.

On the other hand, 102* has quite a good deal of *direct* sympathy for *syr*S. Note for instance his unique use of ὦτα for οὖς in iii. 13. Now, although Gwynn gives us οὖς here, if you will turn back to his note on ii. 7 you will find he says that the Syriac is "literally ὦτα and so *throughout* S and also Σ likewise."

See the important place xviii. 17 where ποντον is used by 56 and 102 alone with *syr*S and a *few Latt.* lacum. (Now add gr. 169-216 and 172-217).

That the text of the 1 group (including 12) is very old can be seen in many ways. Take an exceptional case, however, viii. 3. There is a variation here for ταις προσευχαις, *viz.* τας προσευχας read by (17) 36 53* 59 67 77 and a few, but 46-88-101 read τας εὐχας a form found in the *Didache.*

Now *syr*S runs not only with ℵ (τον αιωνα i. 6; +την εκ *ante* των λεγοντων ii. 9) but with ℵ 1 12 in combination (οψονται i. 7) and so on. Note viii. 9 ψυχην ℵ 46-88-101-137 and *syr*S alone with *Tyc* 1. *copt.* Such singular for plural is always an interesting point to consider as to Syriac bases.

These various members of the 1 family, *viz.* 1 12 46 59 62/3 with 67 80 81 *etc.* 111 113 130 200 *etc.*, are all found witnessing *singly*, when not in combination, with *syr*S. Thus ἁ (*pro* ὁ) i. 11: 34 35 38 62/3 72 87 with *syr*S. Such readings seem to be the eclectic readings of the Egypto-Syriac-Latin tribe.

This matter is very deeply involved. For at i. 13 where A alone reads ομοιωμα for ομοιον, we find Gwynn would translate his *syr*S as ὡς ὁμοιωμα.

Again, i. 17 *syr*S reads alone with *f.* 62/3 επι (*pro* προς).

Further, i. 18 *syr*S reads alone κλειν or κλειδα in the *singular.* No Greek copy so far; but see *clavem* in *Capr. Carth.*

We draw the net wider at i. 17 where *syr*S *has* χειρα, omitted by all Gk. MSS. except three groups, *viz.* the 1 group, the Compl. group and the 21 group, the latter being apparently a stepping stone between the Græco-Latin group 7 and the Græco-Syriac group 1-12-46-62-119 *etc.* We have not emphasized the relationship of 21-28 *etc.* enough perhaps with the Latins in dealing with 104, but an inspection will show it.

As to *syr*S. The Compl. group again joins ℵ and *syr*S alone at ii. 7 in omitting αυτω after δωσω.

Of course we must remember that the Crawford MS. differs a great deal from the other Syriac MSS. (and still has a number of unique readings), but who was the author of it? Ephraem? It may be. At any rate we establish not only that it is based on a very old text, but that both it and the groups most largely influencing the textus receptus go far back of ℵ.

Note, in passing, that Syriac knows no distinction between εκ and απο, and hence action and reaction causes the confusion in the use of these two words, and without a great stretch of imagination behold us face to face with a very ancient bilingual (Syriac-Greek) or even *tri*lingual (Latin-Syriac-Greek) recension, which was at the base of the various readings.

But enough on this subject in this place.

There is much more in the relationship of other MSS. (*e.g.* 13-23-55 at i. 17 οτι εγω alone with *syr*S *copt*) which will claim attention before we have done.

It only remains to say that this enquiry points in the true direction.

Transpositions. What disfigures the Greek textus receptus is the large number of *transpositions.* This can easily be seen in my comparison of T.R. and several other MSS. with the text of

Hippolytus as a standard. This must be due to some special cause, and that cause is no doubt the retranslation of part of a very old Syriac version, in what Hort would call pre-Syrian days, which resulted in the 1 family, which gave us our textus receptus.

In a certain way the 34-35 group shows exactly the same trilingual influence. Note xxi. 19 καρχηδων read both by Coptic *and* Syriac (Crawford MS.); xviii. 12 μαργαριτων ℵ *f.* 35 59, *f.* 95 111 113 159, *f.* 178 *syr and gig Prim.* Note a conflate reading at xxii. 6 των πνευματων των αγιων προφητων read only by *f.* 34 164-166, 169-216, 172-217 and Syriac Crawford, and note how 23 and 34-35-87 draw together at xii. 4 *etc.* Note also connection of archetype of Apoc. 18 and Syriac in very early days.

Now see under 108, where we find the scribe who wrote the last three pages (xxi. 14 onwards) has a handwriting very similar to that of this MS. 104.

Although 108** = definitely 56 and no other, there are sympathies for the 69-104 family, and notably in xxi. 3 φωνην μεγαλην by 108*, just before 108** begins, so that they all come from the same locality.

See also xvi. 15 αισχυνην, xvii. 2 εμεθυσαν, xviii. 11 —και πενθουσιν, and finally compare πρων for πνων at xxii. 6 by 108**.

Apoc. 151 now joins the group 7-16-39-45-69-102-104, being much the closest to 104. Yet neither 104 nor 151 were copied from each other. 151 is another very small MS., dated (if we accept an uncial subscription) in 1112, but both inscription and subscription are different from 104. The last MS. of the group is 180 at Florence. Of this whole nine-fold group only one (151) is at Athos (monastery of St. Gregorius No. 3).

Apoc. 105 Scr. = (Ev. 394. Ac. 170. P. 186) = Vallicell. F. 17
" 105 Miller-Scr. = (Ac. 301. P. 334. Apoc. 109 !) S. Saba 20
} = Greg. 104? (Ac. 243. P. 287) = S. Saba 20.

" 105 Greg. = (Ac. 307. P. 469, 351) Athens nat. (43) = Scr. 111, is said by Gregory to be identical with his newest No. 1611 and to correspond to the Athens No. 94. (Soden α 208).

The above confusion, added to the fact that Gregory also calls his Apoc. 89 S. Saba 20, justifies us *in leaving out this No.* 105 *altogether.*

See under my 111 for Athens nat. 94.

GROUP 6-31-106-(164-166 as to i–xi.)-171-174-(182).

Apoc. 106. *Apoc.* 106 (Ev. 605. Ac. 233. P. 243) = Zittau A 1. = Greg. 106 (Ev. 664. Ac. 253. P. 303). [Scr. 106. Greg. 106, new 664. Sod. δ 502]. In the town-library of Zittau. F^{os}. 761^{A} to 775^{B}. Collated from excellent photographs supplied through the courtesy of the librarian Dr. Th. Gärtner in 1908.

[Early XVI]. (Greg. XV). Belonged to David Fleischmann (*ob.* 1606), then to Joh. Fleischmann, who gave it to the city in 1620. It survived the siege and fire of 1757. Matthaei collated it in 1801/2, but the collation has disappeared. Gregory says Ed. von Dobschütz "hat sie bearbeitet besonders das Beiwerk." Scrivener says Matthaei collated the O.T. portion—(it is a large codex of 775 leaves, with O.T. down to Esther, with I Esdras, IV Maccabees, Judith and Tobit, and whole N.T.)—for Dean Holmes' edition of the Septuagint and "saw its great critical value," and adds that Lagarde was then (1868?) using it at Göttingen for the Septuagint (Genesis, pp. 7, 8. Lips. 1868), describes it as a paper copy, XV or XVI, and cites from Matthaei, who dated it XIV.

For a late MS. it has considerable interest, and a certain critical value. It consists of a very old base (going back to אA and 56) thoroughly revised, incorporating P readings, as well as being brought into harmony both with the B revision, and that of Arethas as particularly represented by 4, 20, 32, 34, 48, 64, 74, as well as 6 and 31, *whose sister it is.*

It appears, however, as if it were copied independently from a fairly old MS. We may come across this yet.

Anyhow, it shows up quite a few things of interest in the history of the text. While one cannot call it really careless, there are a number of unnecessary new readings, which are for the most part not due to the copy; some are due to errors of eye, and of absorption of similar looking or sounding words (ii. 13, 14; xi. 13; xv. 4 *etc.*), others to reasons more obscure.

Eclecticism. Among other things it helps to invalidate the אB readings, showing them up as purely critical lections; those of א, only revived by B for insufficient critical reasons. It is thoroughly eclectic, having every possible and unusual combination, such as BP, ABP, CB, CBP, אP, CP, אBP, AB, אAP, CA, אC (vi. 11), אCAP (without B), אCA (without BP), even πορνιας א^{a}CB 67 (without א*AP xiv. 8) and πορνια xix. 2 with אA 2 12 72, but the main body of readings is revised on B. Even this is subject to arbitrary change when desired [see *infra* on readings agreeing with *text. rec.*], and certain Arethas readings adopted with a handful of cursives, but the fact remains that the base is Egyptian, and that of A in a large measure; see

xvii. 8. ουκέγεγραπται *sic pro* οὐ γεγραπται *alone with* A [*non fam*].

Here 6-31 have evidently corrected the error, but not 106.

At xviii. 16. ἡ is omitted before περιβεβλημενη *alone with* A, a thing not remarkable without the above to emphasize it.

Again, it brings א and A into a relationship more close than hitherto appears. Added to this, it has a measure of the text of 56, that very old text in a modern MS., which almost carries us back of אA, but the text, as I say, has been so thoroughly revised that the help we might derive is nullified to a large extent. It has an old base, with traces of a very old base, is all that we can say.

Before running through the exceptional readings, we will take up briefly the palæographical features of 106.

Although there are plentiful commas and the punctuation not too bad, the scribe is apparently reproducing his exemplar when he writes *twice* ορα μη συνδουλος σου ειμι without any stops at all. Notwithstanding the severe revision, we are carried back probably to the

IXth or Xth century of this revision, for ν εφελκ. is still plentifully sprinkled throughout. The form ειδον is constant, yet occasionally we find φιλαδελφια, πορνιας *etc.*

There is no iota post- or subscript, unless we so consider a minute dot at i. 16 δεξια, vii. 10 αρνιω, vii. 11 θεω, but I doubt if this be intended for iota sub., and the scribe was copying quite an old MS. From xx. 12 it would appear that it might have been a late uncial or short double-columned cursive, for he imports κατα from nowhere except a line below what he was copying, writing καταγεγραμμενων for γεγραμμενων, apparently taking up the κατα below, thus :

εκ των γεγραμμενων εν τοις βιβλ
ιοις κατα τα εργα αυτων και εδωκεν

There is no trace of numerals for επτα, δωδεκα *etc.*, though he blunders at vi. 9 and writes τριτην for πεμπτην, and again at xvii. 7 δωδεκα for δεκα ! οταν is generally written ὅτἀν (so also in others and in 74, which is a sympathetic MS.).

Epsilon is very straight and has a very small bar. Must not be confounded with iota.

Abbreviations are rather thorough. ανθρωπος, θεος *etc.* always abbreviated. πνευμα also, except i. 4 πνευματων ; xviii. 2 πνευματος ; iii. 1, iv. 5, v. 6, xvi. 13, 14 πνευματα ; υιον in full i. 13, xii. 5 ; υιων ii. 14 ; κυριε in full vii. 14 ; κυριος κυριων xvii. 14, xix. 16.

The revision has failed in some places, which brings out the old basic text well. *E.g.* ix. 16. [του ιππικου *cum unc. et t.r.*]. *Contra minusc. Mox* δις (*pro* δυο) *cum* A 1* 12 31 (*hiat* 6) 36 *f.* 46 56 59-121 67-120 *al.* (δεις P). [—δυο B *et mult*].

Here we see the 1 family holding true. The old text of this (errors and all) is sometimes caught up by our MS. See below where marked with the sign §.

But let us run through the MS., leaving the new readings till later.

Inscr. : αποκαλυψις του αγιου ιω^δ του θεολογου is with 17 23 *f.* 25 27 28 31 33 38 51 55 57 75 90 109 127 135 178 *al. pc. Er.* 2. 3. 4. *Col.*

Of no particular importance, except that we find 31 in the list.

i. 14. ωσει (*pro* ως) with 36 *f.* 38 99-100 113 *f.* 114 121 130 146 170 218 251.

We shall see later some sympathy with 38 and 100, but nothing exceptional, except at :

iii. 16. ἐκμέσαι *alone with* 100 154 210 ; but ἐμμεσαι B* 4 48 56 64 98.

x. 4. τας εαυτων φωνας with 87 100 and 182.

§ ii. 6. εγω (*pro* καγω) with 12 alone. Now add 160 164-166 200.

13. —ὃς (absorbed by πιστος) with 6-31 *f.* 34 164 165 171-174 182 206 226 only. Here the whole 6 family is included.

17. ειδεν instead of οιδεν (*pro* εγνω) with 26 33 59 88 92 101 108 144 156 161 204 *boh*, a very mixed lot.

§ 18. τοις (*pro* της) with 1 28 31 (56) 113 145 146 156 210 223.

§ 24. —δε with 6 12 31 55 171-174-182 233 *syr*S *sah*.

28. πρωινον with AB 33 72 204.

iii. 19. ζῆλου (*pro* ζηλωσον) with 6 31 74 123[*non fam*] 171-174-182 and 176 206.

vi. 6. τον ελαιον with 14-92 30 33 36 40*-210 47 113 122 149 167 226 *al. perpc.*

14 and 92 agree in some places with our codex. The relation is merely of their old text revised or not, as the case may be. (*Vide infra* ix. 13, xiii. 10). But xviii. 2, 14 are exceptions.

vi. 8. +και (*post* ᾄδης) *alone with* 6-171-174-182 only.

vii. 3. και (*pro* μητε *prim.*) with A 38-178-203-240 only. *Cf. boh sah et vggMSS.*

9. περιβεβλημενας with 48 95 139[*contra fam*] 140 only.

16. τὸ (*pro* πᾶν) with 6-31-171-174-182 only.

ix. 13. —*και init.* with ℵ 14-92 56 75 and 122 *copt arab syr*S.
§ 20. —*τα* (*ante αργυρα*) with 6-31 36 *f.* 46 108 *f.* 114 130 154 159 171-174 *f.* 178 182 200 206 210 212.
x. 6. —*και την θαλασσαν και τα εν αυτη* with ℵ*A 30 31 32 38 40-210 *f.* 46 49 56 77 98 100 103-112 203-240 [*non* 178] *sah pl. syr*S *arm gig Prim.*
xi. 7. *ποιηση* with 45 113 201.
ibid. *νικηση* with 7-45 113. (*νεικηση* C).
13. *ἔδοξαν* (*pro εδωκαν δοξαν*) with 44 (*non* 52-82) *sah boh.* May be fortuitous absorption? But always these things seem to have Version support.
§ xii. 3. *επι της κεφαλης* with *f.* 46 67 *aeth arm.*
7. +*και* (*ante ὁ μιχαηλ*) with 103-112 187 *arm* 2.
16. *εβοησεν* (*pro εβοηθησεν*) with 38 98* 108 121 136 233.
xiii. 5. *μεγα* (*pro μεγαλα*) with 98.

Our scribe, while not particularly unlearnèd, was not brilliant, and probably wrote *μεγα* to harmonize with *βλασφημιαν* (*cum* BP *etc.*).

§ 8. *εσφραγισμενου* with 1 16 21 38 *al. Er.* 1. 2. (*non Ald.*).
xiii. 10. *ει τις αιχμαλωσιαν, υπαγει* (—*συναγει εις αιχ.*) with 14-92 32 47 *f.* 178 211.
12. *ποιεῖν sic primo loco* with 59 81 97 126 214.
§ 15. —*και sec.* with 7-45-104-151, 38 *f.* 46 59 *f.* 62 80-138 90 *f.* 95 100 109 *f.* 114 164-166 170 172 182 184 218.
xiv. 3. —*αἱ* with ℵ^a 7-16-39-45-69-102-180, 28 81 84[*non fam*] 93 113 122 128 142 146 154 166.

This and the foregoing agreement with *fam* 7 is merely a feature of the *old* stem common to them.

xiv. 8. *πορνίας* with ℵ^aCB 67 81* 104 113 200 217 only.
xv. 1. *αλλον* with 33 39-104 103 111 113 *f.* 119 156 187 218 241 *et h* alium.
xi. 6. *αν* (*pro εαν*) with 56-108 164-166 113.
xvi. 16. —*εβραιστι* with 56*txt.* 159 only (and 130).
xx. 12. *και βιβλια ηνοιχθησαν και αλλο βιβλιον ανεωχθη* with 56 alone (of all the many variations here).
xxii. 6. *πνευματων και των* (*pro αγιων*) with 56 65 (108**) a very ancient combination.
xvi. 19. —*και tert.* with 6-31-182 alone (the real recension).
xvii. 4. *γεμων* with ℵ* 7-45-104-151 30 32 56 67 108 130* *al. pc.*
12. *εἵτινες* (*pro οιτινες*) with 67 and 218 [A = *οιτεινες*; 47 = *αιτινες*].
17. —*αυτων sec.* with *fam* 21 only, being a gratuitous criticism on an apparently intrusive *αυτων*.
xviii. 2. +*ἡ* (*ante βαβυλων*) with B 14-92 111 119-144-158 and 57. [*non Colinæus*].

This is again an intrusive *error* of B 14-92 106, as is seen by 57 joining them, although copying *Col.*, in which edition it is absent.

xviii. 14. —*τα prim.* with 14-92 149. } all errors.
ibid. —*τα sec.* with ℵC 36 40-210 59-121 111 119[*non fam*] 138 [*non* 80] 146 169-206 176-216 189 200. } all errors.
§ xix. 2. *αἱ κρίσϊς sic* with 12 67 103 113.
§ *ibid.* *πορνία* with ℵA 2 12 72 104 113 140 200.
xix. 7. —*την* with 35-87-132[*non rel. fam*] 97*[*non fam*] 138 [*non fam*], all errors.
13. *βεβαμενον* with 30 *f.* 62/3 67 77 121 141 210 246.
19. *αὐτοῦ* (*pro αυτων*) with A 6-31-106-171-174-182 (whole family) *sah arm* 2.

xx. 2. εστιν ο διαβολος with ℵ 14 [*non* 92] 18 *f.* 21 *f.* 38 56 77 *f.* 97 100 111 143 146 167 169-206 172 176-216 187 190 192 200 251.

§ 8. +και (*ante* συναγαγειν) with ℵE 12 17 20 *f.* 21 31 (*hiat* 6) 32 *f.* 46 59 67 *al.*

ibid. —ο (*ante* αριθμος) with 20 189 only.

xxi. 6. γέγονα' *sic* with ℵ*BEP *etc.* (A 203-240 = γεγοναν).

10. ἐπ̄ ὄρους with 38[*non fam*] 112[*non fam*] 141 167 233 246.

12. πυλεωνας with 31 (*hiat* 6) 59 *f.* 119 171-174-182.

15. μετρον καλαμου with ℵ[a] 31-(*hiat* 6)-171-174-182 143 (the whole family carefully records this).†

§ xxii. 2. εκαστον αποδιδοντα with 1 57 187 *Er.* 1. 2. 3. *Ald. Col.* (29).

ibid. —τον (*ante* καρπον) with 1 [*non* 208] 22 30 40-210 51-90 57 92 (*hiat* 14) 128 129 142 149 176 186 187 203[*non fam*] 206 246 *Er.* 1. 2. 3. *Ald. Col.*

12. —μου with 31 alone (*hiat* 6) and 182 *sah.*

Now take the rather particular and interesting Arethas type which has intruded here and there; not particularly till we reach ix. 10 and x. 8, and not again till xvii. 15 when it holds to the end.

ix. 10. εξουσιαν εχουσιν αδικησαι

x. 8. +και (*ante* λαβε)

xvii. 15. +και ἡ γυνη (*ante* οὗ)

xviii. 1. +αλλον (*post* αγγελον)

8. —ο θεος

13. και ελαιον και οινον

[N.B. Above is the clearest kind of *restitution*; και οινον omitted by B and his host, was *restored* (only with this change of order) by some of the Arethas MSS.].

xviii. 16. —και (*ante* κοκκινον)

22. φανη (*pro* ακουσθη *sec.*)

xix. 13. +εν (*ante* αιματι)

xx. 12. εστωτας τους μικρους και τους μεγαλους

xxi. 5. αληθινοι και πιστοι εισι [*hac ordine cum t.r.*] +του θεου

xxii. 1. ωσει (*pro* ως)

2. +καταγγελλεται (*post* ξυλου)

9. +εγω (*post* ειμι)

15. —οι (*ante* ειδωλολατραι)

ibid. ο ποιων και φιλων

16. ο πρωινος ο λαμπρος (—και ορθρινος)

18. μαρτυρομαι εγω

21. —κυριου ημων ιησου

All the foregoing does not fairly bring out the relations of ℵ A and B to the codex. This must be seen in the general collation.

Before giving the list of unique readings, let us run through a few passages chiefly of *agreement* with the textus receptus. Perhaps this will throw some light on it:

Notwithstanding ανοιξω (at ii. 25) of B and group, our MS. reads [ἂν ἥξω]. Here then B and group are clearly accused, when even 106, after weighing the evidence, refuses to go with B. See also iv. 3 [ομοιος ορασει σμαραγδινω]. *Contra* B *etc.*, and 100. Also v. 10 βασιλευσουσιν with ℵP *etc.* *Contra* B *etc.*

† See other instances above with ℵ[a].

Also note xviii. 2 [*Habet* και φυλακη παντος ορνεου ακαθαρτου και μεμισημενου] against not only 4 56 64 67 74 84 and a few, but against 31 (*hiat* 6).

This is excellent testimony here, for, coupled with evident sisterhood of 31, and affinity for 4, 64, 67, 74, 84, and basic sympathy with 56, our codex really justifies its existence by *retaining* these words. Of such circuitous proof are these minutiæ capable.

Note then:

iii. 3. [γνως] *Contra* ℵB *etc.*

iv. 11. ησαν (*pro* εισι) *Cum* ℵA *etc.* (ουκ ησαν B *etc.*).

v. 13. [τα εν αυτοις παν'.] *Contra minusc. permult.*

vi. 17. [σταθηναι] *Contra* 4 40 48 64 74 σωθηναι.

vii. 1. [πνεη]
5. [γàδ *planè*].
14. [επλυναν] *Contra minusc. mult.*

viii. 1. [ημιωριον] *Contra* ℵAC *et pauc.*

ix. 5. [παίση] *Contra* B 78 94 *etc.*

x. 4. [εμελλον] *Contra* CAB *etc.*

xi. 1. [εγειραι] *Contra* ℵABP (*hiat* C) 6 *et minusc.*

xii. 6. [τρεφωσιν] *Contra* B *etc.*
18. [εσταθην] *Contra* ℵCA 46 88-101 56 69 87 92 101 102 *Ald.*

xiv. 4. [υπαγη] *Contra* CA *etc.*
8. [αυτης] *Contra* B *etc.* ταυτης.
12. [υπομονη *absque* ἡ] *Cum* 4 12 21 37 48 64 67 102. *Contra* ℵCABP 6 20 31 56 74 *al. minusc. permult.*

xv. 6. [λίνον] *Contra* CA 38*marg.* 48 (*non* 4-64-74).

xvi. 19. [επεσον] *Contra* ℵ^{a}AB *etc.*

xvii. 3. [γεμον ονοματων] *Contra* ℵ^{a}B *etc.*
8. [τα ονοματα] *Contra* AB *etc.*

This shows very clear revision, for immediately preceding we have the οὐκέγεγραπται alone with A.

xvii. 8. [επι το βιβλιον] *Contra* B *etc.*
11. [αὐτὸς] *Contra* ℵB *etc.* οὗτος

xviii. 6. [*Habet* αὐτῇ *sic post* διπλωσατε] *Contra* ℵAB *etc.*
7. [εαυτην] *Contra* B.
8. [ο κρινων] *Cum* 1 6 *fam* 21 31 62/3 72. *Contra* ℵCABP *permult.*
11. [επ αυτη] *Contra* ℵCBPA *etc.*
19. [πλοια *absque* τα] *Cum* 1 6 31 *al. pauc.*
20. [αποστολοι *absque* και οι] *Cum* C 1 12 17 36 46-88-101 59 62/3 67 72. *Contra* ℵABP *permult.*
21. [*cum t.r.*] *Vide* ℵ *et* A *et* B *et* C.
22. [*cum t.r. usque ad fin...*]..φανη (*pro* ακουσθη)

xix. 7. [αγαλλιωμεθα] *Contra* ℵAP *al. pauc.*
12. [ονομα γεγραμμενον ὃ ουδεις] *sine addit.* *Contra* B *et* ℵ *etc.*
13. [καλειται] *Contra* ℵ^{a}ABP *etc.*
14. [στρατευματα *absque* τα]

xx. 3. [*Habet* και *post* ετη] *Contra* ℵAB *etc.*
ibid. [αυτον λυθηναι] *Contra* AB *etc.*
4. [τω θηριω] [ουτε] *Contra* ℵAB *etc.*
9. [εκυκλωσαν] *Contra* AB *etc.*
11. [λευκον μεγαν] *Contra* ℵABP *etc.* (*hiat* C).
13. [εδωκαν] *Contra* A 2 4 7 21 48 64.
xxi. 4. [απο των οφθαλ.] *Contra* ℵA 32 56 εκ.
5. [*Habet* μοι] *Contra* AB *etc.*
10. [*Habet* την μεγαλην] *Contra* ℵABP *etc.*
20. [ενατος] [αμεθυστος]
27. [ποιουν] *Contra* Aℵ* *et* ℵ[a].
xxii. 2. [ποιουν] *Contra* A.
5. [εκει] *Contra* B *etc.*
ibid. [και χρειαν ουκ εχουσι λυχνου και] *Contra* ℵA 56 *etc.*
ibid. [φωτιζει] { *Contra* ℵB *etc.* φωτιει / *Contra* AP 12 56 81 *etc.* φωτισει }
8. [και εγω] *Contra* ℵAB *etc.*
ibid. [δεικνυοντος] *Contra* ℵA *etc.*
12. [αυτου εσται] *Contra* B *etc.*
13. —ειμι..αλφα..[*rel. cum t.r.*] *Contra* ℵB *et* A.
14. [οι ποιουντες τας εντολας αυτου] *Contra* ℵA 38 56.
19. [*Habet* εκ] *Contra* A 10 38 57.
21. [*Habet* αμην] *Contra* A 21 58* 59 67 73-79.

Now we come lastly to the unique readings:

i. 2. μαρτῦρῖ *sic* (*pro* μαρτυριαν) [*Non ita ver.* 9].
11. —εις βιβλιον και πεμψον *errore*
ii. 1. ἁδε (*pro* Ταδε) } Marginal capitals only added after ii. 8.
8. ραψον (*pro* γραψον) }
10. +την (*ante* θλιψιν)
14. —βαλειν [Absorbed by βαλακ].
16. πολεμῖσω So now 140 149. (84 104).
17. —λευκην και επι την ψηφον *ex homoiotel.*, but exactly same omission occurs in 149 and *syr*S.
18. χαλκολῦβάνω
20. ἥ λεγει ἑαυτὸν (*sic*) προφήτην (*sic*)
iii. 2. μελλεις αποβαλλειν (μελης αποβαλειν 113).
5. —εν So 200 and *syr*S.
7. —γραψον *arm* 4. [*sic* 53 *txt. suppl. marg. tamen* 53*].
ibid. +και (*ante* ο ανοιγων) [*vide* ℵ = και ανυγων *pro* ο ανοιγων].
ibid. και ουδεις κλῖσει (*sic*) και κλειων · και ουδεις κλεισει (*ex emend. pro* κλῖσει) και κλεων και ουδεις ανοιξει
9. —αυτους
12. —και *ult.*
20 *fin.* και αυτος μετ αυτου και αυτος μετ εμου (*pro* και αυτος μετ εμου)
iv. 5/6. *Jungit.*
8. κυκλοθεν · *sic interpunctum* So 113 a few and *syr*S.
11. *Post* λεγοντες (*ver.* 10) *spatium fortasse litt. novem.* }
ibid. —αξιος }
ibid. εἶς (*pro* εἶ) }

v. 8. —χρυσας So 222 *aeth.*
9. και (*pro* καινην) *per incuriam.* (καινῦν 145).
ibid. γλῶσσῶν (*arm pl.*).
11. —του θρονου και
ibid. +τεσσαρων (*ante* ζωων) *ex emend. a prima manu. Inprimo alia scripsit.* So 113 only.
14. λεγοντας το αμην So the sister 182 and 217.
vi. 6. λεγοντος (*pro* λεγουσαν) So 171**-174 and 182 with 146. [λεγοντων 36 *gig*].
ibid. κρϊβῆς *ut vid. planè pro* κριθης
9. τριτην (*pro* πεμπτην) *errore*
vii. 10. —ἡ (*ante* σωτηρια)
ix. 7. χρῦσῆ *sic* (*pro* ομοιοι χρυσω) So 218 (χρυσοῦ 53).
13. Κιαν (*pro* μιαν) Rubrication is faulty; but shows knowledge of Και *init.* (—και ℵ 14-92 56 122 *copt arab syr*S).
16. +δε (*post* ηκουσα) So 171-174-182 and 146*txt.*
17. —αυτων *sec.* So 152* only.
18. —και *prim.* So now 113 120.
x. 3. οἱ (*pro* αἱ)
4. *Post* τας εαυτων φωνας +και οτε ελαλησαν αι επτα βρονται [*Reduplicatio*].
9. την κοιλιαν σου (σοι την κοιλιαν σου *syr*S).
10. κατέφον *errore* (*pro* κατεφαγον)
xi. 8. —πνευματικως [The family checks this as being an error].
xii. 2. βϊαζομένη *sic* (*pro* βασανιζομενη)
xiv. 3. οὐδεὶ εἰς *sic* (*pro* ουδεις)
4. +απο του ιησου (*ante* ηγορασθησαν) [*vide* 53 154 176-206].
xv. 1. —και (*ante* θαυμαστον)
2. εκ της εικονος και εκ του θῦρΐου (*sic*) αυτου
8. ἐγεμΐσκη *sic ut vid.* (*pro* εγεμισθη)
ibid. —ο ναος
xvi. 6. +το (*ante* αἱμα *prim.*) So 140 [*non* 8-24] and *copt.*
10 *fin.* πυρος (*pro* πονου) (*sed* xvi. 11 [πονων *cum t.r.*]. *Hinc* πυρος *ver.* 10. *error oculi est*).
12. —ὁ (*ante* εκτος)
17. εξεχεεν αυτου την φιαλην and 146 in the Coptic manner with *sah boh.* [*Cf.* xvi. 12 *idem cum* B *etc.*].
18. —σεισμος *secund.*
xvii. 1. τῆς πόρνης τῆς πόρνης *sic* So 148*. της πορνης +ταυτης 200 *aeth arab syr*Σ *Vict.*
2. επολεμησαν (*pro* επορνευσαν)! [*Error oculi*].
4. κόκκϊον *sic*
7. δωδεκα (*pro* δεκα) So 182.
8. —επι [της γης] [B *al. habent* την γην (*pro* επι της γης)].
12. —δεκα *prim.*
ibid. βασϊλεῖ (*pro* βασιλεις) [ℵ=βασιλιαν; 69 βασιλειας].
15. +οι (*ante* οχλοι)
xviii. 4. σΰγκοινήσετε
6. +και (*ante* απεδωκεν)
ibid. —τα (*ante* εργα) [*Cf.* 25].
13. ῥάβδων. *Ita*: ῥαύδων. *Errore pro* ῥαιδων? (So 182? and 156).
14. —της ψυχης [*rel. cum t.r.*]. So *aeth vid.*
20. επ αυτης *sic*

xix. 6. —και *tert.* So *arm* 4.
9. +μοι (*post* λογοι) } ℵ* *syr*Σ +μου
ibid. +ουτοι οι λογοι (*redupl.*) *post* μοι }
Ita: ουτοι οι λογοι μοι ουτοι οι λογοι αληθινοι...
N.B. +οἱ (*post* λογοι) A 4-48-64 121[*non* 59] 149[*non* 186] 222 *syr*S.
10. λεγοι (*pro* λεγει) So 120.
15. —του (*ante* στοματος)
ibid. του οινου του θεου (—και) της οργης του θεου *sic*
16. —και *sec.* So *syr*S [*non* 182].
17. φωνην μεγαλην So 167.
xx. 1. —την *prim.*
12. εκ των καταγεγραμμενων
xxi. 3. τοῦΤοῦ (*pro* του *ante* θεου)
4 *fin.* παρηλθεν (*pro* απηλθεν) *Perperam. Per incuriam sed*: παρηλθον 111.
6. δἱψῶτι *sic*
13. και απο δυομων .. και απο νοτου .. και απο δυσμων (—απο βορρα) (*Cf. ord. f.* 25 40 222).
25. καὶ νῦκτο ἂρ (*pro* νυξ γαρ) *sic*
xxii. 14. πειλῶσιν (*pro* πυλωσιν) (ποιλωσιν 39 179***).

From the above a fair estimate can be made of the individual carelessness of the scribe, and where the sister 182 joins a probable excuse. The agreement with the Versions is either fortuitous, or as deeply seated as the original of this family, corrected out of the others of the group.

As regards punctuation it does not go very far astray as a rule, except as pointed out concerning ὁρα μη συνδουλος σου ειμι, and at xix. 10, where the absence of του before ιησου *prim.* (with ℵABP *permult.*) has led to this: την μαρτυριαν · ῑῡ τῶ θῶ προσκυνησον · *sic.*

As regards accents, κριμα is written once κρῖμα for twice κρίμα. ἴρις always with acute.

We have λῦσαι v. 2, λῦσον ix. 14.

μεγιστᾶνες vi. 15, μεγιστάνες xviii. 23.
ἀγορᾶσαι xiii. 17.
μύρον xviii. 13.
κρίνει xix. 11.

ὅτᾶν (as said before) is everywhere thus but in two places; ἀγγελλων is once written with two lambdas (v. 11, *cum* 87), κρυσταλος varies between one and two lambdas.

In conclusion, for fear I have not made myself entirely clear, it would appear as if the ancestor of this MS. was the *father of* A, rather than A itself, about contemporaneous with ℵ. That it was transmitted purely to the x^th^ century, when it was brought into more or less conformity with B and Arethas, and was retransmitted without appreciable change, or at any rate with changes which we can identify. That the ℵB lections are to be considered part of the B revision, and *not* as giving us the parent text, the parent probably being purer than ℵ in these places. That the ℵAB lections on the other hand are largely *not* revision, though part may be. Pedigree.

We now have a pretty good check in Apoc. 182, also of the family 6-31-106, but closest to 106, joining in several unique readings of the latter.

182 itself indulges in new readings, but by comparing 106 with 182 we can see where each goes astray from type.

Consult 171-174 also.

GROUP 26-41-42-53-107-(153-211-222).

Apoc. 107. *Apoc.* 107 (Act. 232. Paul. 271). B.M. Addit[l]. 28816 [=Greg. Apoc. 181 (Ac. 205. P. 477)]. This is a dated MS. [A.D. 1110] on vellum. [Scr. 107. Greg. 181, new 203? Sod. α 203].

The Apoc. extends from f°. 125-139, followed by a few pages of other matter and a subscription giving the name of the scribe and monastery with the date. It begins with ἀποκάλυψιν πεπονημένων θεαρέστως, σύνοψις σχολικὴ · παρατεθεῖσα ὑπὸ ἀρέθα ἀναξίου ἐπισκόπου καισαρίας καππαδοκίας, followed by τὰ κεφάλαια τῆς ὀπτανθείσης ἀποκαλύψεως τῶν εὐαγγελιστῆς ἰῶ ἐν πάτμω τῇ νήσω :—72 in number, and then by the inscription in capitals:

Ιησου χριστου αποκαλυψις, δοθησα τω θεολογω ιωαννη (*sic*)

with Apoc. 26 alone; and it develops early that these two MSS. 26-107 are the closest sisters of the family 26-41-42-53-107. I collated the first three chapters nearly 20 years ago, and now (July 1908) having reached this number in the regular order, I have completed it at the British Museum, and not from photographs.

It seemed to me it was going to be a very dry task, but, as usual, *each* MS. has *something* to say. And we get a little view occasionally behind the scenes, which helps to establish the origin of the text of this group and to make clear the type apart from a few vagaries of its more modern sisters 41-42-53.

We need not let it detain us very long; but long enough to record the following.

Among the new readings, either not recorded by Scrivener under 26, or passed over by him, or really belonging to the older exemplar, the basis of both, notice:

ii. 7. —το*
11. ακουσατο
20. αφικας (*pro* εας) · αφηκας ℵ[a] 26 36 111 *f.* 119 121 143 241 *syr*S.
vii. 4. ρμδ *sic*
8 *fin.* εσφραγισμένεσ
xii. 14. [οπου] τρέφηται with 32 189 alone.
14. καιρ͂ (*pro* καιρου) *sic*
xiv. 10. τοῦ οἴνοι *errore*
15. θερμὸς (*pro* θερισμος) *errore*
xviii. 4. συγκονωνησητε* (41 42 συγκυν...).
23. εν τη φαρκεία (*pro* εν τη φαρμακεια) *errore*
xix. 2. την πορνη' την μεγαλην Not recorded as την πορνη for 26, as την θαλασσα is at x. 6.
xxi. 19. κεκοσμενοι* *errore* (corrected by third hand).
21. —ανα *inprimo* So 130.

To which add:

xi. 2. και την αυλην την εξωθεν του ναου, εκβαλε εξωθεν του ναου · εκβαλε εξωθεν (42 53 have the reduplication, but with final εξω, while 41 reads ανωθεν for εσωθεν and apparently 26 reads εξωθεν twice without the reduplication!)

xiii. 16. ινα λαβωσι το χαραγμα αυτου και ινα δωσωσιν αυτους χαραγματα (*pro* ινα δωση αυτοις χαραγμα) So 26 exactly, while 41 42 53 cut out the first clause, but have αυτους and δωσωσιν, and *f.* 95 shows the ancient origin of the additional clause by reading λαβωσι τω χαραγμα αυτου *instead of* δωση αυτοις χαραγμα.

Then with 26 *alone*:

ii. 7. εν τω παραδεισω του θεου σου

vi. 2. —*και ult.* (*ante ινα*) but so 81-204 111 124[*non fam*] 126 146 171-174 215 and *gigas Tyc* 3.

vii. 12. και η σοφια και η δοξα
(A change of order which 41/42 and 53 neglect).

ix. 20. οὐκατεκάνθησαν *errore pro* ουκ απεκτανθησαν, while 26 has ου κατεκανθησαν.

Even the error at x. 6 την θαλασσα is common to 26-107.

xi. 17. ὁ παντοκρατορ (also 36) So both at xvi. 7, and with 26 102 103 at xv. 3, but not elsewhere.

xii. 13. +τον υιον (*ante* τον αρρενα) See *copt.*

xvi. 18. οἱ οὖνοι (*pro* οἱ ανθρωποι) Also now 149-186.

xvii. 17. τεθῶσιν (*sic*) οι λογοι του θεου

xix. 14. ενδεδυμενος 107, ενδεδομενος 26 (See *syr*S and ℵ 113 152-179 *f.* 178 182 ενδεδυμενοις)

xx. 4. αὐτου (*pro* αὐτων *sec.*) And 207.

12. τοις βιβλοις And 108. (Also ℵ 18 ταις βιβλοις; τω βιβλιω *boh syr*S).

15 *init.* και εισ τισ

xxii. 3. +εκει (*post* θεου),

while at xii. 15 ποταμοφόρον (an easy error, strangely enough avoided by nearly all scribes) is recorded by 26-107 and 29.

And x. 2. και τον ευωνυμον (—δε) by 26-107 and 18 with *sah arm aeth arab Cass. Prim. Tyc* 3.

Also vi. 14. —αυτων by 26-107 and ℵ 31. No others.

Even vii. 16. πινασουσιν finds a place still in 26-107, being also read by ℵA 73 108 154 200 212 218 and *Compl.*, all things which 41-42-53 avoided.

Now ℵA 18 29 31 are all old witnesses (as *gigas* above vi. 2 and 95 in xiii. 16), which reminds us that the base of this text is distinctly old, and the Arethas reviser missed these points.

Again, a little error viii. 10 τον τριτον is still found in 41 42 53, but not recorded for 26, while the omission in ix. 21 of ουτε εκ των φαρμακειων αυτων by 26-107, together with 8-24, 72, 98, is evidently unauthorised, not being found in 41-42-53, nor in 30 the sister of 98, nor occurring in the MSS. related to 72.

Further, we get more light on viii. 1, for 107 with 26 reads ἡμιωριον distinctly, against 41-42-53 of the family MSS. This, the reading of Westcott-Hort, with only C 44-52-82, 97-214, 146*txt.* and 41-42-53 above recorded, loses prestige still further when it is shown that 26-107 and their original did *not* countenance the change by 41-42-53, and 122 contradicts 97-214. As to viii. 1.

We are carried back into early days at

vi. 1. φωνην (*pro* φωνης)

xii. 9. —μετ᾽ αυτου εβληθησαν

12. κατοικουντες (*pro* σκηνουντες)

xiv. 8. ἣ (*pro* οτι)

10. των αγγελων (—αγιων)

13. γαρ (*pro* δε)

14. εχοντα

17. αγγελος αλλος

and 20 *fin.* διακοσιων (*pro* εξακοσιων) with ℵ* 26 *syr*S absolutely alone.

But xix. 5. [*τον θεον cum t.r.*] So 26. *Contra τω θεω* ℵCAP, even B and a few including 41-42-53 *syr*S *gig*.

And xxii. 2. *τῶν καρπῶν* (*pro τον καρπον*) 26 82 104 (ℵ 65 = *τους καρπους*, 113 *f.* 178 *syr*S = *καρπους*),

thus focussing once more on the probable community of origin of all these Greek MSS. on bi- or tri-lingual origin. These little things cannot have come down piecemeal or by selection, but must be due to common heritage from other bi-columnar Versions. Take the exceedingly rough *γαρ pro δε* in xiv. 13 : *τα γαρ εργα αυτων* for *τα δε εργα αυτων*, borne witness to by ℵCAP—all of them—only our MS. 26-107 and those very old stems 18 38 111 113 130 146 159 200 and *f.* 95. It passed out of everything else, yet was in *ps-Ambr.* and *gigas*, in *Prim.* and *sah* ; so it is no use to say that *γαρ* was the product of an *error oculi* from the propinquity of *εργα*, for if so it passed into the Latin simultaneously, for *gigas* was not modelled on ℵCAP, but perhaps they upon it and upon its forerunner, that is its accompanying Greek version.

This place we see the B reviser missed in our 26-107. But on the other hand, the text as a whole has not only been generally accommodated to B and the Arethas cursives, but we find B peculiarities, as at ix. 14 *ἐφράτῃ* for *ευφρατη*, while at xvi. 12 B 19 and 59 repeat the form *ἐφρατην*, but our MS., with 26 and 16, does not.

So iv. 3 *σμαραγδω · και σαρδιω* (*pro και σαρδινω*) with 26-41-42-53, 44 and 52, and practically B 13-23-55.

So xvi. 5 *ὃς ην* (*pro ὃ ην*) with B and a few.

As regards *πληξη* for *παιση* ix. 5 with 26-41-42-53 and *f.* 10, we notice that while the group holds, it goes with the Complutensian MSS., which are a branch of the *Andreas* recension.

The pure *Arethas* forms are favoured particularly as follows :

xxi. 22. *θεος* (*pro κυριος ὁ θεος*) 4-48-64, 26-41 44 52 (42-53).

xxi. 5. *ιδου ιδου* (*bis pro semel*) 4-48, 26-41-42-53.

xx. 12. *εστωτας τους μικρ. και τους μεγ.* 4-20-48-64, 26, 31 32 34 74 106.

xx. 4. *επανω* (*pro επ'*) 4-48-64, 26-41-42-53.

One more reference and we have done. Above at xix. 19 —*της γης* and xx. 4 *ελαβε* we find 90 obtrude. This would be a small enough thing, without a sidelight at xviii. 12 where we find the scribe of 107 wrote first *μαργαρου* no doubt. At any rate it has been corrected to *μαρμαρου*. This no doubt came from the relationship of 90.

Note also i. 11. *βλεπης* 26 67 95 113 141 188 201 218.
i. 12. *ελαλη* 8 26 72 81-204 95 108 113 140 162 167 233.

In entering our group up to the present, we find we have not recorded "*non* 26" when absent from the combination 41-42-53. This was omitted purposely for fear Scrivener's collation of 26 might be imperfect. But now with the additional check of 107 we shall be able to add this as we enter 107, for the documents 26-107 are almost word for word alike, down to errors one would have supposed any scribe should have corrected.

There is no iota sub- or postscript in the MS., while it is found in the others of the group. Breathings are square. Numerals are sometimes indicated by letters, but not always. When they are, they generally have *three* horizontal lines superimposed, thus κδ. *υἱος* and cases are generally contracted. We find *πόρνων* xvii. 5 with the *Compl.* MSS. The scribe himself copied carefully and made very few new errors, so that the parent stands clearly before us, probably a MS. of the IX[th] century.

The inscription is alone with 26. There is no subscription proper, but an addendum by

the scribe, saying: αἶνος κράτος δόξα τὲ τῶ λόγω πρέπει · τῶ τηδέλτ δουῆ μοι ταυτὴ τὸ πέρας · ἀνδρέα τάλα μοναχῶ παρ᾽ ἄξιαν · εὔχεσθε καμοῦ τοῦ ταπεινοῦ γραφέος :—

And a further and longer subscription by the same hand at the end of the volume, ten pages further on, saying:

Δοξα πατρι και υιω και αγιω πνευματι τω δοντι τελος (in abbreviated capital script) ἐτελειώθη χάριτι χῦ ἡ ἱερὰ καὶ ψυχωφελὴς βίβλος αὕτη . διὰ χειρὸς ἀνδρέα ὁμαρτωλοῦ (*sic*) και παρ᾽ ἄξιαν μοναχοῦ . μηνὶ μαρτίω · ἰνδικτιόνος τετάρτης . ἔτει ἐκτίσεως (*sic*) κόσμου . ἑξακισχιλιοστον · ἑξακοσιοστον · ἐννεα ς δέκατον ⁘ εἰς ὅρο τοῦ πρσ κ ἁ μελετίου τ (*illeg.*) ἐν τῆ μονῆ τοῦ σρσ ⁘ παρακαλῶ δὲ δυσω πω (*illeg.*) ς δέομαι παντας and so forth.

Ending: ἡ χεὶρ ἡ γράψασαση πε ταυτα ει ⁘ τῶν χείρων μοῦ τὸν κόπον λύσαι χε μου · ς τὴν ἄφεσιν δίδου τῶν ἐσφαλμένων ⁘ ἀμὴν γένοιτο χε μοῦ θῦ λόγε. τέλος ἐν ἔτει ϛχ ιθ ἰν δ (=A.D. 1110. Ind. 4).

Now consult 153-211-222 for a line of affinity. 222 is our oldest dated cursive, and 107 comes 100 years after, also with a date.

[*N.B.* 108** = 56].

Apoc. 108. *Apoc.* 108 { (Ac. 236. P. 273) = Upsala Univ. gr. 11 = Greg. 129 (Ac. 334. P. 436) =
129 { (Ac. 238) = Linkoping Linkoping Benzel 35.

The above is rather a muddle. Therefore neglect Scrivener's 129. Make 108 equal to *Gregory's* 129, only correcting his reference, and Scr. 108 = Greg. 129 becomes properly the Upsala codex.

The photographs were kindly supplied to me by the good offices of the Librarian at Upsala. [Scr. 108. Greg. 129, new 1852. Sod. α 114].

Rather a peculiar codex, neatly written, of small format, and not very easy to date exactly.

While the text is *in the main* the B recension, ν εφελκ. is the only thing which carries the date back somewhat, other old forms being generally wanting, although they obtrude occasionally. The converse, however, at vi. 5 ειδε *pro* ιδε with only 102**, while ν εφελκ. is almost constant.

Neither iota post. nor sub. are present, and palaeographically we could place it in the XII^th^ or XI^th^ century, but I hardly believe it is earlier than XIII^th^ or XIV^th^. I think it is the most difficult codex which I have met with to date.

The only confusing letter is τ, which sometimes exactly resembles π.

B readings. Anyhow, we could dismiss it very shortly as a good representative of the B type and hardly more. But it is so good a representative of the B type that it helps us definitely to recover some of the B readings, obscured by B itself—thus, as I have said before, *every* manuscript, however humble, has its uses.

We find that: ix. 6 και ου μη ευρωσιν not και ου μη ευρισουσιν; xii. 2 εκραζεν not εκραξεν; xii. 8 ισχυσεν not ισχυον; xiv. 18 κραυγη not φωνη; xix. 17 το δειπνον not τον δειπνον should doubtless be the readings of B; while it confirms such things as xix. 5 τω θεω *pro* τον θεον, few cursives but ℵCAP and B.

A pretty light is thrown on this at xii. 2/3, where after our codex shows εκραζεν with C in verse 2 against B, we are all three together immediately after at verse 3 with πυρος μεγας.

Not until the twelfth chapter can I establish any definite relation with another cursive. But here at xii. 14 we have οπως στρεφηται (for the usual οπου τρεφεται, or the οπως τρεφεται of B) while 69 gives alone so far οπως στρεφειται. We had already suspicions of this (see πολοι for πολλοι by 108 at viii. 11 alone [πολυ 69]; ix. 5 αποκτηνωσιν 69, 108; xi. 7 θυριον 69, 108 and only 41), and shortly after it is confirmed at xii. 17 τυρουντων 69 and 108 alone. See also xiii. 15 τη εικονη 69 108; xviii. 11 —και πενθουσιν 69 108 and others of 69 family.

Now 69 is a *græco-lat* of the family 7-16-39-45-69-102-104-151-180, and curiously enough some agreement is found with the second hand of 102.

As both 69 and 102 are XIV^th^ century, my estimate above as to date for our codex is perhaps somewhat confirmed.

While we rarely approximate the particular 69 family text, we suppose the scribes of 69 104 and 108 may have been from the same locality or monastery.

It is, however, clear from certain new little readings and mannerisms that we have an element in 108 which is foreign to our collection so far. This will be seen further on in the unique forms and readings and in occasional agreement with other cursives.

We are attracted, for instance, to the curious error ἐὰρ for αν at xiv. 4. B and its tribe read εαν. A simple error one says at first, but we must have patience for a moment. The scribe is too careful for this kind of error. Something must have caught and distracted

his eye. But no MS. shows trouble here. *Turn up the Complutensian edition, however,* and what do you find but +γαρ *post* οπου. This is very far-fetched you may say. Not at all. Follow the scribe closely. At xv. 6 we have a reading *absolutely alone with the Complutensian edition, viz.* +και *ante* καθαρον!

Again, in between, at xv. 2 we note the unique omission by our MS. 108 of μεμιγμενην before πυρι. Now the Complutensian alone changes the order to πυρι μεμιγμενην, reading υαλινην πυρι as our MS., but *adding* μεμιγμενην instead of dropping it as we do. So *h* and *Prim.* 'igni permixtum.'

Therefore, we shall establish some connection later with another MS. having influenced the Complutensian, OR we shall find that our innocent-appearing scribe of the XII-XIV century really flourished after 1514, notwithstanding his consistent use of ν εφελκυστικον; but this is certainly not the case.

Here are the new readings of our codex:

i. 1. ἰωάνου *sic* (*pro* ιησου χριστου) *Vigil.*
ibid. +κυριος (*ante* ο θεος) So now 176-206.

ii. 17. εχω *ut vid.* (*pro* εχων)
ibid. οὐδε εἶς *vel* οὐδ εἶς (*pro* ουδεις)

iii. 20. —και κρουω *usque ad* θυραν *sec.* (*ex homoiotel.*). So now *Oxyr*[1080*] 214 233.

iv. 4. περιβεβλημμενους (*Vide* x. 1 περιβεβλημμενον 32 *et* 108).

v. 1. σφραγίσεις *sic*
3. οὐδῆς (*pro* ουδεις)
ibid. +και λῦσαι τας σφραγιδας αυτου (*post* βιβλιον) with *syr*S.

vi. 17. ἡ ἡ ἡμερα *sic* (*Om.* ἡ 38 142 233 246).

vii. 4. εσφαγμενων PRIMO LOCO (*pro* εσφραγ.) So now 113.
† *ibid.* εκατον και μ̄δ (Observe ρ̄μ̄δ̄ 107, ρκμδ[es] 240, ρ̄κ̄δ̄ 200).

viii. 11. πολοι (*pro* πολλοι) (*Hoc loco* πολυ 69 *solus*, πολλυ 201; *saepe alibi* 69 πολ^λοις *sic, et* 108 *in* xvii. 1 πολῶν *solus*).

ix. 4. ανθρωποις (*pro* ανθρωπους)
ibid. επι του μετωπου *Cf. copt.*
14. —μεγαλω So now all *fam* 119 and 149-186 and *armm* (except 3).
17. ὁράσεισ̄ *sic*
19. —αι γαρ ουραι [*Cf. syr*S].

x. 1. ἡ ἔρις (*pro* ἶρις) (+ ἡ CAB *etc.*; ερις *nova, sed* 28 εριν, *rell. fam* 21 ιριν).
ibid. —και το προσωπον
10. γλυκύν (*pro* γλυκυ) (*Cf.* γλυκαζων 7-45-104-151).

xi. 4. και (*pro* αι *post* λυχνιαι) (*Om.* αι ℵ *etc.*).
12. αναβετε *sic* (αναβειτε 39-180, αναβατε ℵCAP 9 26 *etc.*).

xii. 14. οπως στρεφηται (οπως στρεφειται 69).
ibid. καιρον και καιρονσ̄ *sic*

xiii. 5. εδοθι *prim.*
ibid. +πολεμον (*sic*) *ante* ποιησαι (+πολεμον B *etc.*).

† Our scribe does not favour writing symbols for numerals. This is the first time. The next occurs at xi. 16 οἱ κδ̄, then not until xiii. 18 χ̄ξ̄ς̄, xiv. 1, 3 ρ̄μ̄δ̄, and not until much later does he ever write ζ for επτα or Γ̄ for τρια *etc.* (see xxi.).

xiv. 4. ἐὰρ *sic plane (pro* αν) [+γαρ *post* οπου *Compl. solus; vide postea, Compl. cum* 108 xv. 6].
9. χαραγματα *Cf. sah.*
11. τὸ χάραγμον *sic*
19. εξεβαλλεν *primo loco* (εβαλλεν 39 63 216).
ibid. εβαλλεν *sec. loco* So 113. [56 (=108**) *saepe hoc modo*].
xv. 2. —μεμιγμενην (*Ord. invert. h Prim. Compl.* πυρι μεμιγ.).
ibid. εκ της εικονος και του θηριου (—αυτου) *Cf.* 13 127-215 217.
6. —οι (*ante* επτα *prim.*) So now 146-155.
ibid. +και (*ante* καθαρον) With *Compl.* alone (*vide supra* xiv. 4).
xvi. 11. —αυτων *prim.* *Cf. boh.*
15. γιμνος *ut vid.*
ibid. βλεπει (*pro* βλεπωσι *vel* βλεπουσι) (βλεπη 167, videat *Prim.*).
18. τηλοικοῦτος So 113.
xvii. 1. πολῶν *sic* (*Vide supra* viii. 11 πολοι, viii. 8 θαλασαν, xx. 8 τεσαρσι, xix. 3 αληλουια).
3. κκόκκινον *sic* So 233. (and below xviii. 12).
15. λαὸς *Cf. arm* 4.
xviii. 12. κκοκκινου (*Cf. supra* xvii. 3, *et hoc loco* 43 : κκοκινου).
13. [σωματων και] ψυχων (*pro* ψυχας) So 164 176-206. [14-92 ψυχων *pro* σωματων].
xix. 9. ὗτοι *sic* (*pro* ουτοι)
10. την μαρτυριαν · ιῦ τῶ θῶ προσκυνησον So the punctuation in 120 182 207.
21. επι (*pro* εκ *prim. ante* του στοματος)
xx. 2. επατησεν (*pro* εκρατησε)
15. ἤ τις (*pro* εἰ τις) (39 67-120 81-204 114 154 233).
xxi. 9. [την νυμφην] —την γυναικα (*Cf. vg MS. dem.*).

(For xxi. 14 to xxii. 21 by 108** see beyond).

The most notable of the above are:

i. 1. ιωανου *pro* ιησου χριστου
+κυριος *ante* ο θεος
xx. 2. επατησεν.

For other affiliations, consult the collations.

For traces of 56 by the first hand:

iii. 1. τοῖς (*pro* της) Thus wrote 108* but corrected it. So 16 21 29 41 and 56.
2. στηρισον
9. προσκυνησουσιν
iv. 7. [πετωμενω] and elsewhere.
ix. 21. φωνων
xv. 4. φοβηθει [σε]
xvii. 2. εμεθυσαν.

A most interesting thing now occurs, however. The last three pages of the codex (from xxi. 14 to the end) are written by a different hand, who resembles a good deal that of Apoc. 104,† but does not seem to be the same. However, it develops instantly that this

† Some readings of 108* agree alone with 104 and notably just before 108** takes up, *viz.* xxi. 3 φωνην μεγαλην.

hand is copying quite another MS. and that MS. none other than our good and hitherto unique friend 56 (or its parent).

As the last page of 56 is very much the worse for wear this codex checks our previous collation.

Instead of *μακαριοι οι πλυνοντες τας στολας αυτων* of ℵA 38 at xxii. 14, and as we thought for 56, 108** confirms a conflate (which can now be calculated for 56) of: *μακαριοι οι ποιουντες τας εντολας αυτου + και πλυνοντες τας στολας αυτων.*

At xxi. 16 *ισον* is read for *ισα* by 108**. This we did not record for 56, yet re-examination shows that 56 reads thus.

That these people all belonged to the same *locality* is shown by 56 favouring *εβαλλεν* very much, which the *first hand* of 108 is partial to. See other remarks under 56, which may be apposite to this.

Here are the readings witnessed to only by 56 and 108sup.

56 108**.

xxi. 14. *εχει* (*pro εχον*) 56-108** and *syr*S. (*ειχε fam* 38 146 *et arm a*). *εχουσι Prim.*
16. *ισον* (*pro ισα*) 56-108** only.
18. *ενδυμωσις* 56-108** only.
νελλω 56-108** (so 29 214).
19. *παντες* (*pro παντι*) 56-108** only.
σαμφειρος 56-108** (so 59 153).
21. +*και* (*ante εκαστος*) 56-108** (so P 35-68-132-181 200 *syr*S *aeth latt.*).
νελλος 56-108** (so 29 38 97 149 164 214).
22. +*ο* (*ante ναος*) 56-108** (so A 178-240 *copt*).

xxii. 2. +*εκαστον* (*post ξυλου*) 56-108** only (+*ησαν arm* 1. *a*).
5. *ετι* (*pro εκει*) 56-108** (so ℵAP and a few).
και ουκ εχουσι χρειαν 56-108** (so ℵ 18 and *fam* 178).
+*φωτος* (*ante λυχνιου*) 56-108** (so ℵA 18 47 *al. syr*S *sah*).
φωτισι 56-108** (*φωτισει* AP 12 56 81-204 121 127-215 143 176-206 *copt arm* 4. *aeth*).
6. +*οτι* (*ante ουτοι*) 56-108** only and *copt.*
πρων (*sic, errore* 108**; *vult πνων*) *και των pro αγιων* (So 56 65 106). *Cf.* 104 187 210 *πατερων.*
8. *και εβλεψα και ειδον* 56-108** only.
9. *ορα μη ποιησης* 56-108** (so 32 *al. aliq.*).
+*και* (*ante τω θεω*) 56-108** only.
12 *fin.* —*εσται* 56-108** (so 39 113 150sup *syr*S *gig sah boh*).
14. *μακ. οι ποιουντες τας εντ. αυτου και πλυνοντες τας στολας αυτων* 56-108**.
16. *και πρωινος* 56-108** (so *f.* 46 127-215 167 203-240 *vg gig Prim. Beat. Apr. ps-Ambr.* *και ο πρoινος* A).
18. *τας πληγας εν τω βιβλιω γεγραμμενας* (—*τουτω*) 108** (so 56 +*τας*).
21. —*χριστου* 56-108** (so ℵA 10 26 41/2 47 53 107 111 146-155 149 154 186 212 *sah*$^2/_3$) (—*ιησου χριστου* 113).

As to 108** itself note:

xxi. 16. *χιλιαδας* 108** (*illeg.* 56).
17. *τεσσαρακον τεσσαρων sic* (*illeg.* 56).
20. *ευδομος* (the *β* in 56 is exactly like *υ*).
23. —*το αρνιον* *error* 108**.
24. —*και τα εθνη usque ad περιπατησουσι* *error* 108**.

xxii. 2. *ξυλων pr. loco error* 108**.
3. —*παν καταναθεμα etc. error* 108**.
6. —*οι* (*ante λογοι*) *error* 108**.
19. *αν pro εαν* 108** and ℵ (103) *non* 56.

Our examination of 108 and 108** is therefore not without fruit.

108* remains a new type so far. Note finally as to 108*:

v. 3. +*και λῦσαι τας σφραγιδας αυτου* (*post βιβλιον*) without Greek support ***but with** **syr**S* !

Other sympathy with *syr*S also appears both by 108* and 108**, as above with the first hand, and as with the second hand at:

xxi. 14. *εχει* only 108**-56 and *syr*S.
21. +*και* (*ante εκαστος*) 108** with P 56 *al. pc.* and *syr*S.
22/23. 108** and 47 61-182 200 with *syr*S joins these verses.

xxii. 12 *fin.* —*εσται* 108** 39 56 113 150^{sup} and *gig* only with *sah boh syr*S.

See further remarks under 104 as to the probable locality and monastery in which 108 was penned and where 108** flourished and was compared with other documents such as the 56 type.

Bilingual and Partly Trilingual ms.

Apoc. 109 (Ac. 240. P. 282) = Paris nat. Armen. 9 = Greg. 102 (Ac. 301. P. 259). Apoc. 109.
Formerly Regius 2247 and De Mesmes 337. [Scr. 109. Greg. 102, new 256. Sod. α 216]. This is a bi-columnar and bi-lingual ms. of xi/xii cent. It is Græco-Armenian, with a later Italian version in a third column from f°. 75, Catholic epistles to Apoc. iv, where it ceases. The Italian does not agree with the Greek.

Gregory has made several mistakes about this ms.

It is *mut.* xv. 7–xvi. 4 and xix. 16 to the end. The lacuna xv. 7 (ms. ends 316 *recto* bottom after επτα)–xvi. 4 (ms. begins τους ποταμους) consists of the cutting away of half a page. Armenian col. is thus missing opposite the Greek for xv. 2-7, and the Greek missing xv. 7–xvi. 4, while the Armenian is extant. Martin (pp. 123/6, mss. of Paris 1884) examined it carefully and gives a facsimile. He examined it especially as regards 1 Tim. iii. 16 for the unusual combination reading ος θεος εφανερωθη, and says the Armenian gives the equivalent of θεος ος εφανερωθη.

Gregory says (p. 644) "Nerses episcopus Tarsensis (1153-1198) videtur versionem Armeniacam *addidisse*," but Martin did not say this [nor would it agree with Gregory's own date of xi (which is, however, full early)]. Martin said "La traduction Arménienne placeé en regard et qui parait avoir été *revue par* St. Nersès de Lampron, porte, non pas *etc.*" True, he says earlier "L'arménien semble avoir été *écrit* par St. Nersès de Lampron (voir note f°. 292b) qui vécut de 1153-1198," but the Armenian has been *revised* and annotated throughout, and this must be a slip of Martin for *revised.* Nerses.

As regards the Greek and Armenian texts (to which we shall recur later) Martin says (p. 126) "La version Arménienne a été revue en quelques endroits sur le texte Grec. Cependant elle ne l'a pas été d'une manière régulière, car elle contient des passages que le Grec ne renferme pas (Act viii. 37) et en omet d'autres que le Grec présente..."

The ms., as regards the Greek text of the Apoc., is of the B type and Arethas, but is quite interesting. It was copied from a late uncial (note the combination ὦ for ωρ at the end of words, and the abbreviation bar at the end of lines τεκνο~ for τεκνον *etc.*). Itself an early cursive, it therefore gives us, in the main, an early form of the B text and of the Arethas branch. Of this more in a moment.

Iota postscript occurs *once only*, but early (at ii. 7 τωι νικοντι). ν εφελκ. is very frequent, but ειδον, πορνεια *etc.*, not ιδον, πορνια. Yet σιρικον alone with ℵCABEP and only a few of the cursives. For a luminous view of the text and revision note this passage, xviii. 12/13. First we have πορφυρου of BE and cursives (instead of πορφυρας of ℵCP) to harmonize with μαργαριτου, βυσσινου. Then we have σιρικον alone with ℵCABEP *etc.*, as above; then θυμιαματος alone with B 14-92, 32 104 109 113 124 130 140 194A; and, finally και ελαιον και οινον, the omission of the wine by the B group restored, but the order changed, with *fam* 4, *fam* 6 14 32 *fam* 34 107 108 109*gr*.

The usual contractions are present except υιος and cases in full, and xi. 8 πνευματικως and εσταυρωθη in full (which is unusual). Otherwise only πνευματα once (iii. 1) and not at xvi. 13 πνευματα ακαθαρτα, where it is generally found in full. ουρανω once v. 13, ουρανου thrice xi. 13, xii. 4, xvi. 11, κυριε vii. 14, κσ κυριων xvii. 14. ανθρωπων once ix. 20.

It has a good deal of affinity for 20 32 which is not fortuitous (see iv. 10 —πεσουνται *ab init. usque ad* αιωνων *ex homoiotel.* with 20 32 53 93 121 215), and also with 4 (6-31) 48-64, also not fortuitous. Note xvii. 15 + και η γυνη (*ante* οὗ). ὅταν nearly always thus.

Accents are pretty correct. Notice (for it is not superfluous to notice these things in early mss.) ἴρις; λύσαι (v. 2), λύσον (ix. 14), μεγιστάνες, βενιαμῖν, σιγῆ, μυκᾶται, αγορᾶσαι; λῖνον (xv. 6), κρῖμα xvii. 1 (but κρίμα xviii. 20), μύρον.

As regards orthography there is a good deal of sympathy with the scribes of B (πετωμενου), 67 (εβραιστη) *etc.*, and 36 (αποκτηναι) *etc.*, while ισσαχαρ is unusual.

The text, as will be seen, is quite old. Note δικαιε (for δικαιαι) xix. 2 with 6-218 alone. We see that all the group have corrected this but 6-218 and 109. This text was evidently as old as III[rd] or IV[th] century. See also xi. 1 εγειρε with ℵABP and a few. See also xi. 4 ἐλαῖε. New thus with our oldest cursive 200.

Having found χειρονα (for πλειονα) ii. 19 with 4-20-64 (although against this group at iii. 19, vi. 17, vii. 8, viii. 11), we thought we might almost dismiss 109 into this group and collate roughly, but no; we are repaid for our plodding, for we find at xix. 13 the very unusual (in Greek MSS.) ερραντισμενον with only *f.* 35 *f.* 95 113 164 240, which we should otherwise have missed. 32 with (159) reads εραντισμενον. Compare also ℵ* ℵ[c] P and 36 200. See also below on xviii. 2 *cum t.r.* Note also στεφάνους xii. 1, new with 189, but στεφανοι 4-48-64.

Apoc. 53 shows two marks of sisterhood, at ii. 17 and iv. 20, both omissions.

109 is not, however, by any means a *slave* of B, as will be seen further on, xvii. 1 *etc. etc.*

Of new readings (which are few and almost negligeable) here is the complete list:

ii. 2. εαυτους (*pro* αυτους) So *arm* in this MS.
6. μισεῖ (*pro* μισεις)
8. και (*pro* ὅς) So *arm* here. [*N.B.* —ος cursives 32 *etc.*]. Italian has ὅς, *i.e.* '*el qual.*'
23. γνωσωνται
iii. 9. —ειναι So *arm* here and 146.
iv. 2. καθιμενος So 204.
vii. 16. —ουδε διψησουσιν ετι Not so *arm* here, but 200 supports.
viii. 12. ἐπλήγγην *sic* Not so *arm* here, but so 104.
ibid. και το τριτον αυτης μη φανη· ημερα (*sine* ἡ) και η νυξ ομοιως.
The omission of ἡ is new. Otherwise with B 2 4 *etc.* *Arm* differs and has αυτων. (—ἡ also 98 113).
ix. 17. αυτων (*pro* των *prim. ante* ιππων) Not *arm*, but *syr*S has αυτων after ιππων.
[21. *Textu* ουτε εκ της πορνειας αυτων *omisit librarius inprimo, sed addidit ipse in marg.*].
x. 9 *fin.* μελη* ? *ut vid.* (104).
xi. 4. ἐλαῖε *sic* So 200. (See xix. 2 δικαιε with 6-218).
9. πτοματα *secund.*
xii. 1. στεφάνους with 189. [But στεφανοι 4-48-64].
xiii. 1. και επι των κεφαλων αυτου κερατων αυτου*
18. ωδε εστιν η σοφια So 146*com.* *syr*S (η σοφια ωδε εστιν 200).
ibid. *Omit. text.* χξς. *Marg. a pr. man.* χξς ·χάκεμ· *sic.* *Arm* = 366.
xv. 2. εκ της εικονος και εκ του θηριου αυτης
xvi. 7. κρίσσεις *sic* So 140.
10. εσκωτομενη So 153. [69 188 = εσκωτωμενη].
14. —ολης So *syr*S and cod. Valarshapat of *arm*. [No variant in other MSS. except 56 = ἁπασης της οικουμενης (—ολης)]. 59 109*arm et boh omit.* της οικουμενης ολης.
xvii. 16. —τα
18. ἡ πολεις *errore*
xix. 1. λεγοντων εν τω ουρανω So 182 (of *fam* 6). (Not so *arm* here).

This, with xiii. 18, is a new order, but transposition is evidently *chiefly* due to a scribe writing a word, further on in the text, first in error, and rather than erase, he adds the previous words *after* it.†

The following are fortuitous apparently, or deliberate outside the group:

iv. 6. —και κυκλω του θρονου (dropped between the columns of 299 *recto* and *verso*) with 28 29 67 98 129 130 143 200 226 and the *arm* of this MS.

viii. 7. —και το τριτον των δενδρων κατεκαη 75 90 (100) (113) 121 146 *al. gig sah Compl.* So *arm.*

ix. 8. —ως τριχας 33 58[*non fam*] 67[*non* 120] 113 218[*non fam*]. Not *arm.*

x. 7. μελλει 7 12 28 56 *etc.*

xiii. 5. εξουσιαν 12 63[*non* 62] 84*[*non fam*] 140 141 *gig.*

15. —και *sec.* *f.* 7 38 *f.* 46 59 *f.* 62/3 *al.* So *arm ut vid.*

ibid. τη εικονη 69 108 176 210 218.

xiv. 1. γεγραμμενων 19 21 26* 100 124 152 218.

2. κιθαροδων 12 59 104 200 204 218.

15. κραζον 12 36 149 200.

xv. 4. +ει (*post* αγιος) *fam* 10 *fam* 95 *Compl.* [Armenian wanting owing to mutilation].

xvi. 11. —και εκ των ελκων αυτων *txt.* ℵ 43 67-120 87[*non fam*] 164-166. Supplied in the margin. *Arm* has "and from pain of bitterness."

16. ἑβραϊστὴ E 12 21 67 *al. pc.*

xvii. 16. ηριμωμενην with 27 203 *vid.*

xix. 1. —κυριω [*i.e.* τω θεω *absque* κυριω, *non* του θεου ℵCABP *etc.*] *syr lat aeth, etiam* 22com. 36 *f.* 46 47 123-148[*contra rel. fam*] 152-179 176-206.

2. δικαιε with 6-218. (See 109 200 xi. 4 ελαιε).

Now let us trace out the family likeness.

ii. 17. *Post* δωσω *prim.* —αυτω φαγειν απο του μαννα του κεκρυμμενον και δωσω 53.

The Italian version omits φαγειν απο, but has the clause thus: *Al vincitore dàro maña abscōdito* > *daro* . . . *Arm* does not omit.

ii. 19. χειρονα (*pro* πλειονα) 4-20-64. [Italian agrees *piu*] (*arm*=πλειονα).

iv. 10. —πεσουνται *ab init. usque ad* αιωνων *ex hom.* 20 32 53 93 121 215. So *arm* here.

vi. 2 *fin.* +και ενικησεν 32 36. So *arm.*

12. εἰς (*pro* ὡς *sec.*) 4 29 40-210 45[*non fam*] 64 98 129 146 218[*non fam*]. Not *arm.*

13. αποβαλοῦσα *f.* 38-178-203-240. [αποβαλλοῦσα 100 200].

vii. 4. των αριθμων 7-39-45-104 28 50* 67-120 119-144 152 207 *Compl.* Not *arm.*

ix. 1. κλὶσ *sic* ℵA 36 45 81* ?

10. εξουσιαν εχουσιν αδικησαι 4 6 20 28 32 48 64 74 79 106 113 182.

12. ετι δυο ουαι ουαι 14 32. So *arm.*

† Thus, many errors of B, chiefly of omission of single words, are not reproduced in any of the B cursive MSS. which followed. This disposes once and for all of the theory of a "shorter text" as such. Here, however, we have proof positive, *e.g.* xviii. 16 —τιμιω by B alone. Now B merely made a slip in transcribing his copy. Have any of the ramified family of B MSS. reproduced this? *Not a single one.* And we shall not find one till we meet a scribe who actually copied B itself.

So also xviii. 22 ευρεθη B (*pro* ακουσθη *sec.*). *Solus.*

x. 8. +και (*ante* λαβε) *fam* 4 *fam* 6 *arab sah vg MSS. et Prim. Areth.* So *arm* 2. 3. and 4.
xi. 13. δωδεκατον (*pro* δεκατον) 20 32. Not *arm.*
xiii. 5. βλάσφημα A 12 *f.* 21 22διορθ. *f.* 34 36 47 *al.* Not *arm.*
8. εν τω βιβλω ℵa 12 only.
14. ω (*pro* ὃ) 6 7-16-39-45-104-151-180 32 90[*non* 51]. Not *arm*=ἃ.
xiv. 4. υπαγει CA *f.* 7 12 28 36 67 81-204 87-188 113 141 167 189 200 210 218 246 *syr*Σ. (*arm*=υπαγη).
xvi. 5. —ο (*ante* οσιος) 32 59 *f.* 62/3 *f.* 95 121 159* 176-206 200 *sah syr.* [—και ὁ CAB 20 48 *etc.*].
6. προφητων και αγιων 32 113 *syr*S *sah.* So *arm.*
15. περιπατεῖ *f.* 7 12 28 32 53* 56-108 98 113 *f.* 114 122 130 167 182 188 200 207 210. Not *arm*=περιπατωσιν.
xvii. 15. +και ἡ γυνη (*ante* οὗ) E *f.* 4 *f.* 31 67-120 (113) *aeth.* Not *arm.*
xviii. 1. +αλλον (*post* αγγελον) E *f.* 4 12 *al.*
13. θυμιαματος B 14-92, 32 104 113 124 130 140 194A. Not *arm*=παν θυμιαμα.
ibid. και ελαιον και οινον *f.* 4 *f.* 6 14 32 *f.* 34 108. Not *arm.*
17. ο επι των πλοιων πλεων *f.* 10 32 *f.* 34 36 *f.* 119 *al. pc. Compl.* Not so *arm* =πας ο επι τοπον πλεων.
xix. 5. —οι (*ante* μικροι) 32 113.
8. περιβεβληται 6 20 31 32 146.

Of the above several close agreements with 32, and nearly always in combination, yet (see account of 32) avoiding so many of its other peculiarities.

See further on for opposition to B and/or Arethas MSS.

For the rest, now note the following :

i. 4. θεου (*pro* του *pr.*) So *arm.* Italian=*da quel.*
5. [λουσαντι] *arm* λυσαντι. Italian=*lavaro.*
8. —αρχη και τελος *Om. arm.* Italian has it.
11. —εγω ειμι *usque ad* εσχ. και *Om. arm. et Ital.*
ii. 1. εν εφεσω (*pro* εφεσινης) Italian *De Epheso.*
4. [αφηκας]
10. παθειν (*arm omits* ἃ μελλεις παθειν) Italian *sostenere.*
13. ἀντεῖπας with ℵcA *minusc. pauc.* Italian *anthipas.*
14. +και (*ante* φαγειν) B *etc.* *Om. arm. et Ital.*
15. ομοιως (*pro* ὃ μισω) } *arm* omits altogether and has αλλα for ουν. Italian
16. +ουν (*post* μετανοησον) } similm̃te but joins to *fa penitentia* (=μετανοησον—ουν).
iii. 3. [γνῶσ] *Contra* ℵB, *minusc. mult., at non* Arethas MSS.
9. —ειναι So *arm.* Italian has *esser.*
ibid. —εγω Not so *arm.* Italian *chio* for οτι εγω.
11. —ιδου Italian has *Ecco.*
12. —μου *ult.* *arm*** αὐτοῦ *supra ras.* Italian has *mio.*
16. [εμεσαι] *Contra* B 4 48 56 64 74 98 εμμεσαι.
17. [*Habet* οτι *sec.*] *Contra arm. et Ital.*
19. [εγω *init.*] *Contra* και (*pro* εγω) 4 64.
20. +και (*ante* εισελευσομαι) *Non arm.* *non It.*
21. . . . . . . Italian omits equivalent of ὡς καγω ενικησα και εκαθισα μετα του πατρος μου εν τω θρονω αυτου. No Greek MS. omits and *arm* does not either here. Italian has, however, ver. 22 following, and continues for the first part of iv. 1 and then *ceases altogether.*

vi. 4. [αυτω]
6. [κριθης] *Marg. tamen* ~, *a manu St. Nerse?*
15. [*Abest* πας *sec.*] *cum* ℵ[a]P *etc.* *Contra* CAB 4 20 32 48 64 74 *etc.*
17. [σταθηναι] { *Contra* 34 35 36 στηναι / *Contra* 4 40 48 64 74 σωθηναι } *arm* here has ερχεσθαι.

vii. 1. [πνεη]
14. [επλυναν] *cum* ℵCABP *et Arethas* MSS. *Contra minusc. pauc. et* 56.

viii. 3. [εσταθη..δωση]
6. +οι (*ante* εχοντες) *at supra lin. a pr. man.*
7. [μεμιγμενα]
11. [αψινθον] *Contra* ℵ 4 48 64 *etc.* αψινθιον, *et arm* darnuthiun.
13. [πετωμενου] *cum* B *et minusc. perpauc.*
ibid. [τοις κατοικουσιν] *Contra* ℵB 4 48 64 *permult. et arm ut vid.*

ix. 3. [αυταις] *Contra* ℵB 2 7.
4. [αυταις] *Contra* ℵB 14 34 35 51 68 87 90 92 *Compl.*
ibid. [χλωρον] *Contra* BP 12 36 39 59 64 67 72 98.
ibid. [*Habet* αυτων *fin.*]
5. [αυταις] *Contra* ℵA *etc.*
ibid. [παιση]
7. [τα ομοιωματα] *arm* = το ομοιωμα with *syr.*
ibid. [ομοια]
20. [δυναται]

x. 4. [εμελλον] *Contra* CAB *etc.*
6. [*Habet* εν] *Contra* ℵ* *et* ℵ[a], B *etc.*

xi. 3. [περιβεβλημενοι]
8. [οπου και]
11. [τας]
18. [διαφθειροντας] *Contra* C 4 36 48 56 (*non* 64) *etc.*

xii. 5. [ποιμαινειν] *Contra* B 48 *pauc.* ποιμενειν.
18. [εσταθην]

xiv. 5. [*Habet* γαρ]
8. [αυτης] *Contra* B 4 48 64 *etc.* *arm* = ἑαυτης.

xv. 2 *fin.* των εθνων
4. [*Habet* σε] *Contra* CABP *etc. non Arethas* MSS.
ibid. [δοξαση] *Contra* CABP *etc.* 4 20 48 64 *etc.*
6. [*Abest* οἱ *ante* εχοντες]
ibid. [λῖνον]

xvi. 10. [εμασσωντο]
17. [απο του ναου του ουρανου απο του θρονου]

xvii. 1. [των υδατων των πολλων] *Contra* ℵAP *etc.*
8. [υπαγειν]
ibid. [την γην] *Contra* B *etc.*
,, [τα ονοματα] *Contra* AB *etc.*
,, [επι το βιβλιον] *Contra* B *etc.*
11. [αὐτος] *Contra* ℵB *etc.*
16. [*Absunt* ποιησουσιν αυτην *post* γυμνην] *Contra* B 4 20 48 *mult.*

xviii. 2. [*Habet* και φυλακη παντος ορνεου ακαθαρτου και μεμισημενου] *Contra* 4 48 64 *etc.* Again it was worth while to collate this MS. for this piece of evidence.

3. [στρηνους]

6. [αὐτῇ *tert.*; *i.e.* αὐτῇ διπλα κατα τα εργα αυτης·] *Contra* ℵAB *etc.*

8. [*Habet* ὁ θεος] *Contra* 4 6 20 31 38 40 48 61 64 74 98.

ibid. [ο κρινων] *arm* apparently ὁ κρινας.

xviii. 11. [επ αυτη]

16. [*Habet* και *init.*] *Contra* ℵCAB *etc.*

ibid. [βυσσινον] *Contra* B *etc.*

18. [εκραζον]

22. [*cum t.r. in toto*] *Contra* B *solus* ευρεθη (*pro* ακουσθη *sec.*). *Contra* 4 6 20 31 34 48 64 74 106 φανη (*pro* ακουσθη *sec.*).

23. [*Habet* οτι *prim.*]

24. αιματα [*sed* ευρεθη]

xix. 5. [τον θεον] *Contra* ℵCABP *et minusc. perpauc.*

7. [αγαλλιωμεθα]

13. [καλειται] *Contra* ℵ[a]ABP *etc.*

The late Mr. F. C. Conybeare has kindly supplemented his account of the Armenian version of this MS. (Text and Translation Soc., 1907, "The Arm. version of Revelation," *etc.*) by answering a number of questions as to the readings of certain passages where I was in doubt. It enables me to present in the general synopsis a reliable record where the *arm* does not agree with the Greek, and sometimes to emphasize where it does. As regards the portion xv. 7 to xvi. 4 where the Greek is wanting, but the *arm* is extant, note that—

xv. 7.	*arm omits*	του θεου
xvi. 1.	,, *omits*	εκ του ναου
ibid.	,, *adds*	επτα (before φιαλας)
3.	,, *omits*	ζωσα
4.	,, *omits*	αγγελος

For the rest, at ii. 19. *arm* agrees with Syr. Crawford adding εστι

So also at vi. 6. ,, ,, ,, ,, ,, εκ μεσου

So also at xvi. 15. ,, ,, ,, ,, ,, αισχυνην

So also at xvii. 8. ,, ,, ,, ,, ,, επ᾽ αυτης,

but disagrees with Syr. Crawford ix. 20 reading των εργων not του εργου

xi. 7	,,	αβυσσου	,,	θαλασσης
15	,,	βασιλευσει	,,	εβασιλευσεν
18	,,	τοις μικροις και τοις μεγαλοις		
xvi. 11	,,	τον θεον.		

Complutensian Group 10 *etc.*

Apoc. 110 (Ev. 622. Ac. 242. P. 290) = Cryptoferrata A′. a′. 1 = Greg. 113 (Ev. 824. Ac. 267. P. 316). [Scr. 110. Greg. 113, new 824. Sod. δ 404]. Apoc. 110.

[Gregory's 110 = 149 *Noster*].

Apoc. 110 is a large and handsome MS. (10 × 8) of the XIV^th (Greg.) or XIII^th century, with a short marginal catena by the same hand who wrote the text.

There is no trace of ν εφελκ., but equally no sign of iota post- or subscript. This seeming antithesis seems to be a concomitant of the group, for this MS. is another member of the large Complutensian family: 10-17-37-49-77-91-96-110 *etc.* μὴ̀ is written thus, in contradistinction to μὴ, and μὴ̀ occurs perhaps for 60% against μὴ 40%, while once in ὅρα · μή · συνδουλος σου the accent is acute, but never μὴ̀ in compound words; ἀν̀ thus occasionally; στῦλος, στῦλοι with circumflex; κρυσταλω uniformly with one λ (with 77); this is not a definite family characteristic.

We have again to do here with a most careful and agreeable scribe. He only makes *seven* mistakes in the whole book. These are:

v. 8. ββλίον *sic*
vi. 6. λεγουσα (*pro* λεγουσαν)
xi. 10. επι γης (—της)
xiii. 16. —τους (*ante* ελευθερους)
xviii. 8. —ο θεος [Supplied by the 'reader'].
xix. 12. ειδεν (*pro* οιδεν) [Not a family reading; but with 30 32 46-88-101 67 98, and ειδε 90, ιδεν 12].
xxi. 2. κεκοσμιμενην [Not recorded for the family, but with B 67 72 81*].

Otherwise he follows the strictest family traditions. It may be remembered that 17 is the most independent of the true group. At first we thought that 77 was closest to us, and that 77 might have been copied from us [αββαδδων 77 96 110], but this is disproved by occasional aberrations of 77,† and we think 110 was copied from the parent, and had no intercourse with the intermediate MSS. already chronicled. Inscription is with 10 and 96.

Note xviii. 21 —ουτως 10 77 91 96 110 [*non* 17 21 37 49]. He is the first scribe of the family to give us a few alternative readings. Thus, at:

vii. 17. $\overset{\text{αί}}{\text{ποιμανεῖ}}$ $\overset{\text{είχ}}{\text{οδηγησει}}$
ix. 5. $\overset{\text{πλήξη}}{\text{παίση}}$
xiv. 14. $\overset{\text{ος}}{\text{καθήμενον}}$ $\overset{\text{ος}}{\text{ὅμοιον}}$ [Compl. group is divided].
xvi. 19. $\overset{\text{ον}}{\text{επεσαν}}$ (So the sister 10* also: $\overset{\text{ο}}{\text{επεσαν}}$ *sic*).
xvii. 10. $\overset{\text{ον}}{\text{επεσαν}}$
16. ʼΗερημωμενην
xix. 10. $\overset{\text{ον}}{\text{επεσα}}$

all by the first hand, which is the more significant as he is so very accurate in reproducing the family text elsewhere. This, however, is characteristic of most of the Compl. MSS. to follow, and probably stood in the parent MS.

Note at iv. 8 how αγιος (*novies*) is written: ἅγιοϲ · ἅ̈ͬ · ἅ̈ͬ · ἅ̈ͬ · ἅ̈ͬ · ἅ̈ͬ · ἅ̈ͬ · ἅ̈ͬ · ἅγιοϲ.

† xi. 18 διαφθειραντας [*non* 77], xiii. 2 αρκτος 77, xiii. 14 +τους ανθρωπους 77 not +τους εμους as the rest, xvi. 12 —τον μεγαν 77, xxi. 9 την νυμφην την γυναικα του αρνιου.

It is really noteworthy how closely the Erasmian and Complutensian texts agree in the main. This is to be seen in such places as:

ii. 7. —αυτω Compl. group and ℵ, 46-88-101 67 and *syr*S. [The older reading ?]
iv. 8. +αυτων (*post* εν καθεν) Compl. group and ℵAP, 12 46-88-101 59 67 and 7 15 16 28 34/6 38 45 56 68 69 73 79 81 87.
v. 2. —εστιν Compl. group and ℵAP, 12 46-88-101 59 67, 36 and 38 81.
vi. 1. —και βλεπε Compl. group and CAP, 1 12 59 67 and 18 28 36 38 47 73 79 80 81 103.
9. +των ανθρωπων Compl. group and ℵP, 1 12 46-88-101 59 62-3 67 and 36 56 72 81.
vii. 1. [παν δενδρον] Compl. group and ℵP, the 1 group *etc.* [A omits παν; others and CB τι].
14. αυτας (*pro* στολας αυτων *sec.*) Compl. group and ℵAP, 12 46-88-101 59 62-3 67 and 19 36 55 72 73 79 81 103 *syr*S.
ix. 16. —και *sec.* Compl. group and ℵABP, 1 group and others and *syr.*
x. 4. μετα ταυτα γραφεις Compl. group and 1 12 (59) 67 and 36 73 79 80 81 103.
xi. 10. [πεμψουσιν] Compl. group and 1 group *etc.*
xviii. 3. εκ του θυμου του οινου Compl. group and P, 1 12 46-88-101 59 62-3 67 72 and 35 36 47 73 79 80 81 87 100 103.
7. —και πενθος *prim.* Compl. group and 1* 59 67.
14. ευρησεις Compl. group and 1 46-88-101 59 62-3 72 and 57 81 *Er. Ald. Col.*

and in other places, where such MSS. as 36, 47, 56 (see above) join. (I have not added the later evidence here).

For the rest, it seems unnecessary to repeat the characteristic Compl. group readings. Suffice it to say that this 110 is not the MS. used to set up the Complutensian, as it does not give any of the peculiarities still remaining unique in the Compl. edition.

It may be of interest, however, to consider for a moment some of the places where *other* MSS. show sympathy and join our Compl. group:

iv. 3. ὁμοία (*pro* ομοιος *sec.*) Besides Compl. group 16 18 34 35 38 39 40 47 55 56 68 69 102 104.
vi. 8. —ο (*ante* θανατος) Besides Compl. group ℵC 61 67 92* 95.
viii. 9. διεφθαρησαν Besides Compl. group ℵ(A)P 28 73 79 80 103.
13. +τρις (*post* μεγαλη) Besides Compl. group 28 73 79 80 103 (7 45 104; *pro* μεγαλη 17 36 59).
ix. 15. +την (*ante* ημεραν) Besides Compl. group 28 38 73 79 103.
x. 7. ὃ (*pro* ως) Besides Compl. group 28 73 79 80 103.
xi. 1. +και ειστηκει ο αγγελος Besides Compl. group 14 19 34 35 87 92.
xii. 4. τικτειν Besides Compl. group 59.
5. ηρπαγη Besides Compl. group ℵ 21 25 29 31 47 58 70 78 84 94 95.
7. του πολεμησαι Besides Compl. group CAP 12 36 67 95.
xiv. 6. ευαγγελισασθαι Besides Compl. group (ℵ) 28 34 35 36 59 67 73 79 80 103.
8. +δευτερος (POST αγγελος) Besides Compl. group P 12 18 28 40 46-88-101 51 59 67 73 79 95 100 103.
12. +του (*ante* ιησου) Besides Compl. group 67.
xv. 4. +ει (*post* αγιος) Besides Compl. group 95 109 (22*** 23 38 47).
6. ουρανου (*pro* ναου) Besides Compl. group 56.

xvi. 4. —*εις sec.* Besides Compl. group ℵCAP 59 67 73 79 81 95 100 103.
xviii. 2. *εν ισχυρα φωνη (—μεγαλη)* Besides Compl. group AP 8 9 13 24 56 73 79 89* 100 103.
14. *απωλοντο* Besides Compl. group ℵ 7 8 35 45 87 102 104.
17. *πας ο επι των πλοιων πλεων* Besides Compl. group 32 34 36 109*gr.*
xx. 11. *ο ουρανος και η γη* Besides Compl. group 67.
12. *και βιβλια ανεωχθησαν και αλλο βιβλιον ανεωχθη* Besides Compl. group 38.
xxi. 6. *αρχη και τελος* (*sine articulis*) Besides Compl. group P 4 20 26 31 32 46-88-101 48 59 64 65 67 74 81 106 107.
xxii. 2. [*εκαστον*] *αποδιδους* Besides Compl. group 59 67 73 79 100 103.

The above list is also not brought up to date, but as I say, the affiliations of these other 'half-way house' MSS. have a bearing on the problem of transmission, upon which the above little table seems to throw light. Notice 47 and 56 again intruding, making for *age* for those readings.

SINGLE TYPE OF PRIME IMPORTANCE.

Sympathetic to *syr*Σ, but reaching far behind it by its affiliations with our most ancient Greek documents.

Apoc. 111. *Apoc.* 111 (Ac. 307. P. 351/469) = Athens. nat. 94, *olim* 43. = Scr. 146. Greg. 105. (Ac. 307. P. 351/469).

[Scrivener's original Apoc. 111 was Dresden A. 124, our 32].

Gregory gives this twice in error under his older Pauline numeration, Nos. 351 and 469.

His latest Number is 1611 (Nachtrag, p. 1163) for this MS., corresponding not to Athens Nat. 43, but to 94, = Soden α 208.

I have at last (after numerous attempts) succeeded in obtaining in 1923 photographs of Athens No. 94 in the Apoc., and find it agrees with Gregory's description of Act. 307 on p. 645 of his vol. III. of Prolegomena to Tischendorf, so I will enter the matter here and adopt for Greg. 1611, Soden α 208 this Athens number 94 and call it:

Apoc. 111. [XIth cent.] "*Olim* Μεγ. πυλῶν." [pp. 266 *verso* to 300 *recto*]. Soden α 208.

It is, as Gregory says, bi-columnar, with 22 lines, and the στιχοι are mentioned as being 1400 (͵αῡ), and they seem to be clearly indicated everywhere, which lends additional interest to the punctuation throughout. [Apoc. 200 gives 1000 στίχοι]. Gregory dates it XII, but it is more probably XI. He says "*man. rec. suppl.* Apoc. xxi. 27–xxii. 21," which is correct, but it is not a very recent hand, but one of the XIIIth or XIVth century, and evidently a few pages near the end were defaced or injured, for this scribe supplies in single column what is missing, and undoubtedly recopied the older MS., because the very last original leaf still subsists and takes up again where the second hand ceases. But Gregory has not stated the whole matter, for besides supplying the last part of the *text*, the second scribe writes a short epitome of the *contents* (not 'fidei' Greg., which comes later) of the Apocalypse, which I reproduce, and it is towards the close of this that the original hand goes on upon the last bi-columnar leaf, so that both text and epitome belong to the original document.

Breathings are correct and square absolutely throughout. This is a very remarkable record, and no scribe as late as the XIIth century would be able to do this so consistently. Only twice does the scribe record rough for smooth breathings. On the other hand, ν εφελκυστικον is quite rare, and ειδον is constant.

Iota post. is most regularly and industriously supplied, but withheld from ζώος and cases, from ᾄδουσι (xv. 3), while being found very occasionally in error as at δώσωι (ii. 7), and present in ὠιδὴν (v. 9 and elsewhere), and κύκλωι (vii. 11).

Note ἐξουσίαι (xiii. 7) against the usual nominative singular.

Numerals are nearly always written out in letters with a circumflex or mark, even over δῦο and ἑπ͂τα.

Singular readings are exceedingly interesting, and while most can be traced to Versions or an exceptional Greek text underlying some Versions—[as in the xviiith chapter: verse 4: συγκοινωνήσηις (following ἔξελθε for ἐξέλθετε) alone with *Prim.* and *Cypr.* 'ne particeps sis' (for 'ne participes sitis' and συγκοινωνήσητε); verse 9: καὶ κλαύσουσι + και πενθήσουσι alone with *gig* 'et flebunt et plangent'; verse 13: σώματα (for σωμάτων) alone with *aeth syr*S *Prim.* (mancipia); verse 7: καταστρηνιάσαι for καὶ ἐστρηνίασε alone with *syr*Σ (Walton)]—others cannot, as in the same chapter at verse 6 ἀποδοῦναι for ἀπόδοτε, which appears unsupported.

Verses 5/6 are thus conjoined in this MS.:

τὰ ἀδικήματα αὐτῆσ ἀποδοῦναι αὐτῆι ὡσ καὶ αὐτὴ ἀπέδωκεν·

In this same chapter a new reading appears in verse 7 for *βασανισμόν*, but owing to the corner of the leaf being cut off only the first three letters are visible, but these quite clearly, *viz.*: ἀφα, with a space following for five or six more letters. We can read therefore, either: ἀφάνισμον 'disappearance by destruction,' ἀφασίαν 'dumbness,' ἀφαυρότην 'weakness,' ἀφάνειαν 'ruin by obscurity,' ἀφάρωτον 'nakedness' (absence of a covering cloak), or even ἀφαίμιξιν 'blood-letting,' although βασανισμοῦ appears in the next place involved at verse 10.

As to xviii. 7. ἀφανισμον & vastationem of *syr*Σ.

We can, however, establish ἀφάνισμον as the reading, because Walton in his polyglot gives us the key correctly in his: '*vastationem*' for the translation of the Syriac Σ. (*Vide infra*). See my article in the July No. of the John Rylands Bulletin for 1923 on this subject in the Postscript, where but scant justice has been done to this remarkable document.

In this same chapter we omit του οινου in verse 3 with A alone, and have τοπον for καπνον in verse 18 alone with A (and the Vulgate).

In verse 13 we read in the singular ἵππον, ῥῆδον (αι) *sic*—(followed by σωματα for σωματων already referred to)—and as the scribe is almost entirely free from itacism, these accusative singulars are purposeful. The only support for ἵππον is the ϩⲑⲟ of *boh* and ϩⲧⲟ of *sah*. The only possible support for ῥῆδον or ῥαιδον is in the 'rhedarum *vehicula*' of *Prim.*

In verse 19 our MS. substitutes ἔκλαυσαν for ἔκραζον κλαίοντες καὶ, reading:

"καὶ ἔκλαυσαν πενθοῦντεσ καὶ λέγοντεσ,"

for which I can find no authority except *Vg* and *Vg MSS.* clamaverunt.

Altogether it constitutes a very interesting study, so that when we find in ch. xi. [after μέτρησαι for μέτρησον (verse 1), and μνημεῖα for μνῆμα or μνήματα (verse 9), and —του *ante* χριστου (verse 15)] an absolutely incoherent + ιε̄ before ἐχθροί (verse 12) we cannot relegate it to sheer carelessness, for the scribe is anything but careless. What does this mean? "And they ascended into the heaven in the cloud and their *fifteen* enemies beheld them"! The numeral ιε̄ has nothing to do with the chapter numbers, and cannot have crept into the text from that, because just above stands λᾱ opposite xi. 11 quite correctly.

The only possible clue is from a reading of the Latin INIMICI EORUM, but in the previous chapters we have been following almost all the versions *except* the Latin! Yet an error oculi is possible from a sight of the Sahidic (Budge, p. 298) where we read:

ⲁⲩⲱ ⲁⲩⲃⲱⲕ ⲉ
ϩⲣⲁⲓⲉ ⲧⲡⲉ ϩⲛ ⲟⲩⲕⲗⲟⲟⲗⲉ ⲉⲩⲟⲩⲱ
ϣⲧ ⲉ ⲣⲟⲟⲩ ⲛⲟⲓ ⲛⲉⲩϫⲁϫⲉ.

Observe large Coptic sympathy in the list of new Greek readings beyond, especially xxi. 2.

Again, in chapter xvi., while in verse 1 we have an accusative φωνην μεγαλην...λεγουσαν alone (compare the latin accusative), and: ψυχῆσ* with A[gr] alone verse 3, δέδωκας with CA alone and no cursives verse 6, a singular quite alone with *syr*Σ in verse 7: "ἀληθινὴ καὶ δικαία ἡ κρίσισ σου" (a relic only of κρισις being left in ℵCA 12), an addition in verse 15 *init.* of και [with *aeth* only and *syr* (Walton)], an omission in verse 17 of του ουρανου with A Oxyr[848] 14-92, 95-127 *sah boh syr*S *aeth*, a new order in verse 19: ενωπιον εμνησθη του θεου (the only approach being in *Prim.*: "recordata sub conspectu Dei venit"), another omission in verse 18 of μεγας (*primo loco*) *quite alone* with *Primasius*, we are left to explain an apparent *monstrum* at xvi. 2, where we read (at the end of a line), ταν by the first hand for τους ανθρωπους τους (before εχοντας). It is corrected by superimposition, *compendiis*, of the missing words, but does not ταν perhaps stand for an indistinct παντας in the original, corresponding to the 'super omnes' of *Primasius*?

Now to indicate the carefulness and consistency of the scribe we have only to notice the use of επεσον *throughout*. He never once uses επεσαν. I suppose but for the equally consistent square breathings it would be impossible to date this MS.

Besides the 1400 *στίχοι*, chapters are indicated, and the headings generally supplied at the top (sometimes at the bottom), of the pages.

As to xxi. 11. *αὐγῆς pro αὐτῆς.*

But what are we to say of *ὡς φωστὴρ αὐγῆς* (for *καὶ ὁ φωστὴρ αὐτῆς*) in xxi. 11? Retranslating from the Syriac of Σ, Gwynn actually gives us this word in advance of its discovery in our MS. (see his p. 44 note). Walton has 'splendorem *radii*.' So that we can really couple our 111 and *syr*Σ in the other places to which Walton draws our attention, as at:

v. 13. *και ηκουσα του καθημενου επι τ. θρον. λεγοντος τω αρνιω δοθησεται* instead of *και ηκουσα λεγοντας τω καθημενω επι τ. θρον. και τω αρνιω*

xvi. 15 *init.* +*και*

xviii. 7. *καταστρηνιάσαι* (*pro καὶ ἐστρηνίασε*) [See above as regards Walton's *vastationem*].

xix. 16. *ονοματα γεγραμμενα* (—*το*)

xx. 6. +*αὐτοῦ post χριστοῦ*, besides many others (see beyond).

This *αὐγῆς* in xxi. 11 is a most noteworthy reading. It could so easily have slipped *out* of the text in early days. It seems probable that an original *φωστὴρ αὐγῆς αὐτῆς* may have stood there and *αὐγῆς* have been cancelled by some well-meaning but ignorant person, who did not appreciate the great significance of the mention of 'rays' or 'radiance' in this connection. The passage can be restored as follows:

> "And he carried me in spirit up to a very great and high mountain, and showed me the Holy City Jerusalem *descending* out of Heaven from God, having the glory of God *as the light-source of her radiance* (*ὡς φωστὴρ αὐγῆς* [*αὐτῆς*]), like a *very* precious stone, sparkling like a jasper."

I do not believe that *κρυσταλλίζοντι* means 'clear as crystal,' but '*sparkling*'—like a *diamond*—for as *λίθῳ τιμιωτάτῳ* is mentioned, *ἰάσπιδι* probably means a diamond here. And this, following *αὐγῆς*, lends point to the whole thing. The glory of God was the *source* of her 'rays' or 'radiance,' which accompanied the metaphorical *descent* of the Heavenly Jerusalem earthward. In other words, these 'rays' formed the link—the ladder—between Heaven and Earth. It is a word of occult meaning, and fits well into the setting of the Seer's vision.

For the rest, the following readings will repay the most attentive examination:

Grouped א readings.

i. 5. —*ημας sec.* with א* 36 222.
iii. 5. *εμπροσθεν pro ενωπιον prim.* with א^sol.
v. 10. *βασιλειαν** with אA 56 (and 130 143 178 200).
vii. 13. —*εκ* with א 91 130 176 216.
x. 6. *αὐτῶι pro αὐτῇ pr.* with 36* *solo.*
9. *αλλα pro αλλ'* with א *solo.*
xiii. 2. *λεοντων* with א 14-92 124 201 *syr*Σ *Victorin.*
8. +*αυτων ante εν* with א* 95 *f.* 114 122* 127 159 177 200 *syr arm.*
ibid. *εν βιβλωι* (—*τη*) with א* 36 59 *f.* 114 130 164-166 189.
ibid. —*της ante ζωης* with 36 189 193.

Grouped A and C readings.

i. 6. *ἡμῶν pro ἡμᾶς* with C 140 200 *h harl.*
20. *εν τη δεξια* with A 81-204 148 *syr.*
ii. 14. —*οτι* with C 130 146 *f.* 178 *Prim.*
v. 13. —*και ante τω αρνιω* with א^aA alone with *syr*Σ.
vii. 1. —*παν* with A 226 (*syr*Σ *arm boh aeth*).
9. —*ιδου** with C (—*και ιδου* A *syr*S *sah boh latt*).
viii. 1. *οταν pro οτε* with CA 127-215.
ix. 13. —*τεσσαρων* with א^aA 18 146 149 *f.* 178 186 220 *copt latt aliq.*
xi. 16. *καθηνται* (*sine οι*) *pro καθημενοι* with א^aC 95-127-215 146.

Grouped ℵ readings.

xiv. 12. *των τηρουντων* with ℵ 36 *f.* 38 56 *f.* 95.
19 *fin.* *του μεγαλου* with 36 176-206.
xv. 1. —*επτα sec.* with 36 218.
8. —*επτα prim.* with 36.
xvii. 7. —*τα* with 36.
xviii. 12. *μαργαριτων* with ℵ 35-87-132-181 59 *f.* 95 113 159 *syr gig boh*$^1/_2$ *Prim.*
14. —*τα ante λαμπρα* with ℵC 36 40-210 59-121 106 119 121 138 146 169-216 176 189 200 206.
(Steph. IV) 17. ο τοιουτος πλουτος *pro* ὁ τοσουτος πλουτος with 59 (121).
22. *σαλπιγγων* with ℵ 35-87-132-181 90 130 *f.* 178 200.
xix. 18. +*των ante μεγαλων* with ℵ 56 95-127-215 *copt.*
20. *την εικονα* with ℵ* *f.* 38 61-126 146 191 218-219 220 *latt.*
xx. 1. *εν τη χειρι* with ℵ *f.* 38 *sah boh syr lat arm aeth.*
5. *τελεσθηναι* with all *f.* 38 only.
8. —*ὧν* with 130 143.
xxi. 3. *εσκηνωσε* with ℵ 143 167 203 *gig am syr*Σ.
ibid. —*ὁ ante θεος pr.* with 98 240.
ibid. *θεος* (—*αυτων fin.*) with 127-215 (*hiat* 95).
17. *πηχεων* with ℵ 65 (200 *πηχαιων*).
22. *αὐτῆι pro αυτης* with 92 113 143.
xxii. 1. *στοματος pro θρονου* with 92 and 200.
2. *εκ μεσου pro εν μεσω* with 92 (*syr*; per mediam *Prim.*).
ibid. —*και εντευθεν* (ℵ) 12 92 147 190.
ibid. —*ζωης* (ℵ) 92.
3. *εστιν pro εσται bis* 92. (*εστιν pr.* 182, *sec.* 210).

Grouped A and C readings.

xiii. 13. *εκ του ουρανου καταβαινειν* with CA *f.* 38 56 127-215.
xiv. 18. —*εξηλθεν* with A 81-204 100 *f.* 114 146 *gig.*
xvi. 3. *ψυχῆς** with A.
6. *δεδωκας* with CA 200.
14. *της μεγαλης ημερας* (—*εκεινης*) with A 95-127 (ℵ 14-92 *f.* 38 146 200 *vg gig copt aeth arm*).
17. —*του ουρανου* with A Oxyr[848] 14-92 *f.* 95 146 159 *f.* 178 200 *sah boh aeth syr*S.
xvii. 8. *ὑπάγει* with A *al. pauc.*
ibid. *θαυμασθησονται* with AP *syr.*
xviii. 3. —*του οινου* with AC 146.
10. *μιαν ωραν* (—*εν*) with A *f.* 95-127 102 146 159 169-216 172-217.
12. —*εκ ante ξυλου* with C 18 113 146.
18. *τοπον pro καπνον* with A *vg ps-Ambr.* (*om. aeth*).
xx. 5. —*δε* A (200) *gig latt.*
xxi. 18. —*ῆν* ℵ^{a}AP *f.* 62-3 65 146 *syr.*
19. —*κεκοσμημενοι* P 92 143 *gig arm Prim. Tyc.*

The above is the most illuminating list of old readings which we present to the reader, only to be equalled by the record of 113 143 146 *fam* 38 and 178, and 200.

As regards 143 it has been partially exhibited in Charles' recent volumes on the Apocalypse, but as to 111 113 146 and *fam* 178 this is the first exhibit of their important testimony.

New Readings of a very important kind are as follows:

i. 12. *ἐπιστρέφων pro επιστρεψας*
14. +*ῆν post κεφαλη*
ii. 9. +*και την εκ ante των λεγοντων* Compare ℵ *syr*S and Σ.

ii. 16. —τη *ante* ρομφαια So now 146 149.

19. προτερων *pro* πρωτων Compare Latin *priora* or *prioribus*.

24. καθως *pro* ως (*gig* sicut, *rell.* quemadmodum).

iii. 8. +και *ante* ιδου Now with 191 220 *syr*S and Σ *aeth arab* alone.

18. παρ εμου αγορασαι χρυσιον So *ps-Aug.-Spec.* only.

v. 3. +ἡ *ante* ἶρισ with 124 206 *boh.*

10. { βαλοντες *pro* βαλλουσι *Cf. Prim. Tyc.*
{ λεγουσιν* (*pro* λεγοντες)

11. +και δια σου εισι *post* τα παντα So *syr*Σ.

v. 6. —ιδου [*habet* και] So 146 with *syr*Σ only.

12. +τον *ante* πλουτον, +την *ante* σοφιαν, ισχυν, τιμην, δοξαν *et* ευλογιαν *cum copt*!

13. και παντα τα εν αυτοις · (*pro* και τα εν αυτοις παντα) Compare *syr* and 40 *aeth Prim.*

ibid. —λεγοντας

,, του καθημενου

,, +λεγοντος *post* επι του θρονου

,, +δοθησεται *post* αρνιω

(These four: This whole sentence alone with *syr*Σ.)

vi. 1. ἓν *pro* ενος *Cf. lat* unum.

ibid. λεγον *pro* λεγοντος (λεγων 200 *latt. pl.*).

7. το τεταρτον των ζωων *pro* του τεταρτου ζωου *alone.* (*Cf.* C 146 *gig Prim. Vict.*).

ibid. λεγον *pro* λεγουσαν So 146 *copt.* *Cf.* dicens *gig Prim. Vict.*

8. —ὁ *ante* αἵδησ *ut lat copt.*

vii. 1. δένδρων Compare *syr*Σ *aeth.* Compare A^{gr} δενδρου (*probably* the original Syriac form). δενδρον 200.

4. των ισραηλιτων *pro* υιων Ισραηλ alone with *syr*Σ. Compare again xxi. 12 alone.

9. αὐτῶν *pro* αυτον *Cf. aeth arm syr.*

12. +και *ante* ἡ ευλογια with *arm* 2.

viii. 3. των προσευχων*

13. +και *ante* λεγοντος with *Tyc* 1. 2. *aeth* (*cf. arm* and *copt* +ⲗⲉ).

ibid. (των) σαλπιγγων *pro* της σαλπιγγος with *syr*S and Σ (*arm*).

ix. 3. +επι *ante* της γης New with *copt* (*syr aeth*).

7. και αι κεφαλαι *pro* και επι τας κεφαλας *Cf. arm* 4 only.

11. εχουσι δε (—και) *Non copt* (*arab*?).

ibid. ναβαδδῶν *sic* Nabathdon *arm* 4.

17. ως *pro* ουτως (*Om.* 38-178-203-240, 200 *et* 146*com. Prim. Tyc*).

ibid. ὑακινθώδεισ *pro* υακινθινους [*seq.* και θειωδεις].

19. +και εν ταις ουραις αυτων εστιν *ante* αι γαρ ουραι *Cf. syr*Σ *et Prim.*

xi. 9 *fin.* μνημεῖα So now 178-203-240. *Cf.* μνημειον 36, μνημιον C.

10. τους επι της γης κατοικουντας

15. —του *ante* χριστου

xii. 5. τα εθνη παντα with *sah* only. (Many omit παντα).

xiii. 1. επι των κεφαλων *pro* επι τας κεφαλας. *Cf.* επι ταις κεφαλαις 130 *gig*, επι της κεφαλης 8-24-140 146.

5 *init.* και στομα εδοθη αυτωι

7. ἐξουσίαι

16. ἐποίει *pro* ποιεῖ So only $aeth^{Walt}$ *faciebat.*

ibid. +εν *ante* αυτοις

xiv. 13. θεω *pro* κυριω So *aeth* only.

ibid. ἀποθνήσκοντεσ · ἄρτι (*pro* απαρτι) [ναι λεγει το πνα]

15. —οτι ἐξηρανθη ο θερισμος της γης with *syr*S and Σ (codex *n*) only.

xiv. 17. —αγγελος Alone. 1-57-62-63-72 *Er. Ald. Col.* omit, but they add later in the verse.

19. επι την γην Alone. Compare επι της γης ℵ 38 97-214 178-203-240 and *syr.*

xv. 1. εχοντα *pro* εχοντας *Cf. Tyc* 2.

8. ἄχρισ *pro* αχρι

xvi. 1. μεγαλην φωνην *et* λεγουσαν *Cf. lat. accus.*

3. —ὁ

7. αληθινη και δικαια η κρισις σου Alone with *syr*Σ (Walton). This is most noteworthy as to the age of this unpointed Syriac recension. A trace is left perhaps in the uncials with κρισις for κρισεις.

15 *init.* +και with *aeth syr*Σ *ps-Ambr.*

18. —μεγας *prim.* with *Prim.* alone.

ibid. τοιοῦτος *pro* τηλικουτος

19. ενωπιον εμνησθη του θεου *Cf. Prim.*

21. [ως ταλαντιαια]· και κατεβαινεν *pro* καταβαινει *Cf. syr*S *absque* και. *Cf.* 113.

xvii. 6. +μεθυουσαν *post* ιδων αυτην Apparently without Version support.

12. —αλλ' with *arm* 4 only (*cf. copt*). [*Contra Iren. rell.*].

15. εκει *pro* εισι Alone.

xviii. 4. συγκοινωνήσηισ with *Prim. Cypr. Auct*[de aleat] 'ne particeps sis.'

5/6. τα αδικηματα αυτης αποδουναι αυτηι ως και αὐτὴ απεδωκεν

7. καταστρηνιάσαι *pro* και εστρηνιασε } Alone with *syr*Σ.
ibid. αφα(νισμον) *pro* βασανισμον }

9. +και πενθησουσι *post* κλαυσουσι Alone with *syr*Σ *gig.*

13. —και λιβανον και οινον και ελαιον. —και λιβανον is quite new. —και ελαιον only 47, —και οινον και ελαιον 81-204.

ibid. ἵππον *sic*, ῥῆδον (αι) *sic*, σωματα. ιππον *cum* ℵ* 152 222* *copt.* σωματα *syr aeth.*

14. —σου *prim.* So 113 200 *copt arab.*

17. τοιουτος *pro* τοσουτος

19. εκλαυσαν *pro* εκραζον κλαιοντες και

xix. 5. [και φωνη] εξηλθεν απο του θρονου [λεγουσα] *fam* 178 = *ord. copt.* *Cf.* ℵ[a] *syr.* *Ord. Prim. sed Prim. habet* de caelo.

13. ῥεραμμενον *Cf.* περιρεραμμενον ℵ* *solus.* ερραμμενον 146.

15. οξεια ρομφαια (Not Version order).

16. ονοματα γεγραμμενα (—το) So only *syr*Σ.

xx. 3. ενεβαλεν

ibid. μετα ταυτα δε· (—και) *syr*Σ (*cf.* 29 129 130 μετα δε ταυτα).

4. ουδε *pro* και ουκ *ante* ελαβον = *syr*Σ *aeth gig Vict. Cypr. Prim. Aug. Apr. ps-Ambr.*

6. +αυτου *post* χριστου So *syr*Σ *sah*$^1/_2$ and *Fulgent.*

8. +αυτου *post* αριθμος (*al.* +αυτων) *et Verss.*

15. ἡυρέθη *pro* ευρεθη

xxi. 2. +την *ante* ιλημ *Cf. sah* ϴΙЄΡΟΥСΑΛΗΜ. *Cf.* 178-240 *in* xxi. 10.

3. λεγουσαν = *latt copt.*

4. εκλειψει *pro* εξαλειψει *Cf.* 4 *sol.* εκλεψει.

ibid. fin. παρηλθον *pro* απηλθον. Transierunt *latt et Verss. aliq. sed gig* = abierunt (παρηλθεν 106).

11. { ως *pro* και ὁ / αὐγῆς *pro* αὐτῆς } = *syr*Σ *sol.*

12. των ισραηλιτων *pro* των υιων ισραηλ.

xxii. 2. ταυτης *pro* αυτης (*Cf.* 59).

ibid. ξηλου *sec. loco* (*errore, non alibi*)

xxii. 14 *fin.* εν τη πολει *pro* εις την πολιν (της πολεως *arm*).
16. ὁ λάμπρων, *pro* ο λαμπρος
18. τω ακουσαντι *pro* ακουοντι No support apparently.

For lack of space I cannot recapitulate separately the readings agreeing solely with *syr*Σ. Please to observe them above.

Other rare readings are:

i. 16. φαίνων *pro* φαίνει with *fam* 119 226 only, *Iren. Prisc.* and *syr.*
ii. 17. [φαγειν] —απο with 19 *f.* 34 130 201 *gig.*
iii. 18. ἐμβλέπηισ *pro* βλεπης *fin.* with 90 172-217 alone.
vi. 6. οὐ μη *pro* μη with 27 alone.
vii. 2. —αλλον with 32 157 218 *Prim.*
viii. 4. της προσευχης* with 121 140.
ibid. —του *prim. ante* αγγελου with 38 97-214.
ix. 14. τῶι ἔχοντι *pro* ος ειχε with *f.* 34 and 200 only.
xi. 5. θελησει αυτους *sec. loco* with 38 127-215 *f.* 178 (ℵA).
xii. 6. +εκει *post* τοπον with 22 *f.* 46 47 189 220*.
xiii. 12. ἐποίει *pro* ποιεῖ *bis* with 38 *Hipp.*
17. —η το ονομα with 40 41 59 61 81 159 170[*contra fam*] 210 *arm* 1.
xiv. 6. +επι *ante* τους with ℵCAP *f.* 34 130 146 *f.* 178 200 *syr*S.
14. της νεφελης with *fam* 119 only and 220*.
xv. 3. των αιωνων *pro* των αγιων *vel* των εθνων with ℵ*C 18 56 *f.* 95 159 169-216 172-217 203 *vg syr*SΣ (*confl.* των αιωνων και των εθνων 112 *arm*).
4. φοβηθεῖ with 6 56-108 157.
8. —εκ *ante* της δυναμεως with 132 *sol.* [*contra fam*] 178[*contra fam*].
xvi. 3. —αγγελος with ℵCAP 18 *f.* 95 130 146 200 *h gig Prim. aeth arm* 4. *sah*$^1/_2$.
ibid. απεθανε with 36 72 146-155 159 169 215.
ibid. +τα *post* απεθανε(ν) with CAE^{mg} 12 81 120 137 152 169 171 179 216 (+των 36 *f.* 95 159 *syr*Σ).
4. εγενοντο [αιμα] with A 36 56 *f.* 95 100 130 146 149 186 189 200 206 210 215 216 *aeth copt syr gig h Prim.* [*non vg*].
xvii. 1. —επτα *prim.* with 31 40 100 170 210.
ibid. —επτα *sec.* with *fam* 119 211 218.
10. —ὁ *ante* αλλος So 31 81 218.
xviii. 7. εδοξεν *pro* εδοξασεν So 26 40 *fam* 41.
ibid. αὐτῆι *pro* εαυτην So *f.* 26 222 (124 200).
xix. 2. πολιν *pro* πορνην 14 18 22 46 47 49 63 88 101 113 137 157 167 191 220 240.
3. ανεβαινεν *pro* αναβαινει 35-87-132-181 and *f.* 38 218 *arm syr*Σ.
xx. 11. +του *ante* προσωπου ℵAP *f.* 95 113 143 200 *syr.*
xxi. 3. φωνην μεγαλην with 104 108 *latt.*
10. επι *pro* επ with ℵA 35-87-132-181 56 59 127 143 146 164 200 215 217.
21. +ὡς *ante* εξ with BP *fam* 21 92. (+ων *ante* ην ℵ*).
xxii. 3. του θεου *pro* αυτου 7-45-104-151 47 92 159 *boh aeth arm* 1.
6. +ο *ante* κυριος with ℵA 35 58 72 92 146 159 171 200 *sah syr*S.

This most interesting MS. is clearly a critical one and has no immediate relative, yet as its testimony winds in and out of the Record, we can assess its value as a rule, which is very

unequal, although it is more often present than not in rare combinations with other important documents.

There has often arisen the question as to what constitutes an 'underlying' Greek text, and what a reflection of the Versions in an 'overlying' Greek text. Our MS. answers many questions on this subject. As regards *syr*Σ at first it would seem as if 111 might have been influenced by *syr*Σ, but a closer study shows quite clearly that 111 represents the Greek text underlying *syr*Σ. We thus have now at least one clear Greek MS. going behind the junior Syriac recension, and as it takes us simultaneously into the heart of very ancient precincts it is worthy of most earnest attention. Underlying and overlying texts.

I print the Epitome following, because I have not observed any such an one before in my manuscripts.

There is nothing remarkable on the first page, but on the second page, lines 8/9 notice the expression:

"τον κυριον της διαθηκης,"

and in line 11 (of the woman) ἐσώθη εις την ερημον, and towards the end: "παρθενων αδουσων εν τω ουρανω."

Towards the close of the third page notice the "αλλα τω θεω" after μη εμοι προσκυνοι.

The closing words of this third page: και αυτος εστιν ο του θεου λογος· οστις υστερον are completed on the next and last folio by the original hand (in double columns) with the words: δι' ημας σαρκωθεις.

Shortly afterwards follows the subscription:

"εχει δε το βιβλιον ἡ αποκαλυψις ιωαννου του θεολογου: στιχοι ͵αυ."

What follows is rather faint, but I have deciphered most of it, and Dr. Bolides, late of the Athens National Library, has kindly verified the doubtful places.

⁘ ἀποκάλυψις ἰωανν του θεολογου:—

Ἀποκάλυψις ἰωάννου καλεῖται, ἐπειδὴ
καὶ αὐτὴν τὴν ἀποκάλυψιν ἑώρακεν αὐτὸς
ἰωάννης ἐν νήσω καλουμένη πάτμω· ἐν κύ
ριακῆ ἡμέρα· καὶ κελευσθεὶς ἔγραψεν
αὐτὴν· ὥστε πέμψαι εἰς τὰς ἑπτὰ ἐκκλη
σίας ταύτας· εἰς ἔφεσον· εἰς μύρναν· εἰς πέρ
γαμον· εἰς θυάτυραν· εἰς σάρδεις· εἰς φιλα
δέλφιαν, καὶ εἰς λαοδίκειαν· ἃ δὲ εἶδεν ἐν
τῇ ὀπτασίᾳ, πολλά ἐστι καὶ διάφορα· καὶ
τέλος τὴν ἀντιχρίστου ἀπώλειαν μετὰ τοῦ
διαβόλου ἑώρακε· κελεύεται δὲ πρῶτον
γράψαι ἑκάστω ἀγγελω τῶν προειρημένων
ἐκκλησιῶν, κατὰ τὰς εκάστου πρᾶξεις· πο
λλὰς μὲν οὖν ἑώρακε καὶ παραδόξους ὀπτα
σίας· εἶδε δὲ ἑπτὰ λυχνίας χρυσᾶς· καὶ ἐν
μέσω αὐτῶν ὁμοίων ~~ωμα~~ υἱῶ ἀνου· καὶ ἑρμηνεύ
θησαν αὐτῶ, ὅτι αἱ λυχνίαι εἰσὶν αἱ ἑπτὰ ἐκκλη
σίαι· ὁ δὲ ἐν μέσω αὐτῶν, ὁ κς· καὶ εἶδε καὶ θύ
ραν ἀνεωγμένην ἐν τῶ οὐνῶ· καὶ ἐν θρόνω
καθήμενον τὸν κν· καὶ πρεσβυτέρους εἰκο
σιτέσσαρας

καθημένους ἐπὶ θρόνους καὶ προσκυνοῦν
τας τὸν κν̄ · καὶ ἑπ̄τὰ σφραγῖδας λυομένας ·
ϛ λυομένης ἑκάστης ὀπτασίατίς ἐγένετο · εἶ
τα ἑώρακε ἑπ̄τα ἀγγέλους ἔχοτας ἑπτὰ σαλ'
πίγγας · καὶ ἑκάστου σαλπίζοντος ἐγένετο
σημεῖον · τοῦ δὲ ἑβδόμου σαλπίσαντος ·
ἤκουσε λεγόντων · ὅτι ἡ βασιλεί τοῦ κόσμου
ἐγένετο τοῦ κῡ · καὶ εὥρακε τὸν κν̄' τῆς διαθή
κης ἐν οὐνῷ · εἶτα ἑώρακε γυναῖκα ὠδί
νουσαν · καὶ δράκοντα πύρὸς διώκοντα αὐ
τήν · ἡ μὲν γύνὴ, ἐσώθη εἰς τὴν ἔρημον ·
ὁ δὲ δράκων ἐβλήθη εἰς τὸ πῦρ · εἶτα ἑώ
ρακεν ἀγγέλους ἑπτὰ · ἔχοντας πληγὰς
ἑπτά · καὶ φιάλας χρῦσὰς ἔχοντας · γεμοῦ
σας ἐκ τοῦ θύμοῦ · εἶτα ἑώρακε θηρίον ἔ
χον κέρατα δέκα · καὶ κεφαλας ἑπτὰ · ϛ
τὸ διάδημα αὐτοῦ βλασφημίας γέμον ·
τὸ δὲ ὄνομα αὐτοῦ οὐκ ἐδήλωσεν · ἀλλὰ
τὸν ἀρῐθμὸν τοῦ ὀνόματος αὐτοῦ · χξϛ ·
ἤκουσε καὶ παρθένων ἀδουσῶν, ἐν τῷ οὐ
ρανῶ · καὶ ἑώρακεν ἄγγελον πετόμενον,
ἔχοντα εὐαγγέλιον αἰώνιον τοῦ πυρὸς · εἶτα (*sic hoc loco*)

ἑώρακε καταβαίνοντα ἄγγελον ἐκ τοῦ οὐ
ρανοῦ καὶ βάλοντα τὸν σατανᾶν καὶ τοὺς
ἔχοντας τὸ χάραγμα αὐτοῦ εἰς τὴν ἄβῠσον ·
καὶ κλείοντα ἐπάνω αὐτοῦ · ἵνα μὴκέτι πλα
νήσῃ ἔθνη ἕως ἐτῶν χιλλίων · εἶτα ἑώρα
κε τοὺς μάρτυρας ἐν δόξῃ βασίλευοντας ἐν
χῷ · εἶτα ἑώρακεν ὅτι μετὰ τὰ χίλλια ἔτη
λυθήσεται ὁ σατανὰς · καὶ λοιπὸν βληθήσε
ται εἰς τὴν λίμνην τοῦ πυρὸς μετὰ τοῦ ἀντι
χρίστου εἰς τοὺς αἰῶνας τῶν αἰώνων · εἶτα
εώρακεν οὐνον καινὸν · καὶ γῆν · καὶ τὴν
ἰλη̄μ̀ καινήν · καὶ ἑώρακε ποταμὸν ὕδα
τος ζωῆς · καὶ τοὺς δούλους τοῦ θῦ θεωροῦν
τας τὸ πρόσωπον αὐτοῦ · ταῦτα ἑώρακως
ὁ ἰὼαννης · ἔπεσε θέλων προσκυνῆσαι
τῶ ἀγγέλῳ τῷ δεικνῦοντι ταῦτα πάντα ·
ϛ ἐκώλυσεν αὐτὸν ὁ ἄγγελος λέγων · μὴ
ἐμοὶ προσκύνοι, ἀλλὰ τῷ θῷ · ἐγὼ δὲ σύν
δουλός σου εἰμὶ · βλέπων δὲ ταῦτα, ἤκου
σε περὶ τοῦ κῡ ἡμῶν ἰῦ χῦ · ὅτι ὁ ὢν ἐστὶ ·
ϛ ὁ ἦν καὶ ὁ ἐρχόμενος · καὶ ὅτι κς' παν
τοκράτορ ἐστί · καὶ αὐτός ἐστιν ὁ τοῦ θῦ λό
γος · ὅστις ὕστερον ·

δι᾽ ημᾶσ σαρκωθεὶσ ·
λέγω δὴ τέλειοσ γε
γονὼσ ἄνοσ · ἐκλήθη
καὶ υἱὸσ ἀνοῦ · καὶ ἐν
τούτοισ πᾶσι · τέλοσ
ἔχει τὸ βιβλίον τῶν ἀ
ποκαλύψεων · †
† ἔχει δὲ τὸ βιβλίον ἡ
ἀποκάλυψις ἰῶ τοῦ
θεολόγου : στι ,αυ ·
Τούτων οὖν τῶν θεο-
πνεύστων γραφῶν οὕ
τωσ συγκεφαλαιωθέν
των · καὶ ὡσ ἂν εἴποι
τίσ εὐσυνόπτωσ τὸν οἱ
κεῖον νοῦν ἀνακαλύ
πτειν ἐκτεθειμένων ·
ἀναγκαῖον · τοῖς σπου
δαιοτάτοις · καὶ τὸν
ἐκ τούτων ἤδη βλα
στήσαντα ψυχοτρόφον
τῆσ πίστεωσ ἡμῶν
καρπὸν · δι᾽ οὗ πᾶσα
κακοδοξία καὶ αἵρεσῐς
πόρρω τῆσ νύμφησ
χῦ ἐκκλησίασ τῶι θείωι
πνι ἀποσκυβαλίζε
ται · ὃν δὴ καὶ αἱ ἁγίαι
καὶ οἰκουμενικαὶ ἑ
πτὰ σύνοδοι θεοπρε
πῶσ τῆι τοῦ θῦ ἐκκλη
σίαι κατεθέσπισαν · ς
μάλα εἰκότωσ ἐντά
ξαι τῶι δε τῶι φιλο
θέωι συν τάγματι · †
∴ ἔκ θεσις τῆς ἐν τῆι καθο
λικῆι καὶ ἀποστολικῆι
ἐκκλησία · ἐφιδρυ
μένης τε καὶ κηρυσσο
μένης πίστεως · διορι
σθεῖσα παρὰ τῶν ἐν νι
καία συνελθόντων
τ ι η ἁγίων πατέ
ρων ἡμῶν : †

This appears to be followed by the Creed, of which the major part is supplied here from a photograph received later.

Πιστεύω εἰσ ἕνα θν πα
τέρα παντοκράτο
ρα, ποιητὴν οὐνου ς
γῆσ · ὁρατῶν τε πάν
των καὶ ἀοράτων · ς
εἰσ ἕνα κν ἰν χν · τὸν
υἱον τοῦ θῦ τὸν μονογε
νῆ · τὸν ἐκ τοῦ πρὸ γ
νηθέντα πρὸ πάν
των τῶν αἰώνων · φῶς
ἐκ φωτόσ · θν ἀλη
θινὸν · ἐκ θῦ ἀληθιν
γεννηθέντα · οὐ ποι
ηθέντα · ὁμοούσιον τ
πρι · δι᾽ οὗ τὰ πάντα
ἐγένετο τὸν δι᾽ ἡμᾶσ
τοὺσ ἀνουσ καὶ διὰ τὴν
ἡμετέραν σρίαν κα
τελθόντα ἐκ τῶν ου
ρανῶν · καὶ σαρκωθέ
τα ἐκ πνσ ἁγίου καὶ
μαρίασ τῆσ παρθένου
καὶ ἐν ἀνθρωπήσαν
Σταυρωθέντα τὸ ὑπὸ
ἡμῶν ἐπὶ ποντίου
πιλάτου · καὶ παθόν
τα καὶ ταφέντα · ς
ἀναστάντα τῆι τρίτηι
ἡμέραι κατὰ τὰσ γρα
φάσ · καὶ ἀνελθόντα
εἰς τοὺσ οὐρανοὺσ καὶ
καθεζόμενον ἐν δε
ξιᾶι τοῦ πρσ · καὶ πά
λιν ἐρχόμενον μετὰ
δόξησ κρῖναι ζῶντ
καὶ νεκρόυσ · οὗ τῆσ
βασιλείασ οὐκ ἔσται τέ
λοσ · καὶ εἰσ τὸ πνα τὸ
ἅγιον τὸ κύριον καὶ ζω
οποιον τὸ ἐκ τοῦ πρσ
ἐκπορευόμενον · τὸ
σὺν πατρὶ καὶ υἱῶ συμ
προσκυνούμενον ς
συνδοξαζόμενον · τὸ

Here we close.

This amazing 111 type takes us into the very heart of the textual problem, and positively *explains* the polyglot position occupied by ℵ A C. Most earnest study of it is requested by the author.

GROUP 21-28-73-79-103 *etc.*

[Gregory's old 112 and Scrivener's 150 is our 149].

Apoc. 112.

Apoc. 112 (Scr.) [=182 Greg., new 2082. Sod. α 1682]. Dresden, Reg. 187. xv/xvi[th] cent. MS. with commentary.

This turns out to be almost a duplicate of our 103 (Petersburg, Muralt 129), down to the minutest details (barring of course a few errors due to the copyist), including the peculiar arrangement of commentary, which is slightly modified before and after ch. ii. to correct the overlapping to ii. 7, which occurs in 103. Thus the com̄. in this MS. covers the first chapter entire and ends before the commencement of ch. ii. After ii. 7 we have the four sections of com̄. α, β, γ, δ, covering ii. 1-7 and then the text ii. 7. After this the arrangement corresponds exactly with that of Apoc. 103 to ii. 17, where the com̄. ends, though the chapter headings are continued as in 103.

Conflate at xv. 3.

I did not propose to collate this copy in detail, until I noticed the reading in xv. 3 *fin.* of "ὁ βασιλευς των αιωνων και των εθνων" as reported by Von Soden, and which, in this conflate form, agrees, so far, solely with *arm.* The sisters 103-135 have the ordinary reading of των εθνων, whereas the reading of των αιωνων is vouched for by the important documents ℵC 18 56 95-127-215 (all agreed) 111 159 169-216 172-217, by both Syriac versions S and Σ, by $^2/_3$ of the Sahidic, but not by the Latins, except the Vulgate and *ps-Ambr.*, while *amiatinus* reads "caelorum"! (*Prim.* and *h* read omnium gentium. Evidently των αιωνων precedes *h*).

I have therefore carefully collated this copy, which, although late xv[th] century, may have been compared with other MSS. in the same monastery. I find that in some respects it is not an absolutely slavish copy of 103, and may have been derived from a common original, but enough remains of 103 to make the dual 103-112 a special entity amid the family grouping of 21-28-73-79-79[a]-80-99-100-103-112-135-138-170-191-220-221. The Sinai MS. 135 is sister of 103-112, and closest to 112 having διαβηματα at xiii. 1.

As to the scribe, he has five peculiarities:

1. He almost always writes φωνή μεγάλη where the dative is supposed to be given.
2. He has a rather peculiar ligature for ὁτι, thus ὅ˜, occurring not far from a dozen times, and written at the end, at the beginning, and even in the middle of a line, without any apparent reason as to exigency of space.
3. He writes occasionally ┼ for theta, as if familiar with the Coptic alphabet, although the language had long since been dead. [See remarks under No. 135].
4. When he uses numerals he is not content with ᾱ, β̄ *etc.*, but, as in ch. xxi, he writes consistently δ[ος], ε̄[ος], for τεταρτος, πεμπτος, and even ιᾱ[ος] for ενδεκατος.
5. He writes occasionally ευδομην, ῥανδω, which means upsilon and not beta, for his beta is a very modern affair; while at xiii. 1 we have διαβηματα for διαδηματα.

At xxi. 9 he has even ἑζ̄ for επτα *tertio loco*, as at ii. 15 he had καὶ ἐσύ for και συ. [It is rare that we find this, but 119 has τοῦ ἁήλιου at viii. 12, and 200 has ὡς εἰστοιλοι at x. 1].

On the other hand, our scribe is quite partial to ν εφελκ., nearly always against 103.

We have all the generic readings of the larger family group, and nearly all the errors or peculiarities of 103, but by no means all the peculiarities of spelling.

Here is a short list of the more outstanding readings of 112 alone:

i. 5.	αμαρτηματων
vii. 3.	τῷ μετώπῳ for τω μετωπων of 103 (with 40 alone).
xiv. 10.	—αγιων (with A and a few, and Coptic).

xv. 3. ὁ *βασ. των αιωνων και των εθνων* (with *arm* alone).
4. —*σου ult.* (with the Latin *h* alone).
xvi. 11. —*των ante ελκων*
xviii. 11. *γαμον* for *γομον*
12. *γαμον* again, with deliberation.
(xix. 4. *και τα κδ ζωα*, a mere error doubtless).
5. *ουρανου pro θρονου* (as B and a few and *Prim.*).
17. *αλλον pro ενα* (with ℵ 36 113 146 177 *syr sah boh arm pl. ps-Ambr.*).
21. *ελθουση* (*non εξελθουση*) *pro εκπορευομενη*
xx. 1. +*αλλον ante αγγελον* (with ℵ^a^ 32 113 143 146*com.* 177 *syr*S and *sah*$^1/_3$ *arm pl.*).
10. *εις αιωνα αιωνος* (with Coptic).
xxii. 1. —*και ante του αρνιου.*

Besides this, he deliberately changes the accusatives in xxi. 2 into nominatives, reading *καταβαινουσα, ητοιμασμενη, ως νυμφη*, and *κεκοσμιμενη* quite alone among MSS. (and not shared by 135), and had already with less excuse done so after *ηκουσα* at xviii. 4, writing *ἄλλη φωνή* and *λέγουσα* there, and previously at ix. 13 *φωνή μία.*

The characteristic major readings of 103-112 alone are as follows:

i. 3. —*τους λογους της προφ. και τηρουντες*
ii. 6. —*α καγω μισω*
17. *μμάνα*
iii. 12. —*του θεου sec.* (with *syr*SΣ).
18. *και αισχυνη*
20. *κρουων* (*pro κρουω*)
v. 13. *κτίμα pro κτισμα*
vi. 12. *μεγας pro μελας*
viii. 8. *καιομενος* (and 28).
ix. 9. —*ἡ*
x. 2. *ποδαν*
3. —*αι επτα*
8. —*επι της θαλασσης και* (So ℵ).
xi. 18. +*εκ ante νεκρων*
ibid. +*και ante κριθηναι*
xiii. 1. *τα κερατα δεκα και κεφαλας επτα* (So 59).
12. —*ποιει prim.* and *ποιῆ sec.*
xiv. 3. *θεου pro θρονου* (So *gig*).
12. *ἡ δε pro ὧδε* (So 79).
13. —*οι ante νεκροι.*
ibid. *αναπαυονται*
xv. 6. —*τας*
xvi. 18. *οἷ pro οιος*
xvii. 1. —*επι*
xviii. 7. *βασιλεισσα*
xix. 2. *αυτων pro αυτου sec.* (So *gig*).
9/10. —*ουτοι οι λογοι usque ad λεγει μοι*
xxi. 17. *μέτρων*
20. —*ο δωδεκατος αμεθυστος.*

The characteristic family readings are all there, without correction or change as a rule, as at:

i. 1. *δι' αγγελου* }
and xii. 1. *δι' αστερων* }
i. 2. —*του θεου*
14. —*ως ante φλοξ*
ii. 8. *της σμυρναιων εκκλ.*
ib. fin. *και εζησε πρωτος*
20. *πολλα pro ολιγα*
27. *απο pro παρα*
iii. 8. +*οὐ ante μικραν*
vi. 13. *αποβαλλει pro βαλλει*
vii. 12. —*η ευλογια usque ad fin. vers.*
15. *κατασκηνωσει*
ix. 5. +*ως ante οταν*
12. *παρηλθεν*
15. *προητοιμασμενοι*
ib. +*μερος post τριτον*
18. *των εκπορευομενων*
x. 4. *οσα pro οτε*
xi. 1. *και φωνη λεγουσα* (*pro λεγων*)
8. +*εασει ante επι*

xi. 8. +αταφα *post* μεγαλης
9. σωματα *pro* πτωματα *sec.*
15. —του κοσμου
xii. 5. —αυτης
6. +τον *ante* τοπον
9. —μετ᾽ αυτου εβληθησαν
11. ονομα *pro* αιμα
xiii. 11. —ως δρακων
15. —ινα και λαλησῃ η εικων του θηριου
16 *fin.* —αυτων
xiv. 2. —και ως φωνην βροντης μεγαλης
6. +ερχομενον *post* αιωνιον
8. +ἧς *post* αυτης
14. οξυν [*non alibi*]
16. εξηρανθη *pro* εθερισθη
xv. 6. επι *pro* περι
xvi. 3. εν τη θαλασσῃ απεθανεν
9. καυματι μεγαλω
13 *fin.* +εκπορευθεντα
19. —αι *ante* πολεις
21. προς *pro* επι τους
xvii. 6. —και εκ του αιματος των
9. καθηται· και επ᾽ αυτω (—και) βασιλεις επτα εισιν·
9/10. +και βασιλεις επτα εισιν
14. +εστιν *post* βασιλεων
ib. και πιστοι και εκλεκτοι.
xviii. 7. διοτι *pro* οτι
10. στηκοντες
ib. οχυρα *pro* ισχυρα
13. σμυρναν *pro* μυρον
ib. —και σιτον
14/15. +ουτε ψυχας αν̅ω̅ν κ.τ.λ.

xviii. 18/19. —τις ομοια *usque ad* λεγοντες. *Omissio homoiotel.* λεγοντες.. λεγοντες.
21. ωσει *pro* ως
xix. 1. +ως *ante* φωνῆς
3. ανεβη *pro* αναβαινει
14. ηκολουθουν αυτω εφ ιπποι πολλοι (—λευκοις)
17. +τω *ante* μεσουρανηματι
xx. 2. —τον οφιν (*et aeth*).
5. τελεσθωσι
6. επι τουτον (*et Hipp.*).
8. +και *ante* τον γωγ (*et arm*).
9. —απο του θεου (*et* A 18).
xxi. 1. +και *post* θαλασσα
8. —και *inter* απιστοις *et* εβδελυγμενοις
18. χρυσίῳ καθαρῷ *pro* χρυσιον καθαρον
19. —τιμιω
ib. +λιθος *post* δευτερος
23. αυτην *pro* εν αυτη
ib. +και *ante* το αρνιον
27. ἢ ψευδος *pro* και ψευδος
xxii. 5. βασιλευσει
6. *Post* πιστοι +ως εκ της αληθειας προσφερομενοι (112, *al.* προφερομενοι).
ib. διδαξαι *pro* δειξαι (*et sah*).
11. —και ο αγιος αγιασθητω ετι
12. κατα τα εργα αυτου *pro* ως το εργον αυτου εσται (*et sah boh*).
Inter 13/14 +ουτε προ εμου, ουτε μετ᾽ εμε θ̅ς̅ εστιν
16. εν *pro* επι (*et* A 18).

[[Apoc. 113 = Messina Univ. 99. = Greg. 146]].

"I had just obtained permission to transfer this MS. to Rome and have it photographed there, when the earthquake occurred in Sicily, and I fear that this MS. cannot be represented here."

I wrote thus in 1908, but while in Rome in 1912 I obtained the privilege of its transfer there for a time, and it will be found fully dealt with under No. 146.

For Scrivener's old 113 now substitute here the Athens codex Nat! Library 107 (old 67m), formerly Greg. Apoc. 111, later 792, Sod. α 1575.

Our *Apoc.* 113 therefore now becomes *Athens Nat.* 107 (Greg. 111. Scr. 149. Sod. α 1575), of which I have finally obtained photographs, but only in 1923. It is a very small codex, containing Gospels and Apoc., and measures about 4×3 inches. Single document, ungrouped, but with endless ramifications. [XIII/XIV]. Apoc. 113.

Gregory refers it to Calabria, where it may well have been written. There is much peculiar spelling with 72 and 104.

But this little bit of a MS. is a veritable turk as regards apparent license and actual itacism, and upon confrontation with the authorities we find that the ancient polyglot reflux has much to do with its apparent vagaries, and once again we connect with the important syriacisers 18, 38-178, 40, and with *syr*S *etc.*, which shows how far we still are from getting at the real base of Greek and Græco-Syriac underlying the whole.

The writing of course is minute, and a stub or quill pen was used. Breathings are often a mere dot, and we cannot determine if rough or smooth breathings are intended. There are not many peculiarities. The scribe makes the unusual ligature ὅ for *οτι* repeatedly, and in the small close writing this can be confused and taken for ὁ or ἁ or οἱ. It occurs for the first time at ii. 2. The writer once has δχ for δοξα. ἔ is frequent for *εστιν*. Some iotas are dotted. There is no iota sub- or postscript. *τρ* occasionally ꝑ. He indulges a great deal, but not quite consistently, in single consonants in such words as *εκλησιας, μελω, γεγραμενος, τεσαρων, θαλασα, κλεματων, βυσον.* It must be XIII[th] or XIV[th] century work, probably about 1300 A.D.

I have already called attention to this very interesting document in the John Rylands Bulletin for Jan. 1924. [The Athens library is singularly rich in important cursive documents of the Apocalypse. See besides this MS. our 111 124 189 and 150].

Polyglot matters obtrude from the very start in 113. Students, who are interested, must follow the matter through the collation, and see the occasional linking up with such MSS. as 38-178, 40, 130, and with the Latin and Syriac and Coptic and Aethiopic and Arabic.

It must suffice here to call attention to a few salient features. Take for example the xi[th] chapter. I have long watched for a Greek MS. which agreed with *syr*S in reading *θαλασσης* for *αβυσσου* in xi. 7. Our MS. now does so! Also at xi. 6 *init.* we add *και* alone with *syr*S.

In the immediate neighbourhood, that is to say in the very next verse, what do we find? Not another agreement with *syr*S, but one with *Gigas*! In xi. 8 we add (quite alone among Greek MSS.) *κοιτασθησονται* between *αυτων prim.* and *επι της*, and have *σωματα* instead of *πτωματα*, reading: As to xi. 8.

113: *και τα σωματα αυτων κοιτασθησονται επι της πολεως της μεγαλης.*

Gigas: et *corpora* eorum *jacebunt* in plateis civitatis magnae.

Now this is no slavish accommodation to a common base, for we omit *πλατειας*, which the other Versions do not (except *aeth*). *κοιτασθησονται* is brand-new, and not a N.T. word.

Proceed to verse 10. Here we add *λεγοντες* after *αλληλοις*, alone among Greeks. Does any Version do it? Yes, the *Coptic* is alone with us, and *aeth* (dicent). At xi. 9 we add *και* before *ουκ αφησουσιν*, again alone with *copt* and *aeth.* At xi. 10 we omit *και ευφρανθησονται* with *aeth* alone.

Now if a common underlying Greek text were concerned we would also agree elsewhere in this chapter with other singularities of the Versions, such as:

xi. 1.	+χρυσους *post* καλαμος	*copt aeth.*	xi. 6.	καταβαινη *pro* βρεχη	*syr*S.
4.	+πασης *ante* της γης	*syr*S.	*ibid.*	ταπεινωσαι *pro* παταξαι	*syr*S.
5.	—αδικησαι *prim.*	*copt.*	*ibid.*	+τον δρομον αυτων και	*Hipp.*
ibid.	θελησει εν τουτοις *sec.*	*Hipp.*	13.	+και *ante* ονοματα	*syr*S,

but we do not. Nor do we distinguish, as *Gigas* and the Latins do in verse 5, using *nocere* in the first place and *ledere* in the second place for the double Greek αδικησαι, which we retain.

In this connection we have to consider other singularities here of our MS. 113, such as:

xi. 11 εισελευσεται alone for εισηλθεν (compare *Hipp.* in xi. 5 εξελευσεται alone for εκπορευεται),

xi. 15 βασιλευσουσιν for βασιλευσει (three MSS. of *bohairic* read thus. No other authorities and no Greek MSS.),

while in xi. 13 —ανθρωπων by 113 points to something unusual, for *sah* omits ονοματα, *aeth* reads πνευματα for ονοματα ανθρωπων, *boh* ονοματων ανθρωπων, 130 and 200 read ανδρων, and Gwynn says *syr*S reads ανθρωποι, while 146 (Oecumenian text) omits ονοματα *and* ανθρωπων, and *Prim.* substitutes *numero* for ανθρωπων.

Cursive keys.

No, we are face to face again with the question of Greek MSS. being influenced partly by what they saw in the Versions, and partly by the common Greek base.

It is these questions of surpassing interest, which, patiently studied, may lead us on to some approximation of the basic text or texts.

We have to get *behind* ℵ, *syr*S, *aeth*, *Gigas*, *Prim.* and the *Coptics*, and the only remaining keys are in the cursives.

I hope and believe that my examination of these cursives will be fruitful—(after my departure from this mortal sphere)—among willing, studious, and open-minded scholars, and an alignment of the material be attempted, and a digest be produced of some of the lessons ready there to hand. If I were to attempt it, I should have to write volumes, and although illuminating enough to one who has dug up these treasures, it might be found 'dull' or 'dry,' or 'unpalatable' to the ordinary reader, and far too prolix. But one cannot make the point in a word. It has taken many years to accumulate the evidence. I trust that it will be used with intelligent appreciation of the many keys provided to unlock a variety of secrets.

This MS. 113 has been re-worked to some extent to a B type,† but without losing a mass of important detail redolent of its earlier history.

Truthful copying.

The text runs along without a tremor, leaping over clauses (due to homoioteleuton or otherwise), rarely, however, injuring the sense, in such a way as to show true and slavish accommodation to a much earlier exemplar.

A good deal of the spelling of the scribe is sympathetic to some MSS. of the Græco-Latin group 7-16-39-45 *etc.*, but after the first chapters, where decided sympathy is shown in *readings* with our oldest Latin MS. witness, the Fleury palimpsest (*h*), we go more often with Syriac, *aeth*, *arm*, *copt*, or *arab* than with the Latin witnesses. What there is of Latin sympathy seems to be basic rather than overlying.

With the Fleury palimpsest *h* then: 'qui legit et audit,' as the *vg*, we run at once at i. 3 with ακουων for οι ακουοντες, and so 40, 146 and *aeth arm*, as against *Prim.* 'qui audiunt,' and the rest of the Greeks οι ακουοντες.

Again at i. 7 οψονται αυτον for κοψονται επ' αυτον.

Again at i. 14 —λευκαι with 146 164-166, *h* and *arm.*

† Notice xx. 5 ανων *pro* νεκρων only found in B 20 32 34-156-165-188 74 and the eclectic 189.

At i. 17 the *order* is exactly that of *h* επ εμε την δεξιαν αυτου (—χειρα επ εμε following), although we have εθηκε, and *h* has the equivalent of επεθηκε with ℵ many others and *text. rec.*

With *gigas* we have several points in common, as at iii. 10 the order επι ολης της οικουμενης. At iii. 16 ἀλ' ὅτι for ουτως οτι. At x. 8 εκ της χειρος for εν τη χειρι. At xii. 10 *gig* and *syr*S support the order εκ του ουρανου λεγ. At xvi. 13 omit τρια. At xix. 10 and xxii. 9 +ποιησης supported by *Prim.* as well and a few important Greek cursives. At xx. 11 we write alone ο καθημενος for τον καθημενον, where *gig* has 'eum qui sedebat' for 'sedentem' of others. And finally the famous +κοιτασθησονται in xi. 8 comparable to *gigas* +jacebunt.

Among the Greeks we favour ℵ at:

ii. 19. —και την διακονιαν
ix. 20. και τα ξυλινα και τα λιθινα
xiii. 5. —εξουσια (while *Iren.* and *Dionys.* omit ποιησαι)
xiv. 15. του θερισμου for του θερισαι
xviii. 14. ροιπαρα for λιπαρα (ℵ ριπαρα)
xix. 14. ενδεδυμενοις
xxii. 2. καρπους for τον καρπον, while ℵ 65 *syr*S read τους καρπους.

We are with ℵA together at:

xviii. 21. —ισχυρος
xxi. 4. εκ *pro* απο

We favour A at:

vii. 12. —και η σοφια
xviii. 19. —κλαιοντες και πενθουντες
xxii. 2. εμεσω

We are with C at:

xii. 14. —και ημισυ καιρου
xiv. 9. ητις *pro* ειτις
xviii. 12. —εκ
14. —η *ante* οπωρα

With P:

xiii. 12. —αυτου *fin.*

With CP:

xiv. 13. χω̄ *pro* κω̄.

Our relations with important cursives must be studied in the collation.

For instance, we share with 122 alone the unusual readings of κρουων for κρουω at iii. 20, and επιπολυ for πολλα at v. 4.

With 104 we are together in a host of spellings besides vi. 12 —μελας, xix. 5 —ημων, xix. 20 λαμβανοντες, xx. 13 —και εκριθησαν εκαστος κατα τα εργα αυτων, xxii. 14 επι του ξυλου.

With 14-92 at xii. 11 with δια τον αιματος, xvii. 6 —αυτην, xviii. 8 ωρα for ημερα.

With 100 very specially at times alone, as at:

v. 6. —και εν μεσω των πρεσβυτερων
ix. 20. τα αργυρα και τα χρυσα
xiii. 5. —εξουσια (and ℵ).
16. —αυτοις

xvi. 13. *Trsp.* και εκ του στομ. του θηριου *post* ψευδοπροφ.

xxi. 23. —η γαρ δοξα του θεου εφωτισεν αυτην.

With 111 (and some) specially at vi. 11 πληρωσουσιν for πληρωσονται, xxi. 22 αυτη εστιν for αυτης εστι.

With 114 at v. 13 υπο *pro* επι, at vii. 14 —αυτω, at xxii. 19 και εαν (—τις) as *aeth* and *Ambrose*.

Towards the end we agree sometimes with 62-63 as at xxii. 8 —των ποδων, xxii. 17 λαβειν υδωρ (having previously exhibited sympathy with 145, a close relative of 62-3, extant, however, only as far as vii. 5).

With 102 we are quite in sympathy, and besides i. 7, we agree at v. 13 for —των αιωνων, at xiv. 2 for —εκ του ουρανου ως φωνην, and at xiv. 18 (see under Coptic), and at xxii. 9/10 for an omission almost parallel.

With *fam* 34 we agree at x. 10 to omit οτε εφαγον αυτο, and at xiii. 17 in the unusual order πωλησε η αγορασε [our scribe perpetually writes the infinitive termination thus].

With 98 at xviii. 22 ακουστη (*prim.*), and many other places.

With 38-178 quite a good deal, and specially at xvii. 14 —και εκλεκτοι, at xx. 6 τω θεω και τω χριστω.

We follow *fam* 119 at xviii. 5 with των αδικηματων.

With 56 we are alone at i. 6 with ιερεις τω θεω και πατρι (—αυτου), at ii. 27 with συντριβησονται. Add xx. 4 +του θηριου *post* χαραγμα 56 with 32 *f.* 95 159 169-216 172-217 (and +αυτου 59 *sah boh*).

With 81 (*cf. copt*) we use the unusual δοξαζωμεν την δοξαν αυτου for δωμεν την δοξαν αυτου.

Towards the end we are in close agreement with 32. At xxi. 11 read φωτιζουσαν αυτην (and *Prim.* Note our corresponding omission in verse 23). At xxi. 18 —αυτης, at xxi. 19 +ομοιοι *ante* παντι, at xxi. 26 ηξουσιν for οισουσι, at xxii. 11 ρυπαρων for ρυπαρος, xxii. 16 +ο λογος.

With 18 note specially xix. 2 πολιν for πορνην.

With *fam* 1 note xix. 9 —γραψον (*syr*S *substitutes* παλιν), besides several omissions and small substitutions peculiar to 12 and our MS.

With the important Syriac-Greek MS. 40, note:

iii. 12. —της πολεως του θεου μου

21. επι του θρονου μου (*pro* μετ εμου εν τω θρονω) So 18 and 40 (both syriacisers) in combination alone with us and the Oecumenian MS. 146.

vii. 4. —ρμδ χιλιαδες εσφραγισμενοι

xxi. 19. κεκοσμημενη.

With 59 in many places, as at:

xix. 9. +και πιστοι

xxii. 19. —βιβλου *prim.* (and *arm*).

With 130 in nearly a dozen special places.

With 146 in quite a few, but scattered here and there.

Note i. 3 previously referred to with *h*. But at iii. 17 we are absolutely alone with 146 in reading ο ταπεινος for ο ταλαιπωρος.

Again, at:

v. 8. while 146*txt* has επεσαν, 146*com.* has προσεκυνησαν (*pro* επεσαν), which 113 adds!

13. επι της γης *pro* εν τη γη

xi. 9. +και *ante* ουκ αφησουσιν (So also 146 *aeth* and *copt*), and 113-146 omit the previous clause.

xvi. 13. —εκ του στομ. του θηριου και εκ του στοματος
xviii. 4. πληγων αυτων with 146*com.*
xix. 17. αλλον *pro* ενα (So ℵ 36 146 159 177 *sah boh syr*S *ps-Ambr.*)
xxi. 11. κρυσταλιζοντα 113*txt* and 146*com.*,

and finally:

xxii. 17. quite a peculiar place, where 113-146 give λεγουσα for λεγουσιν, 113 applying it collectively to πνευμα and νυμφη, while 146 alone omits και το πνευμα altogether.

Now all this indicates something composite as to base lying rather far back. Our scribe executes his whole document *without a tremor*, looking neither to the right nor to the left, and certainly never consulting a reference book. Far be it from me to say that his predecessors did not.

But to try and estimate the *date* of this extraordinary recension, we must also have regard to the following: As to date of the recension.

We are with *Primasius* alone at:

xvi. 8. εν πυρι καυματησαι τους ανθρωπους
xvii. 8. +του αρνιου *post* ζωης
xxi. 11. +την φωτιζουσαν αυτην

This does not take us back far enough. Let us consult *Hippolytus*. We find ourselves alone with him at:

xvii. 8. θαυμασουσιν for θαυμασονται
xviii. 12. χρυσι<u>ου</u> η αργυρι<u>ου</u> we read, and *Hippol.* χρυσιου <u>και</u> αργυριου against *all* the rest χρυσου και αργυρου
xix. 13. ερραντισμενον supported by *fam* 34, 95-127, and the Græco-Arm. MS. 109.

Now we must turn to the Versions for further light.

Aeth (so friendly to ℵ) agrees alone with us as follows:

i. 4/5. ενωπιον του θρονου αυτου και <u>του</u> ιησου χριστου instead of <u>απο</u>, completely changing the sense.
5. υμας for ημας after αγαποντι and λυσαντι
iv. 2. —και επι του θρονου καθημενος
v. 2. +λεγων *ante* τις (So *boh*$^1/_2$).
8. επεσον +και προσεκυνησαν. *Cf. aeth* 'adoraverunt' *tantum.*
xi. 8. —πλατειας (*legens* επι της πολεως)
9. —και εθνων (So also 81 121).
10. —και ευφρανθησονται (So *Oec*^{com}).

These three so close together, although omissions, seem to point to some community of origin. They are quickly followed by these:

xii. 4. —της μελλουσης τεκειν
xiv. 3. των *pro* ενωπιον *sec.* (So a few *boh* MSS.).
4. See under 'Versions combined.'
15. και εκραζε or εκραξε *pro* κραζων
xv. 5. ἡ σκηνη *pro* ο ναος της σκηνης
xvi. 18. —ουτω
xix. 20. —μετα τουτου So also *pseudo-Ambrose.*
xx. 3. θαλασαν *pro* αβυσσου (and 30-98).

Now turn to the *Armenian*. We are with it alone at :

ii. 24. —και λοιποις

v. 6. —εστηκος (half the *arm* MSS. and 81).

vi. 5. εν τη χειρι αυτου ζυγον *arm* 4.

11. αποθνισκειν *pro* αποκτεινεσθαι. No Greek support. Quite alone with *arm*.

ix. 7 *fin*. ανθρωπου *pro* ανθρωπων

21. πορνοιας (—αυτων)

xi. 12. —εκ του ουρανου *arm a*.

xii. 15. —εκ του στοματος αυτου *arm γ*.

xiii. 15. +και *ante* οσοι αν

xiv. 6. επι *pro* και *ante* παν

9 *fin*. +την δεξιαν *post* χειρα αυτου

20. και εξηλθεν εκ του ληνου αιμα

xv. 3. —δικαιαι *arm aliq*.

xvi. 4. —την φιαλην *arm* 4.

xx. 3. —επανω αυτου *arm aliq*. (—επανω *sah vid*.).

xxi. 14. —δωδεκα *ante* αποστολων (and *sah*).

xxii. 19. —βιβλου *prim*. (and 59).

Now turn to the *Syriac*. (I will not report *all* the salient features of agreement).

i. 13. We read προς τους μαστους and add αυτου after the Syriac manner alone among Greek MSS. with *syr* (*aeth* and *copt*), but not Latin.

ii. 1. χειρι *pro* δεξια So *syr*S alone with us (and *Tyc* 2).

13. —οπου κατοικει ο σατανας So *syr*S and 38 [not 178, the sister MS.].

iii. 3. δε *pro* ουν *sec*. So *syr*S, 36 only and *Prim*. (The Græco-Syr. 40 omits).

12. —εκ του ουρανου So *syr*S quite alone with us and *arm* 1.

iv. 7 *init*. —και So our MS. with the very important documents 40-210, 143, and *syr*S *sah Prim*., alone among so many others.

v. 3. και λυσαι τας σφραγιδας αυτου (*pro* ουδε βλεπειν αυτο). So *syr*S and only 108.

vi. 4. —αλλος Our MS., 130, *syr*S and *copt* with *Tyc* 2.

vii. 1. —της γης *sec*. *post* ανεμους with *syr*S, *copt* and a small handful of Greeks.

3. —ημων with *syr*S, *copt*, and a few Greeks.

ix. 1. επι της γης with *syr*S and 38, 97-122-214 182 (επι την γην P 178).

3. —εχουσιν εξουσιαν (but see 12, 40, 121, 130 and *syr*).

17. +ησαν *post* λεοντων So 36. *Cf*. *syr*Σ and *latt* [*non gig*].

20. —δυναται So *syr*S *aeth*.

x. 1. —ισχυρον So *syr*S only and 146*com*.

8. —το ηνεωγμενον So 130 146*com*. and *boh ps-Ambr*. *syr*S alone (but some of these retain το).

xi. 6. και αὐτοι *pro* οὑτοι +και *syr*S *arab* alone.

xii. 10. See under *Gigas*.

xvi. 19. η πολις επεσεν *pro* αι πολεις επεσαν So *syr*Σ and (א).

xvii. 8. εν το βιβλιω *pro* επι το βιβλιον So *syr*S *sah*$^1/_3$ and 95-127-215 200 (εν βιβλω *fam* 21 *Hipp*. *Prim*. *gig*).

xviii. 3. —του θυμου 130 164*com*. *syr*S and *Prim*.

11. και *pro* οτι So *syr*S only.

xix. 13. +εν *ante* αιματι definitely *syr*S and *boh sah* and a few Greeks.
14. ενδεδυμενοις (agreeing with ιπποις λευκοις) *syr*S *Orig.* and ℵ 152 *f.* 178 182 only.
16. +αυτου *post* ιματιον So *syr*S and *copt* with *f.* 35 59 *f.* 61, 146 152* 164 251.
17. See under Oecumenius.

xx. 1. +αλλον *ante* αγγελον with *syr*S, *sah arm* ℵ[a] and 32 112 143 146 177.
11. +του *ante* προσωπου with *syr*S ℵAP *f.* 95 and 111 143 200.

Now comes a curious composition of *syr*S and Σ.

At xx. 6. we read τω θεω και τω χω̄ +αυτου (for του θεου και του χριστου).
38 [*non* 178] and *syr*S give us the dative, and
111 and *syr*Σ give us +αυτου
while at:

xxi. 18. *syr*S and *syr*Σ both agree with us alone to read χρυσιου καθαρου for χρυσιον καθαρον.
16. +αυτης *post* πλατος *syr*S and Σ.

Now turn to *Coptic*, and note:

xi. 8. τα σωματα *pro* τα πτωματα with *sah* and *boh* (and *latt*).
10. +λεγοντες *post* αλληλοις with *Coptic* only.
15. βασιλευσουσιν *pro* βασιλευσει So three MSS. of *boh* only.
xiv. 18. —οτι ηκμασαν αι σταφυλαι αυτης So *Coptic*, *arm* 3. and only 50, 102, 218.
xvi. 2. —και *sec.* with both *Coptics* and 59 only.
xvii. 6. —αυτην with 14-92 80-138 (—ιδων and αυτην *boh*).
15. λαοι και εθνη και γλωσαι εισιν (—και οχλοι) Practically Coptic.
xix. 7. και δοξαζωμεν την δοξαν αυτου (see under 81).
13. —το ονομα αυτου with *boh* only and 189.
xx. 10. την καιομενην εν τω θειω (*pro* και θειου) with *boh* only.
ibid. +εβλυθησαν *post* προφητης with *sah* only.
xxi. 14. —δωδεκα *ante* αποστολων with only *sah* and *arm ps-Ambr. Tyc. am.* (Add *syr*S).
xxii. 12. κατα τα εργα αυτου *pro* ως το εργον αυτου with *sah boh* (and *f.* 21 only and Latins).

I have not listed the sympathy with the Arabic, which I noticed only when adjusting my whole apparatus, but several innate points are involved between 113 and *arab.* See the apparatus, and observe —εκαστος v. 8 and +και after πολλων in xiv. 2 alone with *arab.* As to *arab.*

Now apart from the *omissions*, which *might* be due to accident, we are left with plenty of positive readings tracing to these different Versions. We select one of each: As to Versions.

with *arm* alone vi. 11	αποθνησκειν *pro* αποκτεινεσθαι
with *aeth* alone xv. 5	ἡ σκηνη *pro* ο ναος της σκηνης
with *syr*S alone xi. 7	θαλασης *pro* αβυσσου
with *boh* alone xi. 10	+λεγοντες *post* αλληλοις
with *boh* alone xx. 10	+την καιομενην
with *sah* alone xx. 10	+εβλυθησαν *post* προφητης
with *gigas* alone xi. 8	+κοιτασθησονται.

Then, further, observe *the Versions* COMBINED with us:

xiii. 4. *Post* τω δρακοντι τω δεδωκοτι +αυτω. Thus, +τουτω we find in *syr, copt, aeth, Prim.*, and *Iren.*

xiv. 4. γυναικος *pro* γυναικων A most probable reading. Generic. Confirmed by *aeth boh* and *sah*, and very likely in the original *syriac*. (Read also by 157 164-166 189 214* 222* 227* 228 230, *non latt*).

xiv. 8. ηκολουθησεν +<u>αυτω</u> *syr*S and Σ, *copt, aeth arm plur.* and *Prim.*
15. +λεγων *ante* τω καθημενω *copt arm* and *aeth.*
xvi. 6. προφητων και αγιων *syr*S, *sah,* and 32 109*gr. et arm.*
xxii. 2 *init.* +και *syr*S *aeth arm gig* [*non copt*].
8 *init.* —και *syr*S *sah boh vg aliq.*
12. —εσται *syr*S *sah boh gig* (and 39, 56-108** 150sup.).

Surely a very remarkable showing, to be gathered up for us, at this late date in our examination, by this little Greek MS. 113.

Proof of retranslation.

Retranslation. We might add here, as a proof of retranslation, xxi. 27 where, after κοινον, we *add alone* +ἢ ἀκαθαρτον. Now it is noticeable that *Prim. renders* κοινον by *inmundum* and not by *commune* as the Vulgate, *gigas*, and some others, while *sah, boh, aeth, syr*Σ all translate κοινον with words signifying *pollutum* or *inmundum.* Hence the secret, spread so long indirectly before our eyes, seems now to be clearly acknowledged.

It will hardly do to accuse our MS. of importing this κοινον ἢ ακαθαρτον from the passage in Acts x. as to Peter's vision of the contents of the sheet, for a similar case occurred before at v. 8 where we added και προσεκυνησαν after επεσον, alone among all Greek authorities, and traced it to *aeth.*

Before closing these remarks and turning to the readings which remain so far unique, we must recur for a moment to xx. 10, where you will see above one unique combination with the *bohairic* and another with the *sahidic*, both *in the same verse.*

This is a most peculiar place.

Of all MSS. and Versions only our MS. and *boh* add 'burning in' before fire and brimstone. But our MS. further adds εβλυθησαν after ὁ ψευδοπροφητης. This *boh* does not do. The only Greek MS. to add anything is 130, which adds εβληθη earlier after το θηριον, repeating the casting in. Now *sah* apparently does this, and at first sight it looks as if it did after ψευδοπροφητης too, but while *boh* transliterates ψευδοπροφητης, *sah* uses προφητης and the Coptic word for *mendax*: ⲛⲟⲩϫ, having previously used the same word before το θηριον. Now ⲛⲉϫ, or ⲛⲟϫ, or ⲛⲟⲩϫⲉ in Sahidic means to cast down, so some confusion has arisen here, as between Sahidic and Greek 130 and 113 as to this additional εβληθη, a confusion between ψευδο and εβληθη. The thing seems to be indubitable. The Bohairic word used (earlier in the verse) for εβληθη is different: ⲁⲩϩⲓⲧϥ.

UNIQUE READINGS.

What is new in this document is not easily dealt with, for we are face to face with a critical recension evolved somewhere back of the seventh century, but based upon an elder document of major importance.

We know, as it were, that the *last* retouches were put to this document not later than the seventh century, from the occasional B readings, and B, we know, does not go back of this date.

Behind this we wander, say from 400 to 700 A.D. among Version readings, basic or surface, gathered apparently from all Apocalyptic texts and literature of those centuries.

Ultimate base. But behind this again, we feel sure that a base, serving as a scaffold, was present, which included some very ancient foundations, as witness some textual variants according with our oldest Greek documents and with Hippolytus, and with our few cursives of really regal parentage.

So that, among the following 'unique' readings of Apoc. 113 may lurk some genuine survivals of the basic text.

I do not hesitate to suggest that the genuine 'shorter text' may also here be present in places, for when we have to accept from other serious witnesses such additions as 'seventh' Heaven, 'of the lamb,' both tracing to a period before 400 A.D.—but spurious—there must surely have been *some* slow accretions to the text from time to time.

This feature of omissions, however (except perhaps as to the shortened address to Laodicea), must for ever remain indeterminate as to this MS. on account of its many erroneous omissions due to homoioteleuton, errors not due to the last scribe, but errors nevertheless.

Transpositions must also be left out of account.

But additions and substitutions can be weighed. Of the former there are very few. Of the latter there are many.

This feature of substitution I have exhausted as regards comparison with our existing Version material before presenting my irreducible minimum.

We may then carefully consider among the following such readings as: xi. 11 εισελευσεται *pro* εισηλθεν, xvi. 5 δικαια *pro* ταυτα, xxi. 10 επηνεγκε *pro* απηνεγκε, xxii. 11 και ο δικαιωσας *pro* και ο δικαιος. The rest are more probably errors.

Note then these novelties:

i. 10. πνευματικως *vid. pro* εν πνευματι *Cf. arab et arm a.* 2.
11. και πεμψον +αυτα (—ταις εκκλησιαις)

ii. 13. +ουκ *ante* απεκτανθη
15. —κρατουντας
19. —και τα εσχατα *Cf. arab.*
20. —αλλ εχω κατα σου ολιγα

iii. 3. —επι σε *sec.*
5 *fin.* του θεου *pro* αυτου
10. ημερας *pro* ωρας [*Obs. syr*S *copt om.*].
15/16 now becomes: "οιδα σου τα εργα · οτι ψυχρος η και ου ζεστος · αλ' οτι χλιαρος η · μελλω σε εμεσε εκ του στοματος μου" *tantum.* We know that αλλ' οτι is as old as *gig.*
20. —και αυτος μετ εμου

iv. 3. καθημενος επ αυτω *pro* καθημενος ην (*Cf. aeth*).
4. εν ιματιοις λευκοις περιβεβλυμενους *sic.* (New order).
5. επορευοντο *pro* εκπορευονται So now 164.

v. 3. +λαβειν και *ante* ηνοιξε (*sic*)
4. λαβειν *pro* ανοιξαι (—και αναγνωναι)
6. +κυριου *post* γην
8. +του θρονου *inter* ενωπιον *et* του αρνιου
ibid. —εκαστος So 167 *arab.*
9. λαβειν και ανοιξε τω βιβλιον και λυσε . . .

vi. 6. —και ηκουσα φωνην εν μεσω των τεσσαρων ζωων
8. —ο καθ. επανω αυτου ονομα αυτω
10. —και ο αληθινος So *sah*$^1/_2$.

vii. 2. +λεγων *post* μεγαλη So *sah arab.*
ibid. —και την θαλασσαν So *arm* 1.
11. New order: και των τεσαρων ζωων και των πρεσβυτερων
ibid. fin. προσεκυνησαν αυτω (*pro* προσεκ. τω θεω) (*Om.* Deo *tol.* omnes *pro* τω θεω *Fulg.*).

viii. 4. +του *ante* ενωπιον *Cf. boh.*
13. —των τριων αγγελων

ix. 1. πεσω[τ'] *sic pro* πεπτωκοτα (descendit *aeth*).
6. και ο θανατος ου μη ευρωσιν (*pro* και ουχ ευρησουσιν αυτον)
ibid. +του *ante* αποθανειν
12/13. και μετα τουτο ειδον και ιδου
15. αστερων *pro* ανθρωπων (ουρανων 92).
x. 2. δεξια *pro* χειρι (See for the counterpart under Syriac at ii. 1).
ibid. γεγραμενον *pro* ανεωγμενον (*Om.* A *copt arm* 1).
ibid. θαλασσης *pro* γης
3. +λεγων *ante* ωσπερ
ibid. κυμᾶται (*pro* μυκᾶται) Now 241 reads κοιμᾶται.
ibid. —ελαλησαν
8. λεγων *pro* και λεγουσα (—και 28 207 *copt*).
9. ως μελη γλυκαζων (*pro* γλυκυ ως μελι) ως μελι γλυκυ *f.*178.
10. λαβε και καταφαγε (—αυτο)
ibid. —οτε εφαγον αυτο (*Cf. fam* 34 189).
ibid. καρδια *pro* κοιλια [*non in ver.* 9]. So 59 167 201 *sah.*
xi. 11. εισελευσεται *pro* εισηλθεν *Cf. boh arm* 1. 2.
15. εγενετο η σρια *pro* εγενοντο αι βασιλειαι (*Cf.* xii. 10 *infra*).
16. —οι ενωπιον του θεου *Cf. arm* 3.
ibid. +ενωπιον του θρονου του θεου *post* αυτων
19. του κυριου (*pro* αυτου εν τω ναω αυτου) *Cf. arm* 2.
xii. 3. διαδηματα δεκα (*pro* διαδ. επτα)
4. —αυτους
10. σωτηρια *pro* βασιλεια, εξουσια *pro* βασιλεια, βασιλεια *pro* εξουσια
12. εφ᾽ υμας *pro* προς υμας
ibid. —εχων θυμον μεγαν (*Om.* μεγαν ℵ *arm* 1). *Fam* 119 and 186 change the order to μεγαν εχων θυμον.
xiii. 1. —και επι των κερατων αυτου δεκα διαδηματα
10. *Trsp.* εστιν *in fin. vers.*
12. και τους εν αυτη σκηνουντας
13. +επι την γην *post* μεγα
14. +λεγων *ante* ποιησαι *sec.* (+και ℵ, +ινα *gig Prim. copt*).
16. —και τους πτωχους
xiv. 1. μετα ταυτα *pro* και *initio* (τοτε *arab*).
2. +και *post* πολλων So *arab.*
4. ουτοι εισιν οι ηγορασμενοι απο της γης απο των ανων· ουτοι εισιν οι ακολουθουντες τω αρνιω οπου αν υπαγει
9. προσκυνη την εικονα του θηριου (*pro* το θηριον προσκυνει και την εικονα αυτου) So 218.
ibid. και *pro* ἢ (220 *Cypr*$^{1}/_{2}$).
15. —αγγελος
ibid. —εκ
xv. 8. +του θεου *post* ναον
xvi. 2. —απηλθεν
5. δικαια εκρινας *pro* ταυτα εκρινας
9. επι τας πηγας των υδατων *pro* επι τας πληγας ταυτας
19. —η μεγαλη *prim.*
21. κατεβενεν
xvii. 2. εμαγευσαν *pro* εμεθυσθησαν (*Obs.* xviii. 23 φαραγγι).
8. ων ουκ εστε το ονομα αυτων γεγραμενον (*pro* ων ου γεγραπται τα ονοματα)

xvii. 9. —οπου η γυνη καθηται επ αυτων
10. —και οταν ελθη
13. διδωσιν So 218.
14. κυριος μυριων *pro* κυριος κυριων
15. και η γυνη η πορνη οὗ *pro* οὗ η πορνη. (A few add η γυνη in a different order. *Boh* substitutes γυνη for πορνη, *sah* substitutes πολις for πορνη !).
xviii. 1. απο ουνου *pro* εκ του ουρανου [*non in ver.* 4].
2. φωνην ισχυραν *pro* εν ισχυι φωνη μεγαλη (ησχυραν φωνην 218).
ibid. και φωνη ορναιου (—φυλακη *sec.*) (ορναιου 210).
3. +αυτης και *post* δυναμεως (*Cf. arm*).
6. διπλοῦ *pro* διπλοῦν (διπλᾶ 154).
8. βασανισθησετε *pro* κατακαυθησεται (*contra omn. et Hipp.*).
15. τουτοις *pro* τουτων
16. η *pro* και *ante* κεχρυσομενη
17. +οι *ante* ναυται
ibid. ιστεικησαν *pro* εστησαν
18. λεγοντεσ · βλεπον *pro* ορωντες (*Cf.* ℵ* *hesitanter*).}
ibid. —λεγοντες τις ομοια τη πολει τη μεγαλη }
20. —επ αυτην (*Obs. ord. copt*).
ibid. επ᾽ αυτης *pro* εξ αυτης in eam *arab.*
22. ου ευρεθη (—μη)
23. φαραγγι *pro* φαρμακεια (See xvii. 2 above).

xix. 3. ηκουσα ηρεν *pro* ειρηκαν
4/5. —αμην αλληλουια και φωνη εκ του θρονου εξηλθε λεγουσα
14. βυσινα λευκα καθαρα *pro* βυσσινον λευκον και καθαρον
17. πορευομενοις *pro* πετωμενοις (*Om. arm* 2. *Prim.*).
20. εν ω επλανα *pro* εν οις επλανησε

xx. 6. +οι *ante* ιερεις So 166.
ibid. μετα του χριστου *pro* μετ᾽ αυτου (μετ᾽ αυτου του χριστου 218).
9. την παραβολην ταυτην *pro* την παρεμβολην (*Obs.* 130 *et syr*S).
12. Change of order. Unique in the Death clause. Also —και *post* αλλον ; also εν ω εστιν της ζωης *pro* ο εστι της ζωης. (ου *pro* ο 12 *solus*).
13. Complete inversion of the two clauses.
14/15. Long clause omitted with 12 alone.

xxi. 1. —γαρ
3. +ο θεος *post* σκηνωση So 164.
4. —αυτων
ibid. ουκ εστιν ετι (*sec.*)
8. +και *ante* το μερος αυτων (*Cf. aeth*).
10. επηνεγκε So 147.
16 *init.* —και (*arm unus sol.* γαρ *pro* και).
ibid. αυτην *pro* την πολιν So 149-186.
ibid. μηκος *pro* υψος So 164.
17. μετρον αγγελου ο εστιν ανθρωπου (*invertens*).
23. —ο *ante* λυχνος
ibid. εν αυτη *pro* αυτης (*ante* το αρνιον) So *arm* 4.
24. φερωσιν +αυτων
25. +ετι *ante* ημερας
27. +ἢ ακαθαρτον· *post* κοινον So 164***txt.* 164**com.* (*Cf. Verss.*).

xxii. 1. —υδατος ζωης
ibid. +μεσω *post* εκ (+μεσου 164).
2. εχων *pro* ποιουν
ibid. καρπους *pro* τον καρπον So 178-240 *syr*S. (τους καρπους ℵ 65)
ibid. τοις πιστοις *pro* των εθνων (των πιστων 164*txt*).
3. καταθαιμα
ibid. αυτον *pro* αυτω = *copt aeth* [*non latt arm*].
5. και ου χρειαν εχουσιν φως ηλιου και φως λυχνου
6. +εισιν του θεου *post* αληθινοι (*Cf. arm et aeth*).
7. +και *post* προφητειας
8. ενωπιον *pro* εμπροσθεν
10. τη επροφητιας *pro* της προφητειας
11. και ὁ δικαιωσας
ibid. —ετι *fin.* *Cf. boh aeth arm Prim. Cypr. Tyc. Fulg.*
16. ωσ̄ *pro* ιησους (*Om arm* 4).
ibid. +ο λογος · και *post* δᾱδ. (+και ο λογος 32 65 143) (+και ο λαος αυτου *syr*S).
17. λεγουσα *pro* λεγουσιν (So 146, but omitting και το πν̄α). (λεγουσαι 130).
ibid. —ελθε και *prim.* (—ελθε *arm* 4).
ibid. δωραιαν
18. τὸ ἀκούων *pro* (τω) ακουοντι
ibid. οσ αν *pro* εαν τις
19. αυτον ο θεος απο *pro* ο θεος το μερος αυτου
21. —ιησου *et* —χριστου *arab.*

In the above list the only special sympathy of Greek codices is found lurking in 218 and 164, 166, 149-186, 220, but sympathy with the base of *arab* is emphatic.

GROUP 114-193-241.

Apoc. 114 = Rom. Vat. gr. 542. [Scr. 114 = Greg. old 153, new 2060. Sod. Αν⁴²]. [Greg. 114 *vacat* = 39]. Dated 1331. Apoc. 114.

This is a most interesting MS. We hardly expected to find so much light shed by any such modern MS. on the history of transmission at this stage of our investigations.

As is often the case, Apoc. 114, quite a modern looking MS., in a large hand, which, with com̄. of Andreas interspersed, extends to many pages (208) misleads us by its apparent youth.

Evidently copied from an ancient MS. (ιδον consistently i–xiii. (then ειδον), λαοδικια, φιλαδελφια [but ευχαριστεια]), we are soon introduced to important lections.

Now see 193 at Jerusalem a full sister, and 241 at Athos.

I have made it my practise lately to read the MSS. through, before collating. During this preliminary process I thought I noticed much ignorance and indulgence in personal itacism in 114. Such novelties as ἱελῆμ for ιερουσαλημ, and ρ̄ και μ̄δ looked modern. A closer acquaintance reveals something very different. The MS. turns out to be a key to the composite editing of all the old uncials ℵACP as well as the cursive 56. It unites the peculiarities of these MSS. in itself. While not being wild, as 36, 67, 99, 104 at times, yet it reproduces from time to time *some* of the unusual readings or spellings of these MSS. It does this in an ancient manner and couples up for the history of transmission the bases of the 1 and other important families. While thus clearly a *critical* text, the *manner* of it is quite simple and not forced. It develops that the scribe is reproducing something really ancient, and that he is not improvising. His corrections are exceedingly rare. While not much of a scholar, and having certain irregularities in the matter of breathings and accents, his text flows smoothly, copying his curious and interesting exemplar, and reproduces hurriedly, although smoothly, the errors of his forerunner as to intermingling of text and commentary without stopping to notice it or mark the 'κειμενον' as he should when lost in the jungle of the commentary. Hence he was surely copying his MS. in a straightforward fashion. A key-MS.

When therefore we find him writing εμμεσω several times, for ἐν μεσω, *alone* with CA we pause and reflect. When, further, we find him spelling αποκταινω thus at ii. 23 *alone* with 56, we enquire what it means, and when we find him repeating this spelling *alone* [without 56] several times again, as at vi. 11 αποκταινεσθαι, xiii. 10 αποκταινει, ix. 1 φραιατος, ix. 2 φραιατος *bis*, but not indulging in this as a rule by any means, we realize that he is copying an old document with this *local* spelling emphasized, and we deduce, not unnaturally, that he represents some very old monastery where most important traditions lingered, and whose geographical whereabouts would be of vital interest to ascertain. Compare the καιρατα of ℵ for κερατα in xvii. 12. For we find this MS. is the first to relieve ℵ of some of his responsibilities. Notably at ii. 19 with the omission of και την διακονιαν he confirms 113 and is in turn confirmed by his sisters 193-241, and these words doubtless were really wanting in the copy used by the scribe of ℵ. Local forms. Sympathy with ℵ.

For other sympathy develops right through with ℵ, even to the apostrophe over μαγωι' (xx. 8).

Note further:

iii. 3. οιαν *pro* ποιαν ℵ 114 only with 193-241.
7. και ουδεις ανυγει 114. } Above, και ανυγων ℵ.

iv. 7. ως ανθρωπος εχων το προσωπον 114-193-241 (*cf. gig*). } ως ομοιον ανθρωπω ℵ.

vi. 1. ηνυξεν ℵ 114 [*non* 193-241].
5. ηνυξεν 114, ηνυξε ℵ 241 [*non* 193 = ηνοιξε].

vi. 8. —εν (*ante* θανατω) ℵ *f.* 114 and a few.
vii. 3. μηδε *bis* ℵ *f.* 114 and only *f.* 16 81 121 204.
11. —οι ℵ *f.* 114 only.
viii. 11. αψινθιον ℵ *f.* 114 and some with *fam* F.
13. φωνης (*pro* ενος) New 114 with 193-241; φωνην 69; but —ενος by ℵ alone!.
ix. 3. αυτοις (*pro* αυταις) ℵ *f.* 114 and only B 2 7 104 113 141 151 153 178 182 200 211 222.
xiii. 2. παρδαλι ℵA 114 and 7-45-104-151 23 36 113 (παρδαλης 193 παρδαλις 241).
8. +αυτων (*post* ονοματα) ℵ* *f.* 114 and *f.* 95 111 159 177 200.
in the same verse εν βιβλω (—τη) ℵ* *f.* 114 and 36 59 111 130 164-166 189.
xiv. 4. απαρχῆς ℵ 114-241 [*non* 193] and *f.* 16 (*latt*).
xvi. 19. —του οινου 114 alone [*non* 193-241]; ℵ *alone* omits του before οινου, so that probably του οινου was missing in his Greek copy, and he retranslated *vini* from his Latin.
xvii. 6. ειδων (*pro* ιδων) *sec. loco* ℵ 114 and 7* only [*non* 193; ειδὸν 241].
xviii. 7 *fin.* ειδω (*pro* ιδω) ℵC 114 and 33 189 194[A] [*non* 193-241].
18. πολι ℵC 114 and 16-39.
xix. 5. αινειται ℵ 114 and 12 39-104-180, 159 200 210 [*non* 193-241].
xx. 3. πλανησει ℵ 114-241 and 12 67 200.
xxi. 8. πασιν ℵ 114-241 and 12 50 143; ψευδεσιν ℵP 114-241 and 9 39 50 112 143 180.

A good example is offered that 114 is really old in xviii. 4 where ℵCA 104 read συνκοινωνησηται. In 114 the ν has not been changed to γ but the αι at end has been changed to τε, while λαβηται later agrees only with ℵC 36 and 104.

Yet drastic accommodation to other recensions took place at some time, while leaving the above alone. See such a deliberate place as xi. 7 —και αποκτενει αυτους with 1 12 36 41 59 62/3 67 72 81 87 97 108 *etc.*, and many other such instances.

As to P and xviii. 12. A good deal of agreement with P is deliberately emphasized in the xviii[th] chapter and elsewhere, and at xviii. 12 we are asked to read λιθους τιμιους (for λιθου τιμιου) by 114-193-241 conjoined with CP. So far no other cursive has joined these two uncials, but Gwynn gives λιθων τιμιων for both his Syriacs S and Σ, and Primasius reads in the plural [not *gig*]. Λιθων τιμιων is now found in 169-216 172-217. See also *syr*S at xvii. 4 (and P and *syr*S again with 114 at xix. 10). Earlier in this same chapter (xviii. 2) we omit λεγων ALONE with P *copt* and *syr*S (now add 193-241). Note also xviii. 16 μαργαριτας and compare *syr*S.

xviii. 2. xviii. 16.

As to C xvi. 6. We actually pick up a curious reading with C at xvi. 6 ἅγιον for ἁγίων. This is not an itacism, for the punctuation is pronounced, and the variation αιματα of its friends ℵ 16 36 39 69 102 is abandoned; for 114 writes deliberately

ὅτι αἷμα ἅγιον, with a large comma between ἅγιον and και προφητων.

So also 193-241 confirming ἅγιον·

We have practically nothing to do with the B recension, and nothing with the Complutensian pure group except (curiously enough) in *one* place (xx. 11) the order ο ουρανος και η γη being given thus by the Compl. group alone with the exception of one outsider 67 and now of 114 [but against 193-241], both belonging more to the Erasmian side of the question throughout.

Not content with showing us all this (and much more) 114 reveals other local peculiarities as:

εγχειρησον for εγχρισον (iii. 18). So also 193 [*non* 241], and

ἵν' for ἵνα, the α elided before a vowel (vi. 11. 114 alone), (xxii. 14. 114 and 241).

This ἵν' also occurs in the scribe's dated subscription notice, and was a peculiarity of his. [See Apoc. 36 for this, with which we have much sympathy (as at xv. 4 οσιος +ει alone 36, 114 thus), 36 writing ἵν' at xii. 4], and 114 gives us quite a new suggestion

at iv. 11 τα σύμπαντα for τα παντα (confirmed by 193-241),
as at xvii. 12 οὐδέπω for ουπω (confirmed by 193-241) (ουκ A 57 *E.* 1. 2. 3. *Ald. Col.*).

But whether πετεινοις *pro* ορνεοις (xix. 17) is made out of whole cloth, from the propinquity of the word πετωμενοις, or derived from an unknown recension, we cannot say at present. So 241 however (*hiat* 193).

We have mentioned 56 and 36 (both deriving from very old stems). We would call attention to another important MS., *viz.* No. 47 (x[th] cent. but of very old and careful stock), for 36, 47, and 114-193-241 are found together *alone* with 146 at vi. 11 with ετι μικρον χρονον. [Note the others at this place]. Again 47 143 *f.* 178 and 114-241 alone at xxi. 27 εν τη βιβλω (*hiat* 193).

With 51-90 our MS. 114 agrees in spots quite alone, as at ii. 23 καρδιας και νεφρους, vi. 17 η μεγαλη ημερα for η ημερα η μεγαλη.

So with 6-31, see xi. 19 —και φωναι †; ix. 20 —τα (*ante* αργυρα); xviii. 10 αυτων *pro* αυτης.

So 13-23-55, see xvi. 20/21 addition, plainly marked κειμενον in 114 with commentary following before verse 21 begins.

So 8-24 xix. 14 των ουρανων.

Not content with omitting και λαων at vii. 9, alone with 50, our scribe of 114 shows us that he was copying fairly, when three verses further down at vii. 12 he writes ευχαριστεια with only A 36 50 67 80 and 81 *al.* confirmed by 241 (and see xiii. 1).

All this shows a combination of a critical unfledged text of uncertain date, but of curious and intensely interesting bearing on some of the family problems and their interrelation. **Uncertain date.**

It is critical enough, when we consider ix. 5 —ως βασανισμος (*cf.* 25-78), and note μη (*pro* ουκ) ALONE just above ix. 4, but I am sure it is not the scribe's fault, but that of his copy (both readings now confirmed by 193 and 241). Even severe cases of homoioteleuton omissions are often to be ascribed to his exemplar rather than to himself, for when we find at viii. 7 και πας χορτος χλωρος κατεκαη omitted alone by 114 (also 193-241) and 30 121 146 182, we recollect several sub-singular readings where 114 and 30 sympathize, as αδικησεις (vi. 6 *fin.*), σκευει (ii. 26) *etc.*, ἦν *pro* ἦν (x. 8), προσκυνησουσι (xiii. 12), ἡ *pro* οἱ (xxi. 24). Also xiii. 4 omission of nearly the whole verse is supported by 29 and *f.* 1 where the latter is our ally throughout. Also xiii. 7 supported by the 1 family and CAP.

As said before, text and com̄. are often intermingled, and are not regularly marked 'κειμενον' and 'ἑρμν.' Occasionally the com̄. intrudes as at ii. 16 with 7-16-45-69-102*-104; xvi. 20/21 with 13-23-55, and once at xix. 10/11 there is an addition so far alone, plainly marked 'κειμενον,' as follows: Διο μη τω συνδουλω προσκυνει αλλα τω παντ̄ το κρατος εχοντι, with a commentary following.

Opening with δι' αγγελου (—του) in i. 1, which is the reading of *f.* 21, that is to say, of a well-defined and large family, we expect to find further harmony with this family [114 and 241 do not omit και τα εν αυτω x. 6 with them, but 193 omits], but it is only sporadic.

At i. 7 we plunge into the new combination οψονται by ℵ 1 12 81* 111 *f.* 119 159 179-208 *syr* and 114 only (so also 193-241); and so on, we jump about from combination to combination.

It is not carelessness at all. For, taking a long verse like ix. 17 we find absolutely *no difference* from *t.r.* except ιδον for ειδον, as written consistently throughout by the scribe in chs. i–xiii. Yet ix. 18 opens with απο (*pro* υπο) with most, and then flows on *omitting* πληγων (with *t.r.*) found in so many. And verse 19 is treated almost if not quite uniquely, **Not carelessness.**

† This appears to be no accident, for it is repeated at xvi. 18 with the 12 family.

while verse 20 tends to 36 and 46-88-101, and in verse 21, whilst avoiding errors of others, 114-193-241 alone change the order to εκ των φαρμ. αυτων ουτε εκ των φονων (*omitting* αυτων after φονων with 17* 38 67, but not writing φωνων with ℵ 36 56 *al. pauc.* and *gig*).

To make this stand out in all its nakedness we must trouble to run through the whole matter.

We will give first some of the peculiarities of spelling and diction, and then list renderings and readings.

As to *fam.* 1. It readily develops that the 1 family is the strongest affinity as a whole, and I am driven to the conclusion that *f.* 114 with *f.* 119 represents the oldest base of this recension. † It also accords sometimes *alone* with *fam* 119, that other old branch.

Unique Spelling, etc.

i. 20. λυχνιαις *pro* λυχνιαι So 193.
ii. 7. εμμεσω (εμεσω 88).
17. των νικωντων* (*pro* τω νικωντι) So 193-241 *arm* 1 των νικοντων.
iii. 7. ανυγει
18. εγχειρησον (*pro* εγχρισον) So 193 [*non* 241].
19. ελλεγχω
v. 2, 12, vi. 10. φωνὴ μεγάλη
9. ἤ (*pro* εἶ)
vi. 5. ζηγον (*pro* ζυγον)
11. ευρρεθη *vid. pro* ερρεθη
ibid. ἵν' (*pro* ινα)
ibid. αποκταινεσθαι So 193-241.
vi. 12., xii. 1. σελινη
vi. 16. πεσειτε
vii. 1. γωνειας
viii. 12. σκοτισθει So 241 [*non* 193].
ix. 1. φραιατος
2. φραιατος *bis*
ibid. ηνυξε
xi. 2. μετρισεις So 193 [*non in cap.* xxi.].
8. τα πτοματα
9. αφισουσιν *vid.*
19. ἥνοιγει So 193-241.
xii. 13. εδειωξεν
xiii. 10. αποκταινει So 193-241.
17. πωλισαι
xiv. 1. εχουσαις
ibid. επει (*pro* επι)
7. δωτε So 241.
20. των ιππον
xvi. 6. εδοκας
17. φωνῆ (—μεγαλη)
20. ὄρει (*pro* ὄρη) *txt* [*non com.*] So 241.
xvii. 1. εφ' υδατων πολλων So 193-241.
xviii. 4. συν κοινωνησητε So 193 exactly.
16. καὶχρυσωμένη *sic* So 241 (193 missing henceforward).
19. χοῦν *sic*; *et* οὐᾶὶ οὐᾶὶ *sic* *non* 241.
xix. 13. καλῆται *non* 241.
16. μικρον (*pro* μηρον) *et* 241.
19. συνημενα (συνημμενα 241).
xx. 9. πολην *non* 241.
13. θαλλασα *non* 241.
ibid. εκρηθησαν *non* 241.
ibid. τη καιομενοι *non* 241.
xxi. 11. ἤ ασπιδι ἤ ἀσπίδιδι 241.
18. ενδομισις *non* 241.
19. καὶκοσμιμένοι (*Cf.* 39 81 104). *non* 241.
ibid. σμαραγγδος *vid.* *non* 241.
xxii. 6. απεστηλεν *non* 241. (απεστιλεν ℵ).
9 *fin.* προσκυνησην *non* 241.
14. ἵν' (*pro* ινα) *et* 241.
17. λαβετο *non* 241.
18. επιθεισι *non* 241.

† See many proofs, and note in xiii. 16 where we (and 193-241) omit και τους ελευθερους with 41 *f.* 46 67-120 81-204 100 121 189. Our three MSS. are ALONE (+189 218) with the Crawford Syriac *sah aeth* and *arab* in omitting και *tert.* before τους πλουσιους. See the form εστος (for εστηκος) xiv. 1 with ℵCAP *f.* 21 36 and 164 193, while εστως is used by E 12 *etc.* and 241.

Unique Readings.

i. 8. αρχην So 193-241.
9. —ὁ So 193-241.
13. ανθρωπω *txt & com̅.* So 241 [*non* 193].
ibid. —προς So 193-241.
{17. —ως So 130 193-241 and 146-155*com.*
{18. +ωσει (*ante* νεκρος) So 193-241. (+ὡς 178 200).
ii. 2. λεγοντας εαυτους ειναι αποστολους So 193-241.
13. {—ος απεκτανθη παρ υμιν οπου κατοικει ο σατανας
{+οτι πας μαρτυς πιστος κατοικει So 193-241.
24. [την διδαχην] ταυτης So 193-241. (*Error*; *cf. com̅.*: 'την φυλακην της διδαχης').
iii. 2. —γινου γρηγορων [*non* 193-241].
20. κρούσω *txt* [*non com̅.*] So 193-241.
iv. 3. —και ιρις κυκλοθεν του θρονου ομοιος ορασει σμαραγδινω (So 193-241). [*Habent in schol.* ἡ δε ἶρις (*sic*) μαραβδιζουσα. . .].
7. ως ανθρωπος εχων το προσωπον So 193-241 (εχον). (*Cf.* ℵ *et gig*).
11. τα σύμπαντα (*pro* τα παντα) So 193-241.
v. 6. +ως (*ante* εστηκως *sic*) So 241[*non* 193].
13. υπο της θαλασσης So 193-241 (and 113 collated subsequently).
vi. 1. —ειδον So 193-241.
4. εν αυτω (*pro* επ αυτω) So 193-241.
ibid. —λαβειν την ειρηνην απο της γης και ινα αλληλους σφαξωσι και εδοθη αυτω *in textu ex hom.* So 193-241. [*Habent de his in schol.*].
17. η μεγαλη ημερα (*pro* η ημερα η μεγαλη) So 193-241. *Cf.* 51-90.
vii. 4. ρ̄ και μ̄δ̄ So 241. (*Cf.* 107 108). [*Non* 193].
11. —και *ult.* So 241[*non* 193].
14. [ειρηκα] —αυτω So 193-241 (and 113 collated subsequently).
16. ουδε πνευσει (*pro* ουδε μη πεση) So 193-241.
viii. 13. φωνης (*pro* ενος) So 193-241. (69 = φωνην). —ενος ℵ.
ix. 4. ετιθη (*pro* ερρεθη) (193-241 ετεθη).
ibid. μη (*pro* ουκ) So 193-241.
5. —ως βασανισμος So 193-241. *Cf.* 25-78 (—αυτων ως βασ.).
7. —αυτων *sec.* So 193-241.
19. η γαρ εξουσια (—αυτων *pr.*) So 193-241.
21. εκ των φαρμακιων αυτων, ουτε εκ των φονων (*sic*), —αυτων So 193-241. (—αυτων *post* φονων 17* 38 67).
x. 2. +το (*ante* βιβλ.) *Silet Greg. de* 193. [*non* 241].
8. εν τη θαλασση So 193-241.
9. οὗ (*pro* σου *pr.*) [*non* 193-241].
xi. 1. ομοιως So 193-241. (ως 38).
8. —ο (*ante* κυριος) So 193-241.
10. επι την γην So 241[*non* 193].
14. —η *sec.* (*ante* δευτερα) So 193-241.
ibid. —η *quart.* (*ante* τριτη) So 193-241.
xii. 5. αυτου (*pro* αυτης) So 241[*non* 193]. —αυτης 21 28 73 79 103.
16. επιεν (*pro* κατεπιε) So 241. επιε 193.
xiii. 4. —τις ομοιος τω θηριω So 193-241 and 146*txt.*
13. [καταβαινειν εκ] των ουρανων So 193-241.

xiii. 16. —και *tert.* (*ante* τους πλουσιους) *cum syr*S. (So 193-241).
17. —μη (*ante* ο εχων) So 193. (—ει μη 241).
18. αυτου (*pro* ανθρωπου) So 193. (αὐτῶ 241).
xiv. 2. +και (*ante* κιθαριζοντων) So 193-241.
3. —μη So 193. *Cf. syr*S. ἢ *pro* ει μη 241.
10. —του *tert.* So 193-241 (and 142sup).
ibid. +εκεινου *post* πυρι So 193-241.
11. —και ουκ εχουσιν αναπαυσιν [*non* 193-241].
15. θέρισαι (*pro* θέρισον) So 193-241.
xvi. 19. —του οινου [*non* 193-241].
xvii. 1. τας φιαλας τας επτα So 193-241.
4. +κεκοσμηται (*post* μαργαριταις) So 193-241. (*Cf.* 12).
{8. και παρεστιν, *seq. schol.*
{9. —ωδε νους ο εχων σοφιαν *txt.* (*De his in schol.*). So 193-241.
12. ουδεπω (*pro* ουπω) So 193 (*ferè illeg.*) and 241.
xviii. 1. εξουσιαν μεγαλην εχοντα So 193-241.
7. —οσα εδοξασεν *usque ad* βασανισμον (*om. etiam* —και πενθος οτι) So 193-241. (—οτι 17* 59 67).
16 *fin.* μαργαριτας So 241 and *syr*S. (*Deinde hiat* 193).
19. —λεγοντες So 241 (and 152*).
xix. 12. +τα (*ante* ονοματα) So 241.
17. πετεινοις (*pro* ορνεοις) So 241.
xx. 3. χρη (*pro* δει αυτον) So 241.
9. εκ θεου απο ουρανου *sic.* So 241. (*Cf.* 17 67 81).
12. και (*pro* κατα) So 241. (+και *ante* κατα 53).
13. τοῦσ ἑαυτὸν νεκρ̂ουσ *sic* (*Cf.* 19 37 *Compl.*). So 241 with εαυτων.
xxi. 3. αὐτῆ (*pro* αὐτοὶ) So 241.
8. αυτων το μερος So 241 exactly as *boh* ποτμερος and *sah* τετтοε.
17. ὀυν̃ὸυ (*pro* ανθρωπου) So 241 (and so now 143).
19. ο δε θεμελιος So 241.
24. τω φωτι (*pro* δια του φωτος) So 241. (εν τω φωτι 143).
xxii. 2/3. —και του ποταμου *usque ad* ουκ εσται ετι [*non* 241]†. (*Habet in schol. de* ‘αναθεματος’).
3. εκει (*pro* εν αυτη) So 241. (*Cf.* 26-107 +εκει *post* θεου).
8. μου (*pro* μοι) [*non* 241].
19. —τις So 241. (So 113 collated subsequently). So *aeth* and *Ambrose.*
20. ἀνέρχομε *sic* (*pro* ναι ερχομαι). (Now cp. 121 ανερχομαι and 241 ἀνέ̊χομαι *sic**).

I had prepared a list of sympathetic readings, but it is too long to print.

In these the eclecticism of the family stands out clearly, but it is largely that of the archetype, and it is clear that we have here a text, however imperfect, *which stood about thus before the bifurcation of the present cursive groups and B.* However imperfect the *fam* 1 or Erasmian text may be then, we are bound to examine it very thoroughly, and we will find incidentally that the support of an increasing number of important witnesses, as 56 and *syr*S, may cause us to restore to the received text of Erasmus some lections too hastily ejected.

Now 241, a MS. at Athos (Stauroniketa 48), proves to be copied from the same archetype. It supplies the lacuna in 193, which is very useful, and occasionally furnishes a new reading, where 114 has an omission from error.

† 241 has ξυλον ζωης before εντευθεν και εντευθεν *and also* after it. Observe ℵ omits ξύλον ζωης.

After the last verse of ch. xxii follows the usual close of Andreas' commentary. Then comes an unusual subscription by the same hand who wrote the whole book, where at the close he gives the date (1331), but fails to record that he was a sinner (whether monk or layman), as is usually the case in such subscriptions. He does not ask our prayers, nor give us the locality where he wrote, and the sense is rather obscure to me, for perhaps I do not properly understand the ποιησει in line 19.† He seems to record the fact that he copied this by chance (lines 5-8 : οὐ φιλοπόνως φυλάξας ἀλλὰ παραρρίψας ὡς ἔτυχεν), but makes only a vague reference to his sources, so that while this subscription might have been exceedingly helpful, I can learn nothing of importance from it, except the reference to : '*εν λογοις χωριοις.*' ‡

Here is an exact copy :

Ιστέον, ὥσ ὁ τῆσ παρούσεισ βίβλου συγγραφεὺσ,
ταῦτην αἰτῆσας (*sic*) ἵν' ἐν τίμοις προσῶποις,
προς ἔντευξιν παρασχῶμενος · εἶτα,
του ὧ ἀναδούναι τὴν βίβλον ὀκνησαν
των, αὐτὸς τινὰ τῶν σχιδαρίων οὐ φιλο
πόνωσ φυλαξασ
ἀλλὰ παραρρίψασ
ὡς ἔτυχεν, πάλι~
αἲ τιθεῖσ (*sic*) πάρε
τέρων τοῖσ μὲν
σεσωσμένοισ
τῶν σχιδαρίων,

Εἰς τὴν συγγραφὴν συνεχρῆσατο · τῶν ἀπο
λλυμένων [1] δὲ τὴν διάννοι (*sic*) [2] ἐν λόγοισ [3] χωρίοισ (*sic*)
ὥσ εἴκοσ ἐνετέραισ ἐξέφρασε [4] λέξεσιν · εἰ τοί [5]
νυν διαφωνία, σμικράτισ (*sic*) [6] ἐν ταῖς λέξεσιν [7]
φαίνοιτο · μηδα
μῶσ ξενισμὸν [8]
ἐν (*sic*) ποιήσει [9] τοῖσ
ἐν τυγχάνουσιν · [10] τ
διανοῖασ μενού
σης τῆσ αὐτῆσ ·
ς [11] τῇ βραχυτάτῃ
παραλλαγη τῶν
λέξεων : †

ανδρέου ἀρχιεπισκόπου καισαρίας τῆς κα
ππαδοκίας ἑρμηνεῖα · εἰς τὴν ἀποκάλυψιν
τοῦ ἁγίου ἀποστόλου ἰωάννου τοῦ θε
ολόγου ·:· Ð

ἔτους ϛ ω̃ λ~θ ·ιᾱ : †

[1] In Apoc. 159 read *απολειπομενων* (241=114).
[2] " " " " *διανοιαν* (241 has *διανοιαν* without *εν* following).
[3] " " " " *ολιγοις* (*non* 241=114).
[4] " " " " *συνεξεφρασε* (*non* 241=114).
[5] " " " omit *τοι* (*non* 241).
[6] " " " read *μικρά τῆσ* (241=114).
[7] In Apoc. 159 read *λεξεσι* (*et* 241).
[8] " " " " *ξενιμον* (241=114).
[9] " " " " *ἐνποιήσοι* (241=*εμποιησει*).
[10] " " " " *ἐν τυγχάνουσι sine interpuncto* (241=114).
[11] " " " add *εν* (*non* 241).

† Elsewhere, in the text of the MS. (xiii. 13) he uses *ποιησει* for *ποιει*.

‡ This subscription is now duplicated in Apoc. 139 159 203 241, where the reading of all in this passage (except 241) differs and is given as : '*ἐν ὀλίγοις χωρίοις*'.

[See *Apoc.* 39].

Apoc. 115. *Apoc.* 115 (Evan. 866) Scr. [=Apoc. 114 Greg. (Evan. 866). Sod. α 1375] at Rome in MS. Vat. 1882.

Gregory says that there are seven leaves (Nos. 10 to 16) [XIV, single col., 26 letters] containing Matt. vii. 24–x. 40, and four leaves (Nos. 93-96) [XIII. bi-columnar, 46 lines] containing Apoc. vi. 17–xii. 2 *Græco-Lat.*

He even intimates that the MS. as bound is composed of more than one document, for he gives the size of the above seven leaves as 22.6 × 15, and of the four leaves as 26 × 16.8, but he says nothing more of the rest of its contents.

Danesi, for the first time, made a mistake and photographed f^os^. 97-99 and 100-101, which seem to contain an amplified story of 2 Maccabees vii. These are, however, palimpsest, although I cannot read the underwritten words from the photographs.

A very short examination reveals something very interesting. This is simply the missing part of codex 39! The contents are not, as Gregory says, vi. 17 to xiii. 2, but vi. 17 to xiii. 12, exactly the lacuna in the Græco-Latin MS., Vat. 1136 = Apoc. 39. I have brought the photographs together, and there is absolutely no doubt of it. Instead of 46 lines (to the Greek), as Gregory says, they vary from 46 to 59 lines.

So we can restore this part to Vat. 1136 (as I have informed the Vatican authorities) and cancel Apoc. 115 Scr. = Apoc. 114 Greg.

Our 114 is Vat. 542 and Gregory's 153, so there need not be confusion here as to Numbers. Gregory's 115 = Scr. and our 117.

FAMILY E-67-120 (169-216).

Apoc. 116. *Apoc.* 116 = Rome, Vat. gr. 1976 = [Greg. old 157, new 2063. Sod. $A\nu^{61}$].

Apoc. with com̄. of Andreas says Gregory; but he did not examine it carefully enough or he would have seen that it was only the commentary *without the text*! Therefore delete it from the list.

It is a xv^th^ century copy of Andreas' commentary with the κεφ. and merely headings. From these headings, however, it is possible to identify the source of the scribe's family MS., and it is undoubtedly of the 1 family; see xiii. 3 'και εθαυμασθη εν ολη' (τη γη), which is the reading of textus receptus and of 1 12 21 28 36 59 62/3 67 72 73 79 100 103.

These MSS. can be narrowed down to 67 as the nearest parent, for although we find three apparently unique readings:

xviii. 20. ευφραινονται επ αυτην (now confirmed by 120, sister of 67).
xxi. 13. απ' ανατολης πυλῶν :
xxi. 20. χρυσοπραος *sic txt.* (χρυσοπρασου *com̄.*) (also confirmed by 120),

we pick up 67 thus:

ii. 26. και ο τηρων και ο νικων, a very exceptional order, read only by 26 41 42 53 67 107 120,

and further conclusively at:

xii. 5. και ετεκεν αυτον αρσενα. This αυτον (for υιον) is ONLY FOUND in 67-120 and E^mg^, and αρσενα here only by P 59-121 67 81-204 *f.* 95 111 *f.* 114 120 130 146 152-179 159 169 172 189 216 *Method.*

If further proof were needed we have it, for

at xviii. 9 we read και κλαυσωσιν αυτην, which is given only by E 18 and 67-120 169-216 (κλαυσωσι *f.* 114),

and xxii. 4. και νυξ ουκ εστιν εκει, which is found only in E 17 and 67-120 169 171 172 216 217 (εστιν for εσται).

At xxi. 20. βυριλλιος is read in 116 with 21 59 104 114 120 241 of the same family, but we have recorded βιρυλλιος for 67 with B. However, xii. 5 is conclusive for 67.

Remove 116 from the list, therefore, and note it under 67. (67 and 120 now develop as one MS., and 120 actually reads βυριλλιος).

Apart from the above readings nothing else develops in the scanty matter of short introductory headings to the commentary sections, often consisting of but two or three words.

The list of the precious stones in xxi. is complete:

> ιασπις, σαπφειρος, χαλκηδων, σμαραγδος, σαρδωνυξ, σαρδιος, χρυσολιθος, βυριλλιος, τοπαζιον, χρυσοπραος, υακινθος, αμεθυσος,

and in ch. vii. the twelve tribes are given in full (with a very long double commentary):

> ιουδα, ῥουβίμ, γὰδ, ἀσιρ' (*txt. vid.*, ἀσείρ *com.*), νεφθαλειμ, μανασῆ *txt.* (μανασῆς *com.*), συμεών, λευὶ, ἀσαχαρ *txt.* (so 67), ζαβοῦλων, ιωσηφ, βενϊαμίν, with δωδεκα (*pleno*) χιλιαδες εσφραγισμενοι after every one.

In the second commentary we find ασηρ, but μανασῆ again, and ἰσαχαρ again as in first com., while text reads ἀσαχαρ, with one σ and α *init.*, as only 67-120.

I have entered a few more things in the body of collations, and they will be found there.

Apoc. 117 (Ev. 698. Ac. 268. P. 324) = Rome, Vat. Reg. Gr. 6 = [Greg. old 115 (Ev. 886. Ac. 268. P. 317). Greg. new 886. Sod. Aπρ50]. Apoc. 117.

This MS., as regards the Apoc. at any rate, can also be neglected. Gregory says the Apoc. is imperfect, but my photographer only supplied *one* leaf of some stuff which can hardly be dignified as having any serious connection with a text of the Apocalypse of John.

It is a relief to push on past such things, which have no place in the list.

Apoc. 118 = Rome, Vat. Ottob. gr. 283 = [Greg. old 160, new 2066. Sod. Aν63]. Apoc. 118.
Late MS. with commentary of Andreas.

This again is a document of small importance. It is XVIth century, and the colophon is as follows:

> τὸ παρ̕ὲγράφη εἰς χίον, πόνῳ καὶ δεξιώτητι του ἐλαχιστου ἐν ἱερεῦσιν ἰωανου (*compendio script.*) εὐριπιώτου ἐπικεκλημένου, ἐν ἔτει ,αφοδ (A.D. 1574) ἐν μηνὶ νοεμβρίῳ.

This *John Euripiotes* at any rate was modest, and tells us nearly as much as he of our recent Apoc. 114 with all his long subscription.

But the MS. is plainly derived from a printed edition and has modern chapter divisions, and therefore we shall not wade through it in its entirety. As we have to read practically the whole of the scholia in these commentary MSS. we are glad to be spared this additional burden, and be free to proceed.

So far we cannot identify the edition Euripiotes has copied. It is plainly of the Erasmus family from the unchanged ending in xxii.: ρυπων ρυπωσατω, και ορθρινος, ελθε, ελθετω, συμμαρτυρουμαι γαρ *etc.*, yet it does not appear to follow either *Er.* 1. 2. 3. 4. 5 or *Aldus*; it goes with *Compl.* at v. 6 ἁ εισι and αποστελλομενα, yet is not a Compl. type. It is not taken from Colinaeus. It reads ἰεζάβελ ii. 20 against all the varieties of *Er.* 1. 2. 3. 4. 5. *Ald.* and against Beza I.

Further, it has the unique addition of the article to ψευδος in xxii. 15 'τὸ ψεῦδος,' not read by any MSS. so far except 18. This will identify it if it is not a mistake. It is also to be found elsewhere in 121 and in *sah boh*, (*arm a.* 4).

GROUP 119-(123)-144-148-158 (Syro-Greek).

Apoc. 119. *Apoc.* 119 = Rome, Vat. Palat. gr. 346 = [Scr. 119. Greg. 161, new 2067. Sod. Aν[52]].

Apoc. cum com̄. Andreas. Iota sub. here and there, occasionally wrong as iii. 22 ἀκουσάτῳ, ix. 2 ἐξουσίᾳ, and once with ᾧδε (xiii. 18). Scribe writes μεμιγμ/ον, καιομ/ον, καιομ/ο for μεμιγμενον, καιομενον, καιομενος.

'This late' MS. [xv] appears not uninteresting, although occasionally a little careless. The inscription is with 37 (62) 63 *Compl.*, and, as can be inferred therefrom, is composite in text as to the 1 and *Compl.* families.†

A diorthotes has corrected some of the scribe's mistakes, and a late third hand a few more. But most of the apparent 'mistakes' turn out to be genuine 'readings.'

It is a large 8° (or small folio) in shape, preceded by the table of chapters (οβ):

"κεφαλαι της αποκαλυψεως του θεολογου αποκαλυψις ιῡ χῡ."

Then follows the Andreas' Preface, headed:

Ανδρεου αρχιεπισκοπου καισαρειας καππαδοκιας ερμηνεια εις την αποκαλυψιν ιωαννου του θεολογου · κυριω μου αδελφω και συλλειτοργω : προλογος :

and finally, after this by the inscription:

αποκαλυψις του αγιου αποστολου και ευαγγελιστου
ιωαννου του θεολογου: [with 37 (62) 63 *Compl.*].
Δηλωσις αυτη των θῡ μυστηριων :— [This heading is not given in the list of chapters, the first being β οπτασια εν η τον θν̄ εθεασατο εν μεσω επτα λυχνιων χρυσων ενδεδυμενον ποδηρη].

But no one would suspect for a moment from a cursory inspection what a rich storehouse of 'old' readings this xv[th] century MS. produces. Instead of playing with things like εμμεσω of 114, we are quickly introduced to real ancient variants.

That we have to do with a very exceptional recension, although embracing the stock of Erasm. and Compl. families, is seen very soon.

We have not only quite a new *order* in:

i. 1. και εσημανε ο δια του αγγελου αυτου αποστειλας instead of και εσημανεν αποστειλας δια του αγγελου αυτου (Augustine seems alone to verge on this order, while *h* omits αποστειλας), but quickly following we have at:

7. οψονται (for οψεται) with ℵ 1 12 81* 111 113 114 and *syr*, confirmed immediately afterwards as to *syr*, at:

9. by the addition of υμων after συγκοινωνος hitherto unique among Greek codices, *but witnessed to by both syr*S and Σ! Also, shortly after, at:

16. we read φαινων for φαινει absolutely alone with 111 226 and *Irenaeus*[int] 'fulgens,' *Priscillian* 'lucens' (which seems to come *via the Syriac*). Note also the Coptic here.

To show that these things concern the *base*, and are not later fortuitous 'dressings,' consult in between:

i. 10. φωνης μεγαλης, genitive for accusative, alone with 121 146 149 and *f.* 34 (see remarks elsewhere), and right below:

11. ᾶ (*pro* ὃ) with a very small group including 34 and *syr*S, while elsewhere near here we are not otherwise concerned with the readings of *f.* 34. This then is the common old base of *f.* 34 and 119 cropping up, and nothing else.

† This is at once apparent at i. 16 where we omit χειρι with 10 28 59 61 62/3 72 81 95 *etc.*, two of the small group being *Compl.*, three pure *Erasmian*, and the others mixed.

Again at ii. 5 we omit εκ του τοπου αυτης ALONE with *syr*S, but we oppose it at ii. 9, *retaining* τα εργα και, and, more important, at ii. 13 we have τα εργα σου και opposing the strong but small group ℵCAP 38 *gig syr*S. Thus, this MS. has its uses in such a difficult place for fair judgment, because ℵCAP 38 *gig syr*S may all be wrong here. For notice, shortly after at ii. 18 *we agree* with the tiny group A 36 *f.* 38 152 *latt* and *syr*S in omitting αὐτου *prim.* Which of us then represents the réal recension at ii. 13?

It is quite clear that A and 36 on the other hand are wrong in dropping την before υπομονην, as they stand alone in so doing. We have it, but we add και την ὑπακοην σου before και την ὑπομονην σου! At iii. 10 again our scribe *substitutes* ὑπακοῆς for ὑπομονης, although he has corrected it himself. (ὑπακοη seems to be a recollection of the LXX).

ii. 20. —ολιγα with CABP *etc.* is a very valuable set-off in this MS. to πολυ of ℵ *etc.* *syr*S *gig* substituted for ολιγα, which otherwise looks like fair authority. No doubt CABP are right.

Note αφηκας following, with ℵ[a] 26-107 36 111 121 143 241 *syr*S *copt.*

Note ii. 22 *fin.* [αυτων] with *syr*S and few, against αυτης of most with *gig* and *syr*Σ.

In ch. iii. 4 and 9 we come across a trace of the exemplar used for the fragment 15. We write together η for ἃ in verse 4. We write ανα for αλλα in verse 9. 15 writes αλα. Just below, 15 is included in the same verse in a very small group with us in the reading και for ιδου *sec.* (And the extraordinary thing is that 123 reads once with 15 γραψον, but not 119 there).

iv. 10. αυτω (for τω ζωντι) / —εις τους αιωνας των αιωνων } Cp. different order in *syr*S and αυτω τω ζωντι 149-186.

iv. 11. εκτησθησαν (*sic cum* 39 72) και εισιν quite new order (*obs.* —και εκτισθησαν in A).

We are not quite so true to type as 114 was; that is to say we have a few more B readings. This is recognized in ch. vi. by our having και ιδε for και βλεπε with ℵB *etc.*, which CAP and the 1 *fam.* with 38 *etc. syr*S *Compl.* omit. Yet at vi. 6 we find κριθων with ℵCAP 1 12 *etc.*

In this verse vi. 6 we have φωνης with 56 100
λεγουσης with 56 100 104
and δυναριου *bis* with 69 alone (so also 158).

These rather local peculiarities seem to argue for one very large monastery as the scene of the activities of these scribes. At vi. 7 φωνης by 67 114 and 119, but not by 56 100.

The Compl. strain holds with P *fam* 1 and 56 at vi. 12 και οτε.

At vi. 12 we are again with *syr*S ALONE with ἀσκος for σακκος.

At vi. 15 the unusual order of *t.r.* is maintained with και οι πλουσιοι και οι χιλιαρχοι.

In vii. 4 we pick up the third hand of 16, for what that may be worth, and a curious company with us including 40 *f.* 61 *f.* 95 113 164-166 for omission of ρμδ χιλ. εσφραγισμενοι. This is hardly an accident as 18 130 146 and *syr*S with *sah* omit εσφραγισμενοι.

vii. 9. The unusual order of 29 36 113 *f.* 178: και λαων και φυλων is found, and later vii. 12 a unique and deliberate change of order, thus: και η δοξα και η τιμη και η ευχαριστια και η σοφια.

At the end of this verse αμην is lacking with only C and 36 166.

We pick up *syr*S once more *alone* at vii. 10 + και *ante* λεγοντες. At vii. 17 [ζωσας] with *t.r.* But at vii. 17 *fin.* —και εξαλειψει ο θεος παν δακρυον απο των οφθαλμων αυτων we go back to our allegiance to 38, who with 1-152-179-208 251 (+*Er. omn. Ald.*) alone omit.

In viii. 1 we read ωσει for ως, alone with the (Erasmian) group 46, yet at viii. 3, where *fam* 46 reads τας ευχας for ταις προσευχαις, we do not follow this Alexandrine form. Hence we remain nearer the Syriac side than the Egyptian.

At viii. 11 αψινθιος for αψινθος. Only ℵ* αψινθιον, yet below εις αψινθον.

At viii. 12 *τοῦ ἀήλίου sic* for *του ηλιου*. This is a form not shared by the family. *Cf.* '*isolis*,' like the *istaturam* of *a* in the Gospels.

Now compare 200 at x. 1 where we find *ὡσ εἰστοίλοι* for *ὡς στυλοι*.

At viii. 13 *—και ειδον* we go with only 59 *f.* 62/3 251 and *syr*S, tying up these Erasmians to the Syriac base. [*Non copt praeter boh*F*].

But at ix. 5 with [*βασανισθωσι*] we oppose *βασανισθησονται* of ℵAP 1 12 17 36 59 *f.* 62/3 67 81* 114 146 *al.* and our friendly *f.* 38. In the same verse we read [*παίσῃ*] plainly.

Again ix. 6 we read [*φευξεται*] against *φευγει* of AP 1 12 17 36 *f.* 62/3 67 81 111 114 *al.* and *f.* 38 *Er.* 1. 2.

We therefore remain perhaps nearest to 59.

At ix. 10 we go alone with all *fam* 38 *ειχον pro εχουσιν*, but at ix. 11 our *ειχον* (alone) is not found in *f.* 38. (Probable retranslation very early. See habebant *h latt* [*non gig*]).

However, in this verse *fam* 38 and *fam* 119 are quite alone in adding *ῥήσει* after *και εν τῃ ελληνικῃ* (+*γλωσσῃ* 200 *h gig Prim.*).

At ix. 13 occurs *φωνης μιας*, read by the whole family, for *φωνην μιαν*, with ℵ[a] 56** 59 (38-203-240 omit *μιαν*! *Cypr. Prim. Tyc. gig* omit *φωνην*! and *fam* 34 substitutes *μεγαλην*. 130 *arm* 4. omit *φωνην μιαν*. 14-92 and 201 226 read *μιαν φωνην*. 200 reads *φωνης ενος*).†

Right after this in verse 14: *λεγουσης* we are *alone* with ℵ[a], so that we not only abandon 59 and the rest, but the corrector of ℵ is seen to have (local?) connection with us, as 56** and 59 above.

At ix. 17 we are again alone with all *fam* 38 and 251 only: *εξεπορευετο* for *εκπορευεται*.

ix. 18. We are again joined by *f.* 38 (+only *f.* 21 and 251) in reading *των εκπορευομενων*, plural for singular.

But at ix. 19 we do not follow *f.* 38 *f.* 62/3 251 with *ηδικουσαν*, but retain [*αδικουσι*].

Conflation of ℵ at ix. 20.

An interesting place occurs at ix. 20 where we substitute (alone with 149-186) *αυτῶν* for *ταυταις*. We find, however, that ℵ had already conflated (alone) '*αυτων ταυταις*' (omitted in Tisch. VIII. edn.). Surely here is a case where we may say that our poor little overlooked xv[th] cent. junior MS. and its group goes *back of* and behind ℵ! Especially as (same verse) we alone, with ℵ *boh* [*non sah*] and *syr*S, give the change of order: *και τα ξυλινα και τα λιθινα*. No other cursives do this except the extraordinary 113.

The first hand of ℵ, and above as pointed out in ix. 13 the first corrector ℵ[a], are *both* found with us. What does this mean? Apparently a good deal.

We avoid the *φωνων* of ℵ *et pauc.* in ix. 21, which 38 also neglects, showing *φωνων* was an itacism of ℵ and not the true text. That we are following the 'true text' of ℵ can be seen at x. 2 *etc.*, where we use the *t.r.* [*βιβλαριδιον*] with ℵ 1 12 18 59 *f.* 62/3 67-120 152 169-216 251 and *syr*S, and at *ver.* 3 —*aι*.

In this ch. x. we are treated, at verse 3, to the new reading *βρυχαται* for *μυκαται*, but this seems to come from the commentary '*βρυγμω λεοντος*,' as opposed to *μυκαται* generally used of bellowing of oxen.

At x. 4 we are alone with 56 for *λεγουσης*, writing previously *φωνης*, which 56 does not adopt. Yet, considering that 56 has a peculiar partiality to the genitive, we may fairly say that we correct 56 here, and that 56 intended *φωνης* [not *φωνην*] since he writes *λεγουσης*. Here, too, we see that we can get *behind* 56, as well as behind ℵ! For at xii. 10 we are alone with 56, writing *φωνης μεγαλης* against the others' accusative.

When we read x. 6 +*θεω post ζωντι* with 59 (+*τω θεω ante ζωντι*) it looks like something modern, yet we must remember 59 is with us in old readings. Immediately following we

† The phrase is 'And I heard a voice from the (four) horns of the golden altar.' Here ℵ* by omitting *μιαν εκ των τεσσαρων κερατων* read primarily 'And I heard a voice of the golden altar,' while 200 with *ενος* and the Latin Fathers reads, 'And I heard a voice of one from the four horns of the golden altar.' Evidently this place was in trouble right early.

omit των αιωνων after εις τους αιωνας with 1 12 22** 47 81-204 102 152-179-208. That 47 and 22** do this shows at least that these important cursives were consulting a text prior to the x[th] century, and when we retain [και τα εν αυτω] immediately following (against *f.* 21 *f.* 62/3 111 193 251, our frequent friends) we show them up in a mistake, and when we retain [και την γην και τα εν αυτη] (against A 1 12* 67-120 81-204 114-241 121 152-179-208) we show them in error also.

x. 7. —και is more difficult. Is it basic or not? I cannot say. See the group (*Compl.*) +*gig Tyc. sah arm.*

It is followed by ὃ (*pro* ὡς) with a similar group including a few others, but +*syr*S.

Our scribe often shows us that obscurity in other MSS. also afflicted his text. Thus xi. 4 he writes αἶαι for ελαιαι. Now, not only do *f.* 1 12 59 67 81 *f.* 114 146 omit δυο ελαιαι και, but A writes: αυλαιαι, C 14: αλαιαι, 21 113: αἱ λαῖαι, 42*: ελαι, and 109 200: ελαιε, while 218 has αἶλεα *pro* αι δυο ελαιαι!

Again we check errors of omission of the 1 family, for, while reading the exceptional οτε for οταν (xi. 7) with 1 *etc. Er. Ald. Col.*, and τελεσουσι (xi. 7) with some of them, yet at xi. 6 we retain [αυτα] omitted by the same groups and *Er.* 1. 2. *Col.* [*non Ald.*]. And again at xi. 11 in retaining τας. And at xi. 18 retaining και before τοις φοβουμενοις.

At xi. 10 we have *conjunction* of *f.* 38 *f.* 119 and *syr*S for χαρησονται alone among MSS.

At xi. 11 we have an unusual change of order: εισηλθεν εκ του θεου with only C and 13 149 (*cf. sah*). Observe a few omit εκ του θεου.

Note that in xi. 13 we retain εμφοβοι against εν φοβω of ℵ 14-92 *f.* 44 *syr*S. There being only a small mixed support to ℵ and *syr*S we are probably right and they wrong.

At xii. 3 σημειον αλλον, new order, proves to be *Syriac.*

At xii. 10 we omit the clause και η εξουσια του χριστου with *syr*S *Tyc* 2. only. There has been a slight change here apparently by first hand of 119, the θεου may have been χριστου. It now stands και η βασιλεια του θῡ αυτου (—ημων και η εξουσια του χριστου) while *syr*S has θεου ημων (—και η εξουσια του χριστου αυτου). But neither 119 αντιβαλλων nor διορθωτης nor second hand have added anything. The *third* hand adds in the margin. [123 retains the clause as do the others of the family without hesitation].

xii. 11 *init.* αὐτοῦ (for αυτοι) is peculiar. We have this alone with 144 [against 123-148-158], but 26? 38 41* 166* write αυτων, ℵ ουτοι, 218 αυτον, and *syr*S omits with 122 218 220*! *Prim.* turns the phrase with *ab ipsis*. Surely a grave difficulty of reading the ancient exemplar.

12. We hold [σκηνουντες] against ℵ and C and against a small cursive group for κατοικουντες and κατασκηνουντες. Same verse, where ℵ omits μεγαν, we change the order from εχων θυμον μεγαν to μεγαν εχων θυμον with 149-186, while 113 omits εχων θυμον μεγαν.

14. We hold εις την ερημον *against* family 1.

18. We hold εσταθην against εσταθη of ℵCA *f.* 46 56 69 87 92 102 *Ald.* and a few more. This is probably arbitrary on the part of these, for the true 46 appears with us immediately after. Together, we and *f.* 46 with 53 130 159 join xii. 18 to xiii. 1 omitting και ειδον εκ της θαλασσης in xiii. 1, but 119 here goes against the other members of its family.

xiii. 2. The family is divided. 119-144 have αρκτου with *t.r.* and most *Compl. codd.* (against *Compl.* itself) and against 1 12 *etc.* and the large majority.

The omission in this verse of και τον θρονον αυτου with 92 [*non* 14] is no doubt an error, but is shared by all the family (+*boh*[B] *ps-Ambr.*).

But the omission xiii. 4 of και προσεκυνησαν το θηριον is also the family reading of E 12 36 *f.* 46 59-121 67-120 81-204 218.

xiii. 10. Runs thus: *ει τις εχει αιχμαλωσιαν υπαγει* (—*συναγει εις αιχμαλωσιαν*) *ει τις εν μαχαιρα ἀποκτενει δει αυτον αποκτανθηναι εν μαχαιρα* the last three words being inverted as to order by all our five MSS. (Many cursives omit *εν μαχ. sec.*).

xiv. 2. We run with 56 again, the genitive *φωνης* (*quater*).

3. *αδοντων* alone (so all our five MSS.), except that 100 (our old friend who joined us early at i. 11) writes *αδουσων*. [See below xv. 3]. *Ex syr?*

9. Our fivefold group goes with 18 and 111 176-206 200 and 218 alone: *επι της χειρος*.

10. [*των αγιων αγγελων*] We oppose our friends *f.* 62/3 *etc.* and ℵCEP.

12. We omit *του θεου* with 1-152-179-208 only (+57 *Er. Ald. Col.*).

13. *απαρτι ναι λεγει το πνα* goes with 56 *f.* 62/3 81 152 159 *al.*

14. We write *δραπανον* (with 144) but not in verses 15, 16, 17, 18, 19.

19. —*εις την γην* is new with *arm* 3. and *Vict.*, while *syr*S with ℵ and *fam* 38 writes *επι της γης*.

In xv. 2 we retain [*εκ του χαραγματος αυτου*] against the majority.

3. *αδωντας* 119-144, *αδοντας* 123-148-158 (for *αδουσι*) alone with ℵ *Prim. vg* (*ex syr?*).

Same verse: *βασιλεῦ* (for *ὁ βασιλευς*) again runs with ℵ* and 18 22* 29 40-210 47 51-90 56 98 130 149-186 189 246, most being very friendly to us in places.

xv. 4. We write *ει αγιος*, new in this order (confirmed by the rest of the family).

6. *λῖνον* plainly in text by all the family.

Same verse: —*περι* with only *fam* 1 12 31 80 189 (*Er.* 1. 2. 3. *Ald. Col.* 57) is confirmed by the family, but this is a mistake, rejected by *f.* 46 *f.* 62 59 159 (208 is missing here).

xvi. 2. —*αυτου pr.* is new, but agreed to by the *five* MSS.

Same verse we omit *κακον και* alone with A 128, but A only omits *κακον*. Thus also 123*, so probably it was merely an error of A and the father of *fam* 119, which 119 took the liberty of covering up by omitting *και* as well. 210 punctuates thus: *κακον · και πονηρον επι τους ανθρωπους*.

Same verse: *προσκυνουντας την εικονα αυτου* goes with ℵ 17 152-179 and 189 only.

xvi. 4. Similarly we add *εἰς* before *αἷμα* alone with 144-158, but this is not confirmed by our record for 123, nor for 148. However, 176-206 support the addition.

In the next verse, however, xvi. 5 we have *ὁ ὁσιος* (—*και*) and take the liberty of correcting 123 which omits *και ο οσιος* with *boh aeth.*

xvi. 6. We again correct 123 which (alone with 14-92 149-186) changes the order. Our order remains the same, with *ποιειν* after *εδωκας*.

7. Alone with B 1-152-179 (*hiat* 208) *f.* 62 200 *Compl.* (and 123) we retain *εκ* while suppressing *αλλου*.

10. *επι του θρονου* alone with 38 125 149-186 (confirmed by all our MSS.).

Same verse: *εσκοτισμενη* is supported by ℵ^c^B and few cursives, but confirmed by all our group. We have already been with ℵ^a^ specifically (ix. 13 *etc.*) as well as with ℵ*. Now here comes ℵ^c^ with B to emphasize matters. Surely ℵ, the MS., was preserved and accessible in this monastery where the original of 119 reposed.

xvi. 11. —*εκ sec.* by P 12 38 *f.* 46 69 81-204 101 112 152-179 *sah* only, is confirmed by the family.

Now comes an interesting place, for we are back again with ℵ^a^. See:

xvi. 13. Our four MSS. 119-144-148-158 write: *ωσει βατραχοι* with 178-203-240 [*non* 38] for *ομοια βατραχοις*. This is new, but is much nearest to ℵ^a^, who has: *εισωει βατραχοι*—for ℵ* has *εισωει βατραχους*. ABE and the majority have *ως βατραχοι*. (*ως βατραχους* is read by 18 36 38 97-214 123*** *mg* 146-155*com.* 149 251).

What does the sister 123* do? Sister 123* furnishes proof of the matter here and reveals the way the critical text was evolved.

123* omits *ομοια βατραχοις* with 1* 12 81-204 *f.* 114 121 [*non* 59] 152-179-208 189 only. It is supplied in the margin by the third hand thus: *ως βατραχους* with 18 36 38 *etc.* as above.

We are now getting nearer the truth.

In this monastery both scribes found the words absent as in type *f.* 1 12 81 114, all true exponents of the oldest Erasmian base.

If you please, our 119 consults ℵ[a],

and 123*** consults 18 and 38.

Now we see that ℵ ℵ[a] ℵ[c] texts and the 18 38 texts, as well as others of the 1 fam., as 59 *f.* 62/3 159, were perhaps all lying within the walls of this monastery.

xvi. 15. We preserve [*ασχημοσυνην*] against *αισχυνην* of *f.* 62 *etc.*

17. We retain [*μεγαλη*] against A 1 12 36 *f.* 46 59-121 67-120 81-204 *f.* 114 152-179-208 189 *Er. Ald. Col.* 57, which omit, and also against 123 which omits. Thus, that we consulted ℵ or 38 or some other MS. here is almost evident.

Similarly here we *retain* *του ναου*, omitted by the same group and 123, plus 18 *f.* 21 47 *f.* 62/3 80 81 100 *al. pc.* ℵ and 38 evidently were our authorities.

18. We go back to our allegiance for 12 *f.* 46 59 81 *f.* 114 152-179 189 240, because they are joined here by *syr*S (which could also be consulted probably) in omitting *και φωναι*.

xvii. 1. A reading found only in 111 211 218, —*επτα sec.* (is confirmed by the rest of the family).

3. With *t.r.* [*γεμον ονοματων*].

4. We go with AE and some: *και τα ακαθαρτα της πορνειας αυτης*, but 123 deserts us with 148*, having: *και των ακαθαρτων των της πορνειας αυτης*. This is new; *cf. syr*S '*ακαθαρσιας και βδελυγματος*' and the genitive pl. in *sah boh* and *Tyc.* 2. 3. and [Reg] *Beat.* See full evidence in volume II.

6. —*ιησου* with *f.* 1 12 36 59 67 81* *f.* 114 130 (confirmed by 123 and the other three).

8. *υπαγει* with A 55 59 104 111 146 182 218 (*Er. Ald. Col.* 57) *syr*S *Iren. Prim. boh aeth*, *not* supported by 123. It is curious thus to see 119-144-148-158 and 123 divide. Four-fifths support the Syriac here (against 123), while above (xvii. 4) 123 makes an effort to support the *syr* (against 119).

11. —*και sec.* So 55* 95 [*non fam*] 121 [*non* 59] and *Hipp.* only, supported by all my five MSS.

14. —*και* (*ante πιστοὶ*) So only *f.* 46-88-101 and 119 [*non* 123-144-148-158], and 38 omits *και εκλεκτοι* with 113 and 149 only.

16. *φαγωσι* is new, but supported by 123 and the other three.

17. —*τω θηριω* by 119 alone, is an error, only shared by 164, *not* supported by the rest.

xviii. 3. *στρηνου* is read by us all with C *fam* 1 and a few.

4. *αλλης φωνης*, genitive again, only by our five and C 56; and *λεγουσης* where 56 is with us, but C deserts.

Two new readings follow, both confirmed by the family:

xviii. 4. *εξελθετε λαος* (— *ὁ*) *μου απ' αυτης*.

Only *f.* 46-59-121 81-204 152-179 drop the *ὁ*, but ℵCP *f.* 38 251 give the *order*: *ο λαος μου εξ αυτης*, retaining *εξ* however.

5. *των αδικηματων αυτης* the family alone with 113.

6. Though a most difficult verse, runs with textus receptus exactly, as regards the whole family.

Note next xviii. 7 —και πενθος *prim.* by E 1*-152-179 and the *Compl. fam* (confirmed by all our MSS.).

A new reading at xviii. 9 απ αυτης (for επ αυτη) 119, *not* confirmed by 123, which has επ αυτη, but 144-148-158 have επ' αυτης.

xviii. 11. 119-144-148-158 read εφ' εαυτοις (for επ αυτη) with 36 59 62 72 80 136 138 147 184 193 208 251, but 123, with 63, εφ εαυτης. Here we see 123 making the mistake of η for οι so common in 119, and which 123 hardly ever does.

12. We have the unusual order by all our group of: και κοκκινου και σηρικου alone, while *f.* 62/3 give this order but write συρικου, and *fam* 1 *fam* 61 *Er.* 1. 2. 3. *Ald. Col.* 57 *omit* και σηρικου. Here we have an apt illustration of the change of order being due solely to the dropping of a clause in the family, remedied by some, but *out of usual order.*

13. θυμιαμα by 119-144-148-158 and 1 56 62/3 72 80 95 *Er.* 1. 2. 3. *Ald. Col.* 57 *Hipp. Prim. gig sah boh syr*Σ. I have not recorded for 123.

The same applies to —τα (*ante* λαμπρα) xviii. 14 by ℵC 36 40-210 59-121 106 111 138 [*non* 80] 146-155 169 176 200 206 216, but it will be observed 59 figures here, while 119 is alone in the family for omission.

xviii. 16. πορφυραν again agreed to by 144-148-158 is not recorded for 123, which MS. below, same verse, opposes the other four omitting και before κεχρυσωμενη, while 119-144-148-158 have the και with many.

Same verse: εν λιθω τιμιω και χρυσω (for εν χρυσω και λιθω τιμιω) is quite new [123 *illeg.*], but observe that 18 92 146 169 200 omit εν before χρυσω as the Latins, while 56 with 149 omits εν χρυσω altogether.

xviii. 17. ο επι των πλοιων πλεων runs with *Compl.* group (123 still *illeg.*), and, end of same verse where 123 has εστηκοτ . . . . , the rest and beginning of verse 18 *illeg.*, MS. 119 now gives us the reading for 17/18: εστηκοτες εκραζον (—και). These verses are joined by *fam* 62/3 100, but only 73 omits και with *sah arm*, while 38-203 222 *Prim.* omit και εκραζον, but none but our group 119 read εστηκοτες.

18. και ελεγον (*pro* λεγοντες) goes with 36 only (123 not recorded for this), but note that 59 adds και before λεγοντες (also *syr*), while 56 omits λεγοντες.

19. [εβαλον] 119-144-148-158, but εβαλλον 123 with P and few.

[πλοια *absque* τα] 119 and 123-144-148-158 against ℵCABP and the mass.

Verse 20 is omitted altogether by 123-148*; not so by us. We (119) read [επ αυτην] with *t.r.* and +και οι before αποστολοι as also 144-148**-158.

xviii. 21. Order: λιθον μεγαν ὡς μυλον of 119 is found only in 32 and 149 (but is confirmed by 123-144-148-158) and is Syriac order.

Same verse: ειπων *pro* λεγων is quite new, but read by all our family. ἡ μεγαλόπολῒς *sic* belongs to our four MSS., but not 123.

22. [wholly with *t.r.*] So all our family.

23. και *pro* οτι *sec.* Only our full family and 56 *ps-Ambr.*

xix. 1. φωνης of all the family again runs with 56 and *fam* 21 (as below xix. 6).

[και η τιμη] retained by all the family is against ℵ and *syr*S and some; but —κυριω agrees with *syr*S 22[com] 36 *f.* 46 47 109 123-148 152-179 176-206. Here, while 123 omits κυριω, 119-144-158 omit κυριω τω θεω ημων, alone and perhaps in error.

3. ειρηκασιν is witnessed to by all the family +56, and only 14-92 *fam* 25 34-132-156 *f.* 95 121 146-155 159 169-216 172-217 191 207 220.

ibid. —αυτης by the whole family and 1 12 22[com] *f.* 46 47 67 81 111 114 *al.* and *Er.* 1. 2. 3. *Ald. Col.* 57.

xix. 4. *επι θρονου* (*—του*) is new, a latinism, not confirmed by 123, but found in the other four MSS.

6. *—κυριος* confirmed by all five MSS., is also omitted by E *f*. 1 8 12 36 *f*. 46 59 67 114 *al*. *Er*. 1. 2. 3. *Ald*. *Col*. 57.

7. *δωσομεν* confirmed by all our five, is only found in ℵ^a A 100 146*txt* and 159, but *δωσωμεν* by P 12 *f*. 21 59 67 114 *al*.

Same verse: *αυτου* (for *αυτω*) not recorded for 123-148, is read by 1-208 *f*. 4 12 *f*. 34 59 *f*. 62/3 64 81-204 113 152-179 189 207 and by 119-144-158, while *αυτων* is found in ℵ* 50* ? 102. This apparently small matter involves a good deal.

Next:

xix. 11. *επ αυτω* with *f*. 46-113 *Hipp*. alone (as twice previously). Not recorded for 123.

13. [*βεβαμμενον*] So the whole family, against ℵ and ℵ^c and P.

14. *—τα* (ANTE *στρατευματα*) with 14-92, 81, 245 *arm*, but *not* apparently 123. Followed in same verse with *τα* in a new order: *αυτω ηκολουθει τα εν τω ουρανω*. 123 is faint here, but apparently bears this out also. Note 32 *Orig*. *sah* have *+αυτου τα* (*post στρατευματα*).

16. *—αυτου* 119* (*suppl*. *marg***) is supported by 12 and *fam* 61 251 *Aug*., but not by the family. It is not a family omission.

17. *—λεγων* E 1-152-179-208 12 17* 36 *f*. 46 49 59 [*non f*. 62] 67 74 81 114 170 189 and all our family. Curious that the 1 family can never quite keep together.

18. Is interesting because we retain the [*επ αυτων*] of *t.r.*, while ℵ 56 176-206 conspire with *επ' αυτοις*, and A 14-92 *Prim*. *Tyc*. with *επ' αυτους*.

Same verse, however: *—παντων fam* 119 is witnessed to only by 1-152-179-208 *f*. 62 149-186, but also by *syr*S and *boh*.

xix. 20. *βληθησονται* So our whole family; also 1-152-179-208 12 36 *f*. 38 59 *f*. 62/3 67 81 88-101 [*non* 46] *f*. 114 189 251 *Er*. 1. 2. 3. *Ald*. *Col*. 57. What I said above about the 1 fam. is peculiarly applicable here, where 46 deserts 88-101, and against the whole of the rest of the family, strengthened by 36 *f*. 38 *f*. 114 and our *f*. 119.

So again, same verse: [*την καιομενην*] by nearly all and by us, but 67-120 81-204 189 must needs go alone with ℵAP *της καιομενης*.

xx. i. New order: *εκ του ουρανου καταβαινοντα* is supported by our whole family group, but by no others. Noteworthy is it, however, that ℵ* alone *omits εκ του ουρανου*. As I have said, wherever an omission occurs there is room for inversion, and generally occasion taken by some MSS. to invert the order of the clause.

Note that in same verse *fam* 119 maintains *επι την χειρα αυτου* with all others against ℵ and *f*. 38 111 here: *εν τη χειρι* (=*syr* and Versions), although there is evidence in 119 that he may have begun to write *εν*.

xx. 3. *πλανα* is not recorded for 123, nor *αχρις ου* (new) same verse. Nor *τελεσθωσι* (*pro τελεσθη*) with the unusual group *f*. 25 40 47 108 111 113 176-206 *gig*, but 119-144-148-158 agree.

4. We have two new readings: *επ' αυτων* for *επ' αυτους* and *ταις ψυχαις*, both with the unbroken family. Further, a latinism (*gig*: 'aut') '*ἤ* (*pro και oct*.) *επι την χειρα αυτων*.' In 123 this is probably illeg. from my notes, the rest are clear for *ἤ*. This might throw some light on the 119 scribe's Latin mind, of which there have been some indications, but *sah syr*S also have this.

6. We have *+και init*. with 18 *f*. 21 22* 29 30 47 51-90 56 and quite a few, plus *aeth*.

xx. 7. οτε (*pro* οταν) with 1-152-179-208 12 *f.* 62 178-240 *Er. Ald. Col.* 57 141.

8. +και (*ante* συναγαγειν) with ℵE and certain cursives, *syr*S *aeth latt.*

10. —των αιωνων *txt.* with 47 (to whom we have been drawing nearer lately) and *f.* 178. I have not recorded 123 for this; note that 1-152-179-208 12-59-121 67-120 81-204 114-241 omit εις τους αιωνας των αιωνων.

11. επ αυτω with 81-204 104[*non fam*] 113 *f.* 114 159 *gig Iren.* only (123 *illeg.*, *non* 148 *vid.*). επ αυτο 130.

12. [του θεου] against most and ℵABEP του θρονου *F.* 62 (with *Auct. prom.* conflates: του θρονου του θεου), but 1-152-179-208 *f.* 62 80-138 98 and our *f.* 119 remain with *t.r.*

Same verse: και βιβλια ηνοιγησαν · και αλλο βιβλιον ηνοιγη is new as regards ηνοιγησαν, but so exactly 123 and all our MSS., differing from all other combinations.

xx. 14. ουτος ο θανατος εστιν ο δευτερος is a new order and form, but exactly with all the family plus only 164.

xxi. 3. λαος is noteworthy, with EP *plur. syr latt* [*non* ℵA 1-152-179-208 *Iren*[int].].

4. —ουτε πενθος *usque ad* εσται ετι *sec.* is an error, but an error of the exemplar, as all our five MSS. omit. So do *f.* 35 98 102 222 *Iren. gr.*? but not any other sympathizers.

5. [καινα παντα ποιω] with *t.r.* and only *fam* 1 *syr*Σ.

11. After θεου is a scholion right in the middle of the text in both 119 and 123, but in them alone with 144-148-158: εν ῆ ἡ γυνη του αρνιου ῆ ανω ιερουσαλημ υπο θεου κοσμηθησεται και δοξασθησεται. In 123 θεου is *illeg.* but clear in the rest.

Same verse: —ως λιθω *fam* 119 and E 1 7 12 17* 18 22** *f.* 38 *f.* 46 47 59 *al. Er.* 1. 2. 3. *Ald. Col.* 57. Note —λιθω *syr*S.

xxi. 12. We omit εχουσαν *sec.* alone, and substitute και, with *boh* (ⲚⲈⲨ), while all *f.* 21 and 176-206 *aeth arab* add και before εχουσα.

15. —αυτης *prim.* by *f.* 119 is also omitted by 12 only besides and *arab* [*syr*S omits και τους πυλωνας αυτης] and *ps-Ambr.* omits αυτης twice.

18. ομοιον (*pro* ομοια) with ℵABP *plur.* (123 *illeg.*) against all the 1 family except our *f.* 119.

23. φαινωσιν αυτην (*pro* φ. εν αυτη) by *f.* 119 and only *f.* 21 *f.* 35 *f.* 114 120 146 152, is confirmed by *syr*Σ *aeth sah arm* 1. 2. *a.*

Same verse, punctuation is as follows: και ο λυχνος αυτης· το αρνιον· (The same in 158).

xxii. 1. We have a new reading (with all the family) of +και before λαμπρον, and this is read only by *syr*S in addition. (*Cf.* however, the different order of 18 *syr*S).

2. Is word for word with *t.r.*

3. εκει (*pro* ετι) goes with E 1 4 7 10 and many with *Compl.* and *syr*S. (ℵ* omits).

14. μακαριοι οι ποιουντες τας εντολας εμου (*pro* αυτου) is new, but is confirmed by all the family and *Beat.* against *Tyc.*

16. —επι (*illeg. in* 123) is omitted by the family and E *fam* 1 *etc.* and 47 with *Prim.* but not *syr*S, which with Σ has ενωπιον.

18. [παντι ακουοντι] *cum t.r. Abest* τω.

There is no subscription.

Recapitulating, we find various unique readings with 38 and *fam* 38, besides other agreement; and of most close agreement with *syr*S as follows:

i. 9. +υμων (*post* συγκοινωνος) also *syr*Σ.

ii. 5. —εκ του τοπου αυτης

vi. 12. ως ασκος
vii. 4. —εσφραγισμενοι (18).
10. +και (*ante* λεγοντες)
xii. 10. —και η εξουσια του χριστου
xvii. 8. υπαγει (A 55 59 104).
xxii. 1. +και (*ante* λαμπρον) (*Cf.* 18).

Compare also αδοντων and αδοντας xiv. 3 and xv. 3; και λεγουσι xviii. 18.

(See also i. 11, 20, ii. 3, 20, iii. 3, 4, x. 7, xiii. 16, xvi. 18, xviii. 18 +και, xix. 1).

Observe how little fortuitous the above is. It is not a question of omissions, but of an almost equal proportion of omissions, additions, and substitution.

Further, consider conjunction of *f.* 38 *f.* 119 *syr*S (see also ii. 18)
at xi. 10. χαρησονται (*pro* χαρουσιν).

Conjunction of *f.* 119 ℵ and *syr*S *copt*
at ix. 20. και τα ξυλινα και τα λιθινα Important matter of order.

Thus, notwithstanding some carelessness of the scribe, we find this deliberate concurrence in very interesting testimony. Such things as ασκος (vi. 12) confirm the Syriac, which Dean Gwynn thought might be a mistake. Our scribe of 119 wrote very rapidly, and there is no hesitation in the incorporation or omission of the above lections, which undoubtedly trace to his exemplar. Syriac.

How far the other hitherto singular omissions, transpositions and additions have any other testimony must be left for the future to decide. At any rate, we are face to face with a very interesting proposition; βρυχαται, however, for μυκαται x. 3 of the lion roaring, is new, yet flows in the text without hesitation. But it comes from the com̄. 'βρυγμω λεοντος,' so we must be careful to differentiate between old and new readings, unless, indeed, βρυγμω in the com̄. came from an old reading βρυχαται, hitherto lost to us. But this is revision, as some censor thought the writer of the Apoc. did not know that a lion βρυχᾶται whilst an ox μυκᾶται. Our old friend 36, too, is not to be denied, and frequently joins us, so that what we wrote under that MS. of a possible immediate Syriac-Greek exemplar is now emphasized by our family 119. x. 3. μυκαται or βρυχαται.

See xviii. 18 και ελεγον (*pro* λεγοντες) alone with 36 (+και *syr*). Also vii. 12 —αμην C 36. And see ii. 18 —αυτου, ii. 20 αφηκας *etc.*

But 144 and 158 are much closer to 119 than 123.

We must not omit to notice the very interesting φαινων at i. 16 [for φαινει] alone with 111 and *Iren.* (fulgens) *Prisc.* lucens. Irenaeus quotes in full i. 12–i. 16 and *fulgens* is certain. Priscillian also quotes in full i. 13–i. 16 (not noticed by Sabatier or Tischendorf). Examining the context, we find that while 119 and all the family give us φαινων, at i. 15 πεπυρωμενοι is read by *fam* 119, but probably πεπυρωμενω by 123 and but few others. Irenaeus.

Now *Iren.* witnesses apparently to πεπυρωμενω rather than πεπυρωμενοι. His Latin is '*quemadmodum in camino succensus est*' (Clerm. MS. omits *est*). Priscillian yields: *pedes ejus aeramento turino ejecto furnace.*

Iren. also quotes i. 17, 18 immediately after, and omits αμην with us, ℵ*CAP and a few, as *Er.* 1. 2. 3. *Ald. Col.*

Iren. is extant in Greek at iv. 7 and confirms —το (*ante* προσωπον) and ανθρωπου for ως ανθρωπος. This flows with B 2 *etc.* We go *with Iren.*, opposing both the 1 and Compl. families, which in view of φαινων above is interesting.

In the same way at v. 3 we abandon ℵ 12 *etc.*, who omit και υποκατω της γης, having the clause with the rest, and *Iren.* (nec sub terra).

More important is the omission of του ουρανου at xii. 4. We are the only support for Apoc. 1-152-179-208 (+*Er.* 1. 2. 3. *Ald. Col.* 57, following 1), but *fam* 119, as an entity,

omits, and *this agrees with Irenaeus' quotation* (Inspir. Daem., Harvey, vol. I., p. 371) 'abscidere faciet in cauda *tertiam partem stellarum,* et dejiciet eas in terram.'

In xiii. 2-14, which *Iren.* quotes at length, we agree with him in οτι (for ος) xiii. 4, also in +και (*ante* τις *sec.*) xiii. 4, also we have και *ult.* in xiii. 6, and omit with *Iren.* and CAP and but few the clause in xiii. 7 και εδοθη αυτω πολεμον *etc.*; also xiii. 8 το ονομα (nomen) for ονοματα. But for the rest, we oppose as often as not.

Notice next xvii. 8 our ὑπαγει (for υπαγειν) with so few [only A 55 59 104 111] is supported by *Iren*[int] (vadit) as well as *syr*S.

At xx. 11 the order [λευκον μεγαν] agrees with *Iren.*

Immediately following *in eo* of *Iren.* agrees with επ' αυτω of 119-144-148-158 (*illeg.* 123).

See also xx. 12 *magnos et minores.* But xxi. 3 the *populi* of *Iren.* (as edited) and λαοι of most does not find a counterpart with us. We go with P *etc.* and *syr gig.*

This testimony of *Iren.* with our *gig* and *syr* affiliations clearly ties up the Greek, Syriac *and* Latin very early.

Apoc. 123 was collated in 1908 from the original MS. (before we had seen 119), and is very faint and difficult to read in places. Not appreciating its full importance, the collation was put aside to await entry in the lists at its proper place. We now enter them together. Ap. 119, easy to read from photographs, is now available to check much of 123's fainter readings. We have not had an opportunity to go over 123 again, but it hardly seems worth while.

At any rate, in the recension 119-123 we are face to face with something very old, and it is most useful to have the *two* exponents of this Text. Else many singular readings would be passed over as errors, which prove to be a very part of the old exemplar, but 144-148-158 now enable us to check fully.

An examination of Gwynn's Syriac reveals how far back we go. Our relations now with one part and now with another of the 1 family recalls how these *fam* 1 MSS. go sometimes alone against each other with Syriac support. Here again we have a dozen fresh examples in *fam* 119 *with* the Syriac, *apart from* the other *fam* 1 MSS., as well as with them.

Concurrence of Latin, Greek and Syriac.

Remembering at xxi. 4 an apparent muddle *ex Græco* in the Syriac, and seeing the enormous sympathy between the Latin *gig* and *Syriac* as well as that of certain Greek MSS., we are driven to the conclusion that Greek, Syriac and Latin were concurrent exceedingly early.

Syriac.

We would add that the Syriac not only stares one fairly in the face in this recension in conjunction with a few other MSS., but absolutely alone. Take Syriac *order*:

xii. 3. σημειον αλλον
xviii. 21. λιθον μεγαν ως μυλον } order confirmed by the rest of the family.

Even φαινων (i. 16) of Irenaeus' translator seems to trace to the Syriac construction, as do ἀδοντων at xiv. 3 and xv. 3.

Going further, at v. 8 we are struck by a *substitution* τοῦτο (for το βιβλιον). Doubtless due to Syriac form 'it, the book.'

The confusion of cases (with 56) looks like retranslation at some time. Are we face to face with an *underlying Syriac* older than *syr*S? As to retranslation, note ειχον for εχουσιν ix. 10, 11, where *syr* is: 'there *is* to them.' Note genitive for accusative (alone among all MSS.) at xviii. 5.† Also xv. 6 περι dropped after the compound περιεζωσμενοι.

Also xvi. 14. πνευμα, xviii. 13 θυμιαμα, singular for plural, doubtless due to lack of diacritic points in *syr.*

As to another underlying Syriac, note unique differences of order remaining in our recension 119, and at xxi. 15 —αυτης *prim.* 12 and *fam* 119 only, where *syr*S is not extant, as it omits the clause και τους πυλωνας αυτης.

† See note on this under 158.

Group 67-120.

Apoc. 120 = Rome, Angelic gr. 57 (*olim* A. 4. 1). [Scr. 120. Greg. 149, new 2056. Sod. Aν[49]]. Collated direct in Rome at the Angelican Library, Feb. 1912. Apoc. 120.

Apoc. cum com̄. Andreas [xv], very neatly written on fine glazed paper. There is no inscription proper beyond the "*ἑρμηνεία εἰς τὴν ἀποκάλυψιν τοῦ ἁγίου ἀποστόλου καὶ εὐαγγελίστου ιω̄ˢ τοῦ θεολόγου*" clause, occurring in the usual introduction, commencing *πολλακις etc.*

There is no iota post. or sub.

The MS. is another of the 1 family, but evidently modelled on the same MS. as 67† with which it agrees in common errors, for instance, at once in the first ch. omitting i. 5/6 from *τω αγαπησαντι* to the end of verse 6; besides such things as:

ii. 5. +*τα πρωτα εργα ποιησον ante ει δε μη, schol. interject.*
8 *fin.* *ανεζησεν*
21. *εκ πορνειας* (—*της*) Also 49 and *cf. copt.*
27. +*και* (*post σιδηρα*) Also *syr*S and *copt*$^1/_2$.

iii. 5. *αυτον* (*pro το ονομα αυτου*) Also *gig.*
18. *τοις οφθαλμοις*

iv. 3. *ιασπει* (*pro ιασπιδι*)
11. *δια το σον θελημα*

v. 5. —*εἷς*
11. —*και των ζωων*

vi. 5. *ειχεν* (*pro εχων*)

vii. 4. *εσφραγισμενοις*
5/8. *εσφραγ. passim cum* 67 *et text rec.*
6. *ἀσειρ̄*

viii. 8. *ωσει* (*pro ως*)
11 *fin.* —*οτι επικρανθησαν*

ix. 12. *εἰ μὴ* (*pro ἡ μία*)
20. —*οἱ sec.* Also *copt gig.*

x. 6. [*ουκ εσται*] —*ετι fin.*
9. *αυτω*

xi. 1. *λεγουσα* (*pro λεγων*)
13. *κοσμω* (*pro σεισμω*)

xii. 5. —*και ηρπασθη usque ad fin. vers.*
10. —*η* (*ante σωτηρια*)

xiii. 4. *και* (*pro ὅς*)
12. *ποιεῖται prim.*

xiv. 1. —*γεγραμ. επι των μετ. αυτων*
3. *μαθῆν**
5. *οτι αμωμοι εισιν* (—*γαρ*). (—*γαρ* CAP 12 59 81 100 114 *gig lux*) +*οτι* 17****.
10. —*του θεου*

xv. 7. *εδωκαν*

† 67 and 120 are neither copied the one from the other, but go to a common exemplar.

xvi. 8/9 *Jungit et om.* και εκαυματισθησαν οι ανθρωποι *ver.* 9. *Ita:* τους ανους εν πυρι καυμα μεγα, και εβλασφημησαν . . . (*Cf. syr*S).
12. επι τον μεγαν ποταμον
† 13. Γ' · ἀκάθαρτα *sic*
14. ποιουντες
17. —απο του θρονου
19. —των εθνων
21. —επι τους ανθρωπους
xvii. 9. —αι Also *Hippolytus.*
10. —πεντε
16. ἐρημομενην
xviii. 6/7 *Jungit.* Also *syr*S.
xix. 2 *fin.* αυτου (*pro* αυτης)
xx. 3. δΗ (*pro* δεῖ)
5. —η *bis* =αυτη αναστασις πρωτη
13. τοῖς ἐν αὐτοῖς νεκροὺς *sic* (νεκρ' *sic* 120, but confirmed in full by 67).
xxi. 7. και εσονται μοι υιοι (—αυτος). Compare also rest of *fam* 1.
13. απο νοτου. .απο δυσμων. .απο βορρα
14. +των ιβ (*ante* ονοματα)
26 *fin.* ἑαὐτην *sic** (*pro* εις αυτην) *New,* while 67 is lacking xxi. 23–xxii. 2.
xxii. 6 *init.* +οτι ο θσ των προφητων ὁ χσ · και δεσποτης των αγγελων (*pro* και *init.*) This is quite deliberate; the words were first written as commentary, then crossed through and written below as text in 120. Also confirmed by 67.
ibid. +δια μεσου του την οπτασιαν εωρακοτος μακαριου ιω (*ante* δειξαι)
ibid. τα μελλοντα γινεσθαι 120 (τα μελλοντα τα γινεσθαι 67) *pro* ἃ δει γενεσθαι εν ταχει.
19. τουτου του βιβλιου (*pro* βιβλου *prim.*)

Add:

xxii. 16. ὁ πρωϊὼν (*pro* και ορθρινος) 120 (67 *mut.*)
17. ελεγον (*pro* λεγουσιν 120 and 17 (67 *mut.*)
ibid. ἔρχη (*pro* ελθε *sec.*) 120 (67 *mut.*)
} as 67 is wanting here. Yet one of the three is witnessed to by 17, which is otherwise very sympathetic.

Add also:

viii. 13. —μεγαλη and +τρεις with 59 (17 36) [while ουαι *bis* 1 62/3 69 72 81 102 119-123; note division of the 1 family]
ibid. τρίτων (*pro* τριῶν) *Error ut vid.*
ix. 1. ἀστέρασ (*pro* αστερα) with ℵ*.
ibid. πεπτοκοτας (πεπτωκοτας ℵ*).
2. +ὁ (*ante* καπνος *prim.*) with 51-90.
3. εξουσιαν (*pro* εξουσια) with 14.
ibid. ἐχουσ' *sic* (*pro* εχουσιν).
} where 67 is wanting viii. 13–ix. 3.

Add also the conjunction 67-120 *with some other support* (for which see Vol. II):

ii. 1. εφεσιων
2. δυνασαι (*pro* δυνη)
7. —αυτω
10. ὧν (*pro* ἃ)
ibid. ἔχετε (*pro* ἕξετε)

† 67 and 120 both favour letters for numerals.

ii. 20. πολυ So ℵ 12 17 22 36 81 114 *syrS gig.*
26. και ο τηρων και ο νικων

iii. 2. +κυριου (*ante* του θεου) So 17 46-88-101.
8. —αυτην
9. γνωσονται
15. εἶ (*pro* ειης)

iv. 4. —εν
8. σαβαωθ (*pro* ο θεος)
9. ευχαριστειαν

v. 4. —εγω
7. *Trsft.* το βιβλιον *in loc. ad fin. vers.*
13. +και (*ante* ηκουσα)
ibid. +παλιν (*post* ηκουσα)
ibid. λεγοντων

vi. 1. οτι (*pro* οτε) with 67 and others (against 1 *fam* 46 62/3 72 73 77 79 80 102 103 104 114).
4. —απο
6. +ως (*ante* φωνην)
ibid. μεσον (*pro* εν μεσω)
7. φωνῆς (*pro* φωνην)
8. —ο (*ante* θανατος)

vii. 2. —αυτοις
10. τω θεω ημων (—τω καθ.) επι τω θρονω
17. εξελει (*pro* εξαλειψει)

viii. 3. τας προσευχας
9. των εχοντων
ibid. +τας (*ante* ψυχας)

ix. 4. —του θεου
9. —αυτων
ibid. —ιππων
12. —ετι
17. του στοματος (*pro* των στοματων)
ibid. εκπορευονται
18. [τουτων *absque* πληγων] So 1 12 59 81 114 (against 46-88-101 62/3 80).†
19. εχουσαις
21. —αυτων *prim.*

x. 1. ἴριν (*pro* ἶρις)
ibid. στυλος (*pro* στυλοι)

It is thus written στύλοc. This final sigma of our scribe is very slim and not like this print, and is interesting, for later at xviii. 13 another case occurs of confusion of ι and c (not with us but with other MSS. of this family). We hold ψυχὰc of *t.r.*, but 46-88-101 all three write ψυχαι and so does 67 *against* 120!

x. 6. —και την γην και τα εν αυτη
7. ὃc (*pro* ὡς)
9. —και *tert.*
11. —μοι

† See another square division among the 1 family at x. 4 as regards μετα ταυτα and μη ταυτα.

xi. 6. —αυτα
ibid. αν (*pro* εαν)
8. τὰς (*pro* της *prim.*)
10. επ αυτοὺς
11. αυτοις (*pro* επ αυτους)
18. *Post* των νεκρων (*schol. interject.*) +και ηλθενη οργη σου και ο καιρος των νεκρων

xii. 1. —η (*ante* σεληνη)
5. αὐτὸν (*pro* υιον) So E*mg 116 and 67-120 only.
ibid. ἄρσενα
6. +τον (*ante* τοπον)
8. αυτοις (*pro* αυτων) [+ἔτϊ]
9. —μετ᾽ αυτου
11. —δια *sec.* So *f.* 97 and 67-120 only.
14. πέτεται

xiii. 2. —ην
3. —αυτου *sec.*
13. ποιησει (*pro* ποιει)
ibid. —εις την γην
16. —και τους ελευθερους
ibid. δωσει

xiv. 5. οτι αμωμοι εισιν (—γαρ)
6. —εν (*ante* μεσουρανηματι)
ibid. fin. +χαρίσονται *sic* (*et* 17*). +χαρησονται 67.
13. —αυτων *sec.*
17. αυτου (*pro* του *sec.*)
18. *Trsft.* εξηλθεν *post* θυσιαστηριου E 17 67-120 130 169-216 176-206 251 only. (*Om.* εξηλθεν A 111 146 and a few).

xv. 6. λινοῦν *txt. et com.*
7. —του *prim.*

xvi. 1. —του θεου
3. —τη (*ante* θαλασση) *sec. loco.* Emg *f.* 114 and 67-120 only.
{10. απο (*pro* εκ) ℵE 17 and 67-120 169-216 178-203-240 only.
{11. —και εκ των ελκων αυτων ℵ 43 87[*non fam*] 109*gr.* and 67-120 164-166.
12. —αυτου *sec.*
17. —μεγαλη
ibid. —του ναου
18. —οι

xvii. 4 *init.* +η γυνη ην ειδες εστιν η πολις η μεγαλη η εχουσα την βασιλειαν, επι των βασιλεων της γης. *Com̄.* (*ll.* 12) *interject. pergit* ϗ ἡ γυνη κ.τ.λ. (*Cf.* P 38 49 62/3 72 80 81 *et* 67).
6. —ιησου So 1 12 36 59 81* 114 119-123 and 67.
10. +και βασιλεις ζ̄' εισιν
15. +και η γυνη (*ante* οὗ) 4-20-48-64-74, 31-106-171-174-182, 32 109*gr.* and E (*in ras.*) and 67-120 *aeth.*
How do we come to be mixed up in this with the Arethas family?
16. —και γυμνην

xviii. 4. —εξ αυτης
ibid. βλαβήτε· (*pro* λαβητε)
ibid. —εκ των πληγων αυτης

xviii. 5. *μεχρι* (*pro αχρι*) 80-138 and 67-120 only, but *εως* P *Hipp.*
10. *ουαι semel*
11. *εφ' εαυτους* (*pro επ αυτη*)
13. +*και αμωμον* ℵ*CAP *etc.* and 67-120.
16. —*και λεγοντες*
ibid. —*και* (*post κοκκινον*)
22. —*εν σοι prim.* So 43 67-120 164-166 176 [*non* 206] only.
xix. 1. —*μεγαλην*
ibid. —*και η τιμη*
ibid. *του θεου* (*pro κυριω τω θεω*) ℵCABP *etc.* and 67-120. [*Non* 1 62/3 72 80].
2. —*ητις εφθειρε την γην*
3. —*αυτης*
5. —*λεγουσα*
6. —*κυριος*
8. *καθαρον λαμπρον* (—*και*)
9. —*γραψον*
ibid. —*του γαμου*
10. *ϗ προσεκυνησα* (*pro προσκυνησαι*)
14. *ηκολουθουν*
ibid. *εφ' ιπποι πολλοι* (—*λευκοις*)
17. —*λεγων*
ibid. —*και συναγεσθε*
20. *της καιομενης*
xx. 3. *εδησεν* (*pro εκλεισεν*, —*αυτον sec.*)
ibid. —*ετι*
8. +*και* (*ante συναγαγειν*)
10 *fin.* —*εις τους αιωνας των αιωνων* 67-120*txtt.* So 1-152-179-208 12 59-121 81-204 *f.* 114.
11. +*αυτου* (*post προσωπου*)
ibid. *ο ουνος και η γη*
14. —*ουτος εστιν ο δευτερος θανατος*
15. *ἤτις* (*pro εἰ τις*)
xxi. 3. *ιδε* (*pro ιδου*)
4. —*οτι*
5. *καὶνοποιῶ πάντα sic*
7. *αυτων* (*pro αυτω*)
10. —*και* (*ante υψηλον*)
10/11 *Jungit* 120. *Etiam* 100 114 119 *et* 67 *al. pc.*
11. —*ως λιθω*
12. —*και επι τοις πυλωσιν αγγελους δωδεκα*
15. —*και το τειχος αυτης*
16. —*οσον*
[23. *αυτην* (*pro εν αυτη*) *Forsan* 67. 67 *mutilus* xxi. 23–xxii. 2].
xxii. 3. *εκει* (*pro ετι*)
ibid. *λατρευουσιν*
5. *εστιν* (*pro εσται*) So E 17 67-120 116 169 171 172 216 217 only.

The groups, as will be seen on reference to vol. II, are quite interesting.

Individualities of 120 are chiefly confined to minutiae, as a tendency to write *οὖν* for *οὐ* at first (ii. 11, 25 *etc.*), and some other matters of spelling. For instance, *ους* is written *οὖσ οὖσ οὖσ οὖσ*; *λευκαι* for *λευκον* i. 15; *μανα* ii. 17; *λιποις* ii. 24.

The few disagreements with 67 (iii. 2. στηρησον *txt.* 120, τηρησον 67) *etc.* are of small account.†

γνῶσας (*pro* γνως) iii. 3 is more noteworthy; 120 has ii. 11, while 67 omits.

The unique reading in i. 2 οσα δε *pro* οσα τε ειδε is no doubt due to an error and to the *Compl.* addition following of και ατινα *etc.* We correct the gross blunder of 67 at vi. 16 where 67 writes κρανιου for αρνιου. As to 120 alone:

iii. 14. της λαοδικειας (—εκκλησιας) *Cf. syr*S *et* 13 61 95 126 219 233 *boh*F°.
ibid. —η αρχη της κτισεως του θεου *txt.* *Cf.* 12 *et* 59 *txt.*

v. 1. εσωθεν και εξωθεν και εμπροσθεν και οπισθεν So 17 (but not quite 67).
10. βασιλευουσιν 120 while βασιλευσουσιν 67.
13. [και υποκατω της γης *habet* 120] *Om.* 67 *cum* ℵ *al.*
ibid. —και η τιμη So 36 164, but not 67.

vi. 6. κρϊθῶ *sic* (*pro* κριθης) *txt.* [κριθῆς *com.*] as 72. (*al.* κριθων).
11. πληρωσουσιν 120, πληρωσωσιν 67.

vii. 2. +και (*ante* απο) Quite new. (*Obs.* +ἄτω *ante* απο 159).
3. αχρι (*pro* αχρισ ου) So CAP 1 12 17 81 114 *al. Er. omn. Ald.* (αχρις, —ου ℵ 67).
12 *fin.* —των αιωνων So 35-87-124[*non rel. fam*] 113 226 [*non* 67].

viii. 1. ἡμώριον (*vid.* ημιοριον [*ut* 1 *txt.* 12] *in* ημωριον *mutatum a man. prima*).
7. κατεκαν *ter.*

ix. 5. αυτοις (*pro* αυταις) ℵA 1 7 12 17* 45 104 108 114 [Not elsewhere 120].
ibid. βασανισμὸν (*pro* βασανισμος) So 138 [*non* 80] 156[*non fam*]. *Non* 67.
ibid. παίσι (*lucidè a pr. man.*) *pro* παιση *Solus* (πίασει 67).
6. —οι (*ante* ανθρωποι) New [*non* 67]. So 166 [*non* 164].
11. απολυων 16-151 40[*non* 210] 56 59[*non* 121] 90[*non* 51] 98 113 156-188[*non rel. fam.*] 172-217 226 [*non* 67 *vid.*].
14. [λεγουσαν] *Contra* λεγουσα 59-121 67 156.
ibid. —τους *prim.* New.
16. μυριάδων (δις μυριαδες· μυριαδες μυριαδων). *Cf.* ℵ 18.
17. αυτου (*pro* αυτων *sec.*) New. (*Om.* 106 152*).
18. —και *prim.* So 106 113 ('εκ του πυρος εκ του καπνου').
ibid. του στοματος

xi. 5. —και κατεσθιει τους εχθρους αυτων So 35[*non fam*]. Not recorded as to 67.

xii. 4. τίκτειν The Complutensian reading. [*Contra* 67].
12. +τε και (*ante* οι ουνοι) New. +και 67 only.

xiii. 3/4, 12/13. *Jungit* 120. [*non* 67 *ut vid.*].
6. [βλασφημιαν] *Contra* ℵCA 1 18 34 87 95 *al. et* 67.

xiv. 4. [υπαγη] υπαγει 67 *al.*
10 *init.* και αὐτο *vid.* (*pro* και αυτος) New.

† Other disagreements between 67 and 120 are such things as:

iii. 5 του *pro* της *prim. cum* 30 98 102; iii. 15/16 ζεστοσ οὔτωσ· ὅτι χλἴαροσ *sic*; iii. 16 μθελλω (*pro* μελλω) *cf.* 21: θέλω; iii. 17 εἶδας (*pro* οἶδας) =72 98; iii. 18 συμβουλεύσω =28 (78); *ibid.* περιβάλησ =69 102; iv. 2 —επι* (*errore ut vid.*); iv. 3 μαραγδινω (*pro* σμαρ.) μα *rescript.*,* σ *absente, sed in com.* 'σμαραγδίζουσα'; iv. 3/4 *Ut text exscrib. libr. ex com.* 'παλιν και η θεορια....ζαχαριου'; iv. 7 ᾱ′ (*pro* πρωτον) *cum* 15; iv. 9 δωσωσοι; iv. 10 προσκυνησουσιν; vi. 8 ἠκολου (θ *superscr.*) (*sic*) [μετ' αὐτου] *Contra* 67 ακολουθη; vi. 11 αποκταινεσθαι *cum* 114; vi. 13 ὀλίνθουσ *cum* 61 104; vi. 13 *fin.* σειομένη; vi. 17 ἡ μεγά* (*pro* η μεγαλη); vii. 1 +ὁ (*ante* ανεμος) *cum* C *aliq.* [*non* 67 *vid.*]; vii. 3 ἀδικήσητι; vii. 7 λευειι (λευει ℵ); vii. 12 [ευχαριστια 120] ευχαριστεια 67; vii. 16 πειvασωσιν 41 (104); vii. 17 ὀφθθ^α λαμων *sic*; viii. 9 διεφθαρησαν *sed* 67 διεφθαρεισαν; viii. 11 [αψινθος *sine* ὁ] *sed contra* 67; ix. 5 βασανισθησωνται *cum* 72 *etc. etc.*

xv. 3. δικαιε και δικαιαι και *sic* (*pro* δικαιαι και). [*Habet tamen interpunct. post* παντοκρατωρ]. *Cf. gig.*

xvi. 2. εκ *pro* εις 67, *sed* εις *cum t.r.* 120 (*contra pl.* επι).

3. +τα (*post* απεθανεν) So CAE 12 81 111 137* 152-179 169 171 [*non* 174] 216.

10. —αυτου *sec.* So 53[*non fam, nec* 67].

14. +και (*post* γαρ) 120 alone.

xvii. 1. απηνεγκεν ℵABP 120 *al.* (*Contra* 67 απηνεγκαι !).

4. και τα ακαθαρτα της πορνειας (πορνει' *sic*) αυτης *Contra* 12 67 : πονηριας αυτης, 130 : πονηριας της γης.

8. υπαγει *planè cum* A 55 59 104 111 *f.* 119 [*exc.* 123] 146 182 218 *syr*S *Er. omn. Ald. Col.* (*et* 57 141) *St.* I. II. [*non* 67 *vid.*].

11. —και αυτος ογδοος εστι New. (—ογδοος εστι και 59). *Non* 67. There is confusion here in *copt.* As to other *coptic* sympathy see iii. 18, xviii. 19, xx. 11.

17. —ποιησαι την γνωμην αυτου και So 16-39 63 [*non* 62] *al. perpauc.* *Non* 67. (No doubt error of 120).

xviii. 1. +αλλον (*ante* αγγελον) 120 *etc.*
+αλλον (*post* αγγελον) 67 *etc.*

2. επεσεν επεσεν A 7 12 *etc.* *Contra* 67 ℵB *al.* επεσεν (—επεσε).

3. πεπτωκασιν ℵB *etc.* *Contra* 67 CA *soli cum W-H.* : πεπτωκαν.

8. ο κρίνας (*pro* ο κρινων) ℵ*CABP *mult.* (*Contra* 40-210 41 67 κρινας (—ο)).

12. γόμου [χρυσοῦ] New *vid.* [*non* 67].

ibid. τιμήου New *vid.* [*non* 67].

ibid. πορφυροῦ EB *etc.* (not recorded for 67).

13. [ψῦχὰς] *Contra* 46-88-101-137 and 67 only : ψυχαι.†

19. ἔβαλλον P 9 13 27** 29 36 61 72 74 102 123 *al.* (*non* 67 *vid.*).

ibid. ἐκράξαν (ζον): *sic* 120*. εκραξαν CA 35 200 *syr*S *Hipp. vg arm* 4. (—και εκραζον 67 *ps-Ambr. arm*duo).

These corrections are very rare. This is only the second or third I think. The scribe of 120 must have had another exemplar (since 67 omits), but he did not consult it much. Yet see above with *Hipp.* xvii. 9, but there 67 is with 120 and *Hipp.* (alone).

ibid. λεγοντες (*pro* κλαιοντες), +και (*ante* λεγοντες). Thus : 'λεγοντες και πενθουντες και λεγοντες.' *Cf.* B* 16*txt* 107* ? As to 67, it, with A and 1, *omit* κλαιοντες και πενθουντες.

ibid. —παντες with *syr*S *copt arm* 4. only. Not recorded for 67. Apparently therefore at this verse 120 certainly consulted another authority for a moment. See the next entry.

20. ο̄ῡνοι (*pro* ουρανε) New, with *arm syr*Σ *Prim. Beat.* (*Cf.* ℵ ουραναι).

xix. 10. την μαρτυριαν · ιῦ τῶ θῶ προσκυνησον · *Ita interpuncta.*

13. βεββαμμενον

17. ἕν ἄγγελον (*pro* ενα αγγελον) Without apostrophe. (So 136).

ibid. [εν μεσουρανηματι] *Contra* 67 : εν μεσουρανηματος.

18. φαγετε New with E* (φαγεται 81*-204). φαγειται 67.

20. [και μετα τουτου ὁ] *Contra* 67 *al. pauc.*

ibid. θλιβησονται *sic* (*pro* εβληθησαν) New. βληθησονται is read by 1 12 36 38 59 62/3 72 81 88-101 [*non* 46] 114 119-123 *al.* and 67.

xx. 6. —μακαριος *usque ad* τη πρωτη (*error ex hom.*) So 59[*non* 121] 98 104[*non fam*] (*non* 67).

† For the reason of this see *antea* on x. 1.

xx. 8. +*παντα* (*post πλανησαι*) So ℵ *fam* 21 146 203 [*non* 67].
11. +*εν* (*ante αυτοις fin.*) New (*error*). (*εαυτοις* 63 *solus* [*contra* 62]).
xxi. 1. *παρῆλθον* (*pro παρηλθε*) New. So now 176-206 233 (159).
3. *κηνώσει* (*pro σκηνωσει*) New. (*κοινωνησει* by 80-138 *arm* 1. 2., the only other variant).
12. *επιγεγραμενα* P *et* 113 120 *soli.*
14. [*εχον*] *Contra* 67 *et mult.*
ibid. *των ιβ ονοματα* (*pro ονοματα*)
20. *βυρίλλιος* So 21 59 104 114 116 241. (*βιρυλλιος* B 67 152*-179* 204).
ibid. *χρϋσόπραος txt.* 116 and 120 *soli.*
xxii. 11. —*και ο δικαιος δικαιωθητω ετι* [*non* 67]. So 59 [*non* 121] 104[*non fam*] 151 153 210 [*non* 40].

After completing the collation of this MS. I received from Athos† photographs of 'E' (051 new style) and see that 67-120 and E are practically one MS. I therefore recover in 67-120 the whole of the text of E in the first half of the book, where that MS. is missing.

The intrusion of 17 is more difficult to explain.

Our 251 shows much sympathy with 67-120.

This recension 67-120, which now checks itself almost perfectly, is so allied to the 1 family that its evidence in difficult places is most valuable, and therefore I have given the foregoing lists at some length.

† I was not aware when ordering these photographs that Dr. Gregory had already collated 'E' and published in 1909 (Textkritik, vol. III.), but my collation is a good check.

GROUP 59-121-(*fam* 114)-(189).

Apoc. 121 = Rome, Angelic. *Hodie gr.* 32 (*olim* B. 5. 15). [Scr. 121. Greg. 150, new 2057. Sod. α 1576]. Apoc. 121.

[Gregory's 121, new 250. Sod. O[10] = Coislin 224 at Paris (our 165), which has been published by Cramer in his Catena, vol. VIII., pp. 497/582].

Our 121 is found on pp. 171/205 of this Angelica MS. on glazed paper (XIV/XV) in a fair hand and without commentary, although partially related to some commentary MSS.

Iota subscript occurs from time to time, sometimes incorrectly. A large comma is sometimes given a place (as in some other MSS.) ranging with the letters. Once (ix. 4) δενδρον' receives this comma as an apostrophe. υιος is once abbreviated (ii. 18) thus : υῖϲ̄'.

The inscr. is with 103-112, but the text is in some respects Complutensian, although as we proceed the old base forces more and more agreement with the Erasmian group, but with Coptic leanings.

If the first Angelica codex turned out to be an interesting relation of 67, and the counterpart of the x[th] cent. Athos MS. E, this second one, although nearly as late in date as the other, proves to be quite remarkable as to text and intimately related to another of our codices, No. 59, which it may be remembered has a good deal of special interest.

The original of 121, however, has been the subject of several revising hands down the ages. The present codex is so smoothly copied that I do not attribute to the scribe himself many of the various new readings which abound in it, but I consider many of them to have been inherited by him from the exemplar which he was using, but towards the end he gets very bold : xix. 6 υδατων σφοδρων, xix. 13 υδατι for αιματι, xxii. 2 πολιτειας for πλατειας, xxii. 15 —και οι πορνοι (the last with 59).

After segregating unique, and other sympathetic readings, we are still left with certain apparently basic readings, to which it is a welcome task to add the testimony of this witness to the others cited below.

Such appear to be :

i. 20. ους (*pro* ων) ℵCAP *fam* 1 111 146 *al. syr*S.
ii. 7. —αυτω ℵ *Compl.* group with *f.* 46 67-120 and *syr*S *Tyc* 2. *arab.*
18. φλοξ ℵ and 59 with 12 and *f.* 114 *Prim. Auct*[Q]. *Apr. et fu* [*contra Cass. rell.*].
iii. 2. εμελλον αποθανειν ℵCAP and some.
vi. 6. +ως (*ante* φωνην) ℵCAP 6 12 *f.* 46 59 *etc. gig harl. vg.*
11. αυτοις εκαστω ℵCAP and many, against B and nearly as many.

Perhaps also :

ix. 3. —εξουσιαν (=' εξουσια ως εχουσιν') with 40-210 130 149-186 *syr*S and *h* only.
20. δυνανται ℵCAP *etc.*
xiii. 4. οτι (*pro* ος) ℵCAP *etc.*
ibid. +και (*ante* τις *sec.*) ℵCAP *etc.*

Thereagainst, set such things as :

iii. 7. αδου (*pro* δαβιδ) with the Latin group 7* *etc.*

Cp. also possible *Coptic* influence at v. 12, vi. 1, viii. 4, x. 3, xiv. 18, very definitely at xviii. 4 —αλλην, and in same verse λαοι μου (*cf. copt*) ; confirmed by xvi. 3 and xv. 7 +εκ *post* γεμουσας (*copt* : ⲉⲩⲙⲉⲣ ⲉⲃⲟⲗ ϧⲉⲛ).

Also xvii. 8 επι βιβλιον (—το) alone, where *copt* has the weak article. See xiv. 9 where 59-121 alone change the order to εν φωνη μεγαλη λεγων and *copt* has an omission here.

βουριλλιος (alone) at xxi. 20 may also be noted. *Cf.* ⲂⲨⲢⲒⲖⲖⲒⲞⲤ *copt.*

Also xix. 16 —επι *sec.*; xxii. 6 —και *tert.* with *boh*^c; and xxii. 8 +ταυτα *post* ηκουσα with 59 and *cf. copt*; also xxii. 15 with 18, and xxii. 16 with 35, and *cf. copt* in both places.

Other ancient readings are emphasized by such codices as 32† 36† 56 and 38 as:

ii. 1. —επτα *sec.* 16-69-100-102-180 38 *f.* 97 *syr*S.
14. +του (*ante* βαλααμ) 13-23-55 36 38 56 59 102 113 127 132[*contra fam*] 140 169-216 215.
20. πολυ (*pro* ολιγα) ℵ 12 17 22 36 67-120 81-204 *f.* 114 143 159 169-216 251 *gig* *syr*S *arm a.* 4.
ibid. αφηκας (*pro* εας) ℵ^a 26-107 36 111 *f.* 119 143 241 *syr*S *sah boh arm.*
iv. 9. +αμην ℵ 32 95* 201 *syr*S *arm a. β. δ. et* 2. } Thus going alone
10. —πεσουνται *usque ad* αιωνων 20 32 53 93 109 *gr. arm.* 215 } with 32 as to both.
v. 6. —επτα *tert.* AP 1 12 *f.* 46 56 81-204 111 *f.* 114 143 152-179-208 *f.* 178 *latt aliq.*
8. α (*pro* αι *prim.*) ℵB 36 92 113 143 159 215 *syr*Σ.
vi. 15. —και οι δυνατοι 1 12 36 59 81-204 *f.* 114 152-179-208 159.
16. —ετι *bis* 36 *syr*S *Fulg.* only; (—ετι *pr.* ℵ 53 103-112 124 *copt vg Cypr.*; —ετι *sec.* FP *fam* 1 *f.* 34 *f.* 38 40 *al. gig*).
viii. 7. μεμιγμενον ℵP *fam* 1 12 36 37 38 59 *al.*
ix. 6. φευγει (ℵ) AP *fam* 1 17 36 *f.* 38 111 *al. pc. Er.* 1. 2.
xi. 7. —και αποκτενει αυτους 1 12 36 41 59 *f.* 62-3 67-120 81-204 97 108 *f.* 114 152-179 159 189.
xiii. 17. και (*pro* η *sec.*) 36 156 251.
xviii. 10. ουα *semel* 36 40 59 67-120 81-204 *f.* 114 189 200 *arm* 3.

An old relation also exists with the 14-92 type:

ii. 16. —σοι 14-92 and 38 145 226 228 *arm.*
22. μοιχευσαντας 14-92 and 47 59 89 187 226 (217) *Cf. Cypr. Prim. Beat.*
iii. 18. φανη (*pro* φανερωθη) 14-92 and 59 113 164?
ix. 2. εσκοτωθη A (12) 14-92 127 159 204[*non* 81] 215.
8. —τριχας *sec.* 38-203-240[*non* 178] 92 (*Cf.* 33 58 67 109*gr.* 113 218). Followed, however, ver. 9 by [θωρακας ως θωρακας] *contra* 59.
xiii. 2. ονομα (*pro* ομοιον) 92 only, and corrected as our scribe wrote.
xix. 3. ειρηκασιν 14-92 25 34 56 58-78-84-94 *f.* 95 *f.* 119 132 146 *al.*

See also v. 13 with ℵ 14-92 *etc.*

The sympathy of 121 with 59—(ix. 5 at once arrests attention)—is evident in such places as:

ii. 26. επανω (*pro* επι) 59 alone. [ℵ* alone omits with *Tyc* 2].
iv. 4. —καθημενους 59 alone.
11. —και την δυναμιν 59 alone with *arm a.*
v. 6. —και ειδον A 59 alone (—ειδον *arm a*).
13. —και το κρατος 59 alone and *Tyc* 2. *arm pl.*
ix. 5. κρουση (*pro* παιση) 59 alone.
x. 11. βασιλεῖς τῆς γῆς So *arm a.* 2. and so practically 59 alone βασιλειαις της γης (*pro* βασιλευσι πολλοις).
xi. 15. —εγενοντο [αι βασιλειαι] 59 only with 189.

† We write even πν̄ᾱ several times for πνευματα with 32 36 alone.

xii. 4. —και *tert.* 59 only with 189 again.
6. —ημερας χιλιας διακ. εξηκ. So 59*txt.* only.
xiv. 9. εν φωνη μεγαλη λεγων 59 only. (*Om. copt*).
18. ηλθεν (*pro* εξηλθεν) 59 only and 166* (*Cf. copt et syr*).
xv. 4. +συ (*ante* μονος) 59 only and *gig.* (+συ ει 55 *sah syr*SΣ, +συ *ante* οσιος 189).
xvi. 4/5. —και εγενετο αιμα και ηκουσα του αγγελου των υδατων 59 only.
5. λεγων 59 122 only with us.
xvii. 4. τα ακαθαρτα (—και) 59 189 only.
8. εκ της αβυσσου αναβαινειν 59 only and 189 again.
14. —οι (*ante* μετ αυτου) 59 only and 189.
xix. 9. κληθεντες (*pro* κεκλημενοι) 59 only and 189.

Also at:

ii. 21. —και ου μετενοησεν 12 49 59 114.
22. μοιχευσαντας 14-92 47 59.
25. —ου 38 59 69.
iii. 14. —η αρχη της κτισεως του θεου 12 59*txt* 120*txt* 208.
19. —εαν 40-210 59 240 *gig syr*S.
iv. 1. —λεγουσα 15 59 *arm* 4. *Prim.*
8. —και εσωθεν 28 *f.* 38 59 98 103-112 135 251 *arm a.*
vi. 11. —ετι 9-27 59 75 100 130 *arm ps-Ambr.* (επι *pro* ετι ℵ).
vii. 13. —εισι 1 12 59 81-204 *f.* 114 152-179-208 *Er.* 1. 2. 3. *Ald. Col.*
17. εξελει (*pro* εξαλειψει) 12 (17) 59 67-120 81-204 *f.* 114 169* [*om. claus.* 1 38 *f.* 119 152-179-208 187 251].
ix. 10. ομοιως 45 59 and *h.*
14. λεγουσα 59 67 156.
xi. 4. —δυο ελαιαι και 1 12 59 67-120 81-204 *f.* 114 146 152-179-208.
xvi. 3. επι (*pro* εις) 59 91 104 146-155 151 only, and *sah* (*boh*).
12. εφρατην B 19 59 113 122 187.
xvii. 6. —ιησου 1 12 36 59 67-120 81*-204 *f.* 114 *f.* 119 130 152-179 219 (*hiat* 208).
xviii. 4. —εξ αυτης 1 12 59 67-120 81*-204 *f.* 114 152-179-208 189 *Er.* 1. 2. [*Non Ald. Col.*].
7. —και πενθος *pr.* E 1* *f.* 10 59 *al. Compl.*
ibid. —οτι *seq.* E 17* 59 67-120 *f.* 114 159.
14. —τα (*ante* λαμπρα) ℵC 36 40-210 59 106 111 119[*non fam*] 138 [*non* 80] 146-155 169 176 189 200 206 216.
xix. 2. —ητις εφθειρε την γην 59 67-120 81*-204 *f.* 114 189 *arm a.* (*boh*) [*non* E].
5. —λεγουσα 1 12 47 59 67-120 81*-204 *f.* 114 152-179-208 189 *Er.* 1. 2. 3. *Ald.* [*non Col.*].
10. και προσεκυνησα P *f.* 21 59 67-120 *f.* 114 189 *syr boh* (—και).
14. ηκολουθουν E 1 *f.* 21 *f.* 38 46 [*non* 88-101] 59 67-120 *f.* 114 *al. Er. Ald. Col.* 57.

Other places will be found in the collation. This must suffice.

59 and 121 are opposed in some places, *e.g.*:

xiii. 6. κατοικουντας 121 (with *f.* 25 but not 59).
8. εν τω βιβλιω 121 }
εν βιβλω 59 }

xiii. 16. —*και τους πλουσιους* / —*και τους ελευθερους* } 121 *non* 59.

xiv. 6. [*κατοικουντας*] 121 *contra* 59.

xvi. 1. —*του θεου* with 1 12 67-120 81 114 *etc.* but not 59.

9. [*cum t.r.* 121] *Contra* 59.

13. —*ομοια βατραχοις* 121. (*Habet ως βατραχοι* 59).

14. [*εκπορευεσθαι* 121] *Contra* 59.
Beyond in this verse also they are quite opposed.

xvii. 8. [*υπαγειν* 121] *Contra* 59.

11. Also opposed here.

xviii. 2. *εν ισχυρα φωνη μεγαλη* 121, with 12 55 81* 114 *etc.* while 59 = *ισχυρα φωνη*.

4. —*αλλην* 121 with 104 and *copt.* [*Habet* 59].

ibid. —*και sec.*; —*εκ των πληγων αυτης* P *etc.* [*non* 59].

12. [*μαργαριτου* 121] *Contra* 59.

ibid. fin. *μαργαρου* 121 *non* 59.

13. Quite opposed.

19. [*τας κεφαλας* 121] *Contra της κεφαλης* ℵ 59 *copt.*

23. Opposed.

59 and 121 are to be noted together:

xix. 20. —*τους λαβοντας* with 59 only } not even 189.

xx. 6. *ἐπεὶ* (*pro επι*) with 59 only }

14 *init.* —*και* with 59 only.

xxii. 8. +*ταυτα* (*post ηκουσα*) with 59 only (but +*ταυτα post εβλεψα sah boh aeth*$^{1}/_{2}$ *Cass.*).

15. —*και οι πορνοι* with 59 only.

18. *επιθη επ αυτω επιθησει* with 59 only.

Also at:

xix. 14. *εφ ιπποι πολλοι* (—*λευκοις*) E* 12 17 *f.* 21 36 59 67-120 81-204 *f.* 114 189 *et* 169-216*mgg.*

15. —*και tert.* 59 81-204 114-241.

17. —*και συναγεσθε* E 1 *f.* 46 59 67-120 80-138 81-204 *f.* 114 152-179-208 159 *Prim.*

xx. 10. —*εις τους αιωνας των αιωνων* 1 12 59 67-120 81-204 *f.* 114 152-179-208 *arm* *a*.

xxi. 4. —*οτι* APE 18 *f.* 21 59 65 67-120 81-204 111 *f.* 114 146 *al.*

7. *αυτων* (*pro αυτω*) A 1 *f.* 21 59 *f.* 62/3 *al. pauc.*

ibid. *και αυτοι εσονται μοι υιοι* 1 *f.* 21 59 *f.* 62/3 *al. pauc.*

10. —*και* (*post μεγα*) 12 *f.* 46 59 65 67-120 81-204 100 *f.* 114 130 152-179 159 *arab.*

xxii. 20. —*ναι bis* 59 81-204 (114).

121 is to be noted further opposed to 59 at:

xix. 3. —*αυτης* with *fam* 1.

16. —*επι sec.* with ℵ 12 *f.* 62-3 *boh sah.*

20. *της καιομενης* with ℵAP 67-120 81-204 *al.*

xx. 9. *εκ θεου απο του ουρανου* 121 with 17 67-120 81-204 *al.*, while 59 = *εκ του θεου απο ουρανου*!

10. —*και tert.* *fam* 7 159?

14. —*ουτος εστιν ο δευτ. θανατος* with *fam* 1.

xxi. 2. [*Habet κεκοσμημενην* 121]. 59 *om.*

5. *καινοποιω παντα* 121 *et aliq.* 59 varies.

12. *του* (*pro των υιων*) with 21 *etc.* but 59 varies.

xxii. 15. το ψευδος with 18 and 118 (*non* 59).
18. [παντι ακουοντι] *contra* 59.
21. [ημων] *contra* 59,

and compare unique readings of 121 further on.

Latin sympathy is perhaps seen at:

i. 10. —τη (*ante* κυριακη) with 16-69-102-180, 200 (—εν τη 143 *h Prim. Apr.*) followed by i. 11. —ὁ (*ante* εσχατος) with 38 49 *f.* 62-63 67-120 159 169-216 170 251.
14. ωσει (*pro* ως) 36 *f.* 38 99 100 106 113 *f.* 114 130 146-155 170 218 251 (*Lat.* tanquam *bis*).
iii. 7. ἅδου (*pro* δαβιδ) 7*-16-45-69-104-151-180 33 119* 143 191 194 *arm* 1. 2. 3.
v. 13. —ἡ *ante* ευλογια, τιμη *et* δοξα
x. 8. και φωνην ηκουσα (*pro* και η φωνη ην ηκουσα) *syr*S (and 7-45-104-151, 127 130 146 200 215).
xiii. 2. —το *ante* θηριον alone.
xvi. 5. [και] —ὁ (*ante* οσιος) 32 59 *f.* 62/3 95 109 127 159 176 200 206 *sah gig.*
xvii. 8. —το *ante* βιβλιον alone.
xx. 4. —το *ante* χαραγμα So 113 only.
8. +και *ante* συναγαγειν (See in list beyond).
10. —και *tert.* So *fam* 7 and *fam* 159 ?
xxi. 14. —το *ante* τειχος 1-208 144[*non fam*] *Er.* 1. 2. 3. *Ald. Col.* 57.

The *addition* of articles, however, (in connection with their omission as above), simply points to retranslation from a version, Coptic or Latin probably, as do several of the unique readings.

See also for *gig* viii. 7 *etc.*, xiii. 2, xiv. 5, xv. 4, xvi. 5, xx. 8, xxi. 4 *etc.*, and very specially xxii. 16 —υμιν 121 and *gig* alone.

We may also call attention to:

i. 14. λευκαὶ (*pro* λευκον) with 120 only [*non* 59 *non* 67].
iii. 17. ουδεν (*pro* ουδενος) with AC 12 81-204 *f.* 114 146 152-179 *syr*S (as to *f.* 114 see below ix. 9, xi. 11, xxii. 20 *etc.*).
18. ασχημοσυνη with P *f.* 7 17* 36 *f.* 46 56 59*txt* 67-120 *al.*
v. 6. —και οφθαλμους επτα with 1 44 61 130 143 182 215 218 (curiously not 59).
vi. 7. φωνης with 67-120 *f.* 114 *f.* 119 only.
8. απο (*pro* υπο) with 81 113 only (see again xix. 6).
vii. 14. απο *pro* υπο [της θλ. της μεγ.] with A 23 215 226.
ix. 4. {—του θεου with *fam* 1 17 *f.* 21 47 59 *al.*
—αυτων *fin.* with ℵAP *fam* 1 *f.* 21 *etc. gig h.*}
9. —αυτων with 67-120 *f.* 114 only [*non* 59].
12. —ετι with *fam* 1 17 36 *f.* 38 49 59 *f.* 62 *al.*
16. δις (*vel* δυς) *pro* δυο with A 1* 12 31 36 *f.* 46 56 59 67-120 81*-204 106 *f.* 114 *al.* (δεις P).
x. 2. εχει (*pro* ειχεν) with 17 *f.* 114 137 159 only.
xi. 11. [επι] των θεωρουντων with CP 17* *f.* 114 only.
xvi. 18. αστραπαι και βρονται (—φωναι και) with 12 *f.* 46 59 81 *f.* 114 *f.* 119 152-179 189 *syr*S *sah*$^1/_3$ *arm* 4.
xvii. 11. —και *sec.* with 55* 95 *f.* 119 *Hipp.* only.

xviii. 4. *Cf.* P *et syr*S.
15. —και πενθουντες 17* ? 103-112[*non rel. fam*] [*non* 59].
xix. 6. —ως *sec.* A *f.* 25 155 [*non* 146].
ibid. ο θεος ο θεος ημων (*pro* κυριος ο θεος) 81-204 only. (See above, vi. 8).
9. +οι (*ante* αληθινοι) A *f.* 41 49 [*non* 186] 222 (*syr*S).
12. εἰμὶ (*pro* εἰ μη) *Et ita vult* 121, *cum* 12 39-104-180 44 113 120 154 204 210 218.
xx. 8. +και (*ante* συναγαγειν) ℵE *etc. syr*S *gig aeth Aug. Prim. ps-Ambr. Tyc. Beat.*
13. αυτοις (*pro* αυτη) 1-208 *et Er.* 1. *Ald.* (but as to 121 note the large omission following, which involves this αυτοις).
xxi. 20. παζιον (*pro* τοπαζιον) *Ita*: ὁ ἔνvατος . πάζιον *ex industria.* *Cum* 75 89.
21. πυλῶν . *sic* (*pro* πυλωνων) *ut* 38 61 63[*non fam*] 97-214 217.
xxii. 5. φωτισει AP 12 56-108** 81-204 127 143 176 206 215 *sah boh aeth arm* 4. [*non* 59].
9. —μοι 9-27 *f.* 46 143 146-155*txtt.*
14. επι του ξυλου 23 104-151 113 *f.* 178 (*arm* 1).
16. —υμιν 233 *gig.*
ibid. ο πρωινος (*pro* ο λαμπρος και ορθρινος) 35 164-166 only, but *cf. boh arm* 1.
20. ανερχομαι (*pro* ναι ερχομαι) 114-241 only (ανερχομε).

New Readings.

[Besides such things as λυχνων (i. 13), αχρη (ii. 10), αποκταινεσθαι (vi. 11 with 114 120), περιβιβλιμενοι (vii. 9), ειδας (vii. 14 with 35 69 103), θηριου for ανθρωπου (xiii. 18), φιλην for φυλην (xiv. 6), ναω for ουρανω (xv. 5), ποιειν for πιειν (with a few xvi. 6), εφρατην (with B 19 59 xvi. 12), χρυσὸν (for χρυσουν xvii. 4), ξυλον for σκευος *prim.* (xviii. 12), μαργαρου for μαρμαρου (with 10 30 47 90 107* xviii. 12)].

i. 3. —γαρ So *Apr.* [Only other variation is οτι ο for ο γαρ by 36 226].
6. ὦ (*pro* αυτω)
10. φωνης μεγαλης So *f.* 119. [So *f.* 34 143, but with order changed].
12. ὑπεστρεψα (*pro* επιστρεψα) } This therefore is very deliberate.
ibid. ὑποστρεψας (*pro* επιστρεψας) }
ibid. βλεψαι (*pro* βλεπειν)
18. —και εχω τας κλεις του αδου και του θανατου (These words are relegated to the *com.* in the *com.* MSS. of *fam* 62).
ii. 5. πρότερα (*pro* πρωτα) Deliberate, for the ο is changed as he wrote. So now 218. [72 writes προτα, and 59 *adds* τα προτερα εργα σου]. *Cf.* 111 at ii. 19.
10. ὁ ἄβολος (*sic*) βαλλειν εξ υμων [So *f.* 38 59 *f.* 61 and *syr* with ο διαβολος].
15. —συ So 143. [—και συ 36 only].
ibid. ὁμοίως ὧνμισῶν *sic*
17. —αυτω *prim.* [*Habet* φαγειν απο]. So *arab Tyc* 2. [ℵ 92* and *syr*S *vg ps-Ambr. Apr.* omit αυτω *and* φαγειν].
iii. 12. —εξω
14. αληθης (*pro* αληθινος) (verax *pro* verus *ps-Aug-spec.*).
iv. 1. —ην ηκουσα
4. επι τοῦ θρόνου (*pro* επι τους θρονους) } This is simply due to the muddle in this
ibid. τεσσαρας (*pro* εικοσι και τεσσαρας) } verse. We join 59 in omitting καθημενους.
5. φόβον (*pro* θρονον *prim.*)
v. 12. +την (*ante* ισχυν *et ante* τιμην) =111 and *copt* only. This in addition to adding την before σοφιαν with 23 *f.* 25 30 61 98 111 113 226 *copt*, and is quite deliberate. We leave unchanged 'και δοξαν και ευλογιαν' at the close, against 111.

Thereagainst:

v. 13. —η (*ante* τιμη *solus et ante* δοξα *cum* 125). We also omit η before ευλογια with P 139 159 and omit και το κρατος with 59 alone.

vi. 1. τινος (*pro* ενος) possible Coptic influence. (*f.* 61 *f.* 119 omit).

vii. 1. τας (*pro* τους)

12. —και η σοφια with A only. Add now 113 164-166 *f.* 178 220 *arm* 4.

viii. 4. τῆς προσευχῆς (So 111* corrected by the diorthotes, and 140).

7. και το τριτον της γης κατεκαη (—και το τριτον των δενδρων κατεκαη *et* —και πας χορτος χλωρος κατεκαη).

This is new thus with 146. For while 75 90 100 109 113 *al. gig Compl.* omit και το τριτον των δενδρων κατεκαη, they do not omit the next και πας χορτος χλωρος κατεκαη, which only 30 *f.* 114 182 omit).

10. ὁ αστηρ ὁ μεγας This is bold, or retranslation.

12. φαίνηται [*seq.* το τριτον αυτης· και η νυξ ομοιως]

13. —πετωμενου Alone with *boh* and 146*com.*

ibid. —μεγάλη Alone (*syr*S omits φωνη μεγαλη) but τρεις or τρις is *substituted* for μεγαλη (hence μεγαλη omitted) by 17 36 59 and 120.

ix. 1/2. —της αβυσσου και ηνοιξε το φρεαρ της αβυσσου και ανεβη καπνος εκ του φρεατος. Codex reads: ϗ εδοθη αυτω η κλεις του φρεατος ως καπνος καμινου... [*Contra* 59]. Note —της αβυσσου 59 113 *gig.*

10. —και ἡ (*ante* εξουσια) (—και only ℵAP 17 *f.* 34 36 *al.*).

13. —του θυσιαστηριου (*Cf.* 59 which differs, but with *arm* manages to omit this).

19. η εξουσια εκ του στοματος αυτων (*pro* αι γαρ *usque ad* αυτων *sec.*).

x. 3. —οτε Probable error, but *cf. copt* which drops it, expressing 'and he having cried out.'

11. +τοις (*ante* λαοις) *Cf. sah.*

xi. 3. —περιβεβλημενοι σακκους So 189.

4 *init.* +και So 189.

9. —και εθνων with 81-204 and 113 only together with *aeth arm* 1. *Tyc* 2.

13. χιλιαδας

xii. 8. —και *init., diserte jungens* 7/8 'και οι αγγελοι αυτου ουκ ισχυσαν.'

9. *Omit vers.*

15. εκ του στοματος αυτου εν μεσω της γυναικος

xiii. 2. —το *prim.* (*ante* θηριον) So 152.

10. —εν (*ante* μαχαιρα *prim.*)

13. +το (*ante* πυρ) *et sah.*

14. —πληγην (*inter duas paginas perd.*).

16. —και τους πλουσιους *et* —και τους ελευθερους. No others drop *both* these clauses. Only ℵP had trouble with the first; and 41 46 67-120 81 100 *f.* 114 189 omit the last.

xiv. 8. +και (*ante* της πορνειας)

18. αγγελος αλλος So now 164 only.

xv. 7. +εκ (*post* γεμουσας) So 251, exactly with *copt* alone.

xvi. 11 *fin.* —αυτων

14. —τους βασιλεις της γης και While της γης και is omitted by many (but not by 59) the omission of τους βασιλεις is new with 215[*non fam*].

xvii. 5. +και (*ante* βαβυλων) So also 100 only. *Coptic* says '*of* Bab.'

xvii. 8. —το (*ante* βιβλιον) επι βιβλιου (—το *vel* του) 58[*non fam*].
11. +αυτος (*post* και *quart*.) So now 189.
xviii. 4. λαοι μου (*pro* ο λαος μου) So *arm* 4. *Cf. copt* ⲚⲀⲠⲀⲖⲀⲞⲤ.
5. οτι αι αμαρτιαι αυτης εκολληθησαν. This is the first and only Greek MS. to displace εκολληθησαν here from the head of the verse, as, however, *copt arab aeth Prim. Cypr.*
13. —και ιππων και ρεδων και σωματων. Although και σωματων is omitted by some, the omission of the whole is quite new. So now 189. (Note strange change in *sah*).
17. ὁ πλουτος ὁ τοσουτος while 59 omits τοσουτος!
20. —και οι προφηται
23. Transfer of και φωνη μυλου from verse 22 to 23, where it displaces και φωνη νυμφιου ϗ νυμφης.
xix. 6. υδατων σφοδρων (*pro* βροντων ισχυρων)
13. υδατι (*pro* αιματι)
xx. 4. —το (*ante* χαραγμα) So 113.
11. και γη (*pro* ἡ γη)
13. —και ο θανατος και ο αδης εδωκαν τους εν αυτοις νεκρους. So now 187 211 222 *arm* 2. 4.
xxi. 8. φονευουσι *pro* φονεῦσι
19. οἱ τῆς πόλεως (*pro* της πολεως) (αυτης της πολεως 146-155 *ex ind. txt et com.*).
20. βουριλλιος Alone. (*Cf. copt* ⲩ in ⲂⲨⲢⲒⲖⲖⲒⲞⲤ *contra* 59: βυριλλιος).
27. εισελθοι So 80-138 143 159 240.
xxii. 2. πολιτειας (*pro* πλατειας)
6. —και *tert.* *cum boh*^{c}.
7 *fin.* ταυτης (*pro* του βιβλιου τουτου) So 146-155 157.
15. και πας ο φιλων το ψευδος (—και ποιων) *Cf.* 18 *et* 118 *et boh sah arm* α. 4.
19. —απο των λογων βιβλου της προφητειας ταυτης. Thus codex reads 'και εαν τις αφελη, αφελει' exactly as *Act. Sat.* and *Prim.*: Et si quis dempserit, adimet..... *Cf. arm* α. β., and *gig* which omits της προφητειας ταυτης in this clause.

Now see 189, a very peculiar little codex (which only begins deliberately at x. 8 and closes deliberately at xxi. 6), for much sympathy with 59-121.

GROUP 97-122-214.

Apoc. 122 = Rome, Chigi R. v. 33. [Scr. 122. Greg. 151, new 2058. Sod. O[a40]]. [xv]. Collated at Rome from original Feb./March 1912. Apoc. 122.

Contained in a large paper 4° book containing extracts from Ecclesiastical writers. Apoc. on p. 44 *verso seq.* — with double com̄. of Andreas and Oecumenius. These MSS. are arranged in much longer sections than those of the pure Andreas family. Sometimes iota sub. and post. are given, but old forms prevail.

It develops at once that this is a sister to 97 (collated by Scrivener and incorporated in our lists from his collation). In order to check this family MS. I have collated 122, thanks to Prince Mario Chigi's courtesy in allowing me to visit his library for the purpose. In spots we do not seem to agree with 97, where Scr. names another, as 95 or 98. It is possible Scrivener's alphabetical letters have been occasionally confused, but I cannot say, and it is not of very great moment. But we now have a final check in 214 at Kutlumesi, Athos, an absolute sister also. Group now 97-122-214.

A second scribe with very bad writing begins at xvi. 12, and a third with a very good hand at xix. 17. Three scribes.

The inscription is αποκαλυψιϲ του αγιου ιῶ του ηγαπημενου και θεολογου. (*Cf.* 4 64).

We are with 97 and 214 as follows, a very exceptionally close family in rare or unique variants:

i. 6. —και το κρατος (and 102 164).
14. +και το ενδυμα αυτου (*ante* λευκον) (*ex Dan.* vii. 9).
15. —ως εν καμινω πεπυρωμενοι (and so *Cass. vid.*).
18. —των αιωνων (and 38 102).
20. και των επτα λυχνιων (—τας χρυσας)
ibid. αγγελοι εισι των επτα εκκλησιων
ii. 14. —εκει (and *f.* 62-63 200 *boh*).
17. *Transfert in loc. ad fin. vers.* και δωσω αυτω (—φαγειν απο) του μαννα του κεκρυμμενου
24. +εγω (*ante* λεγω) *Scribebat libr.* 122 λεγω λεγω. *Erasum est* λ *pr. in* λεγω *pr. Cf.* 97-214 εγω (*pro* λεγω).
iii. 12. —και εξω ου μη εξελθη ετι *usque ad* του θεου μου *tert.*
18. —παρ εμου *txt* (*ut schol. Andr.*) (and 31 *f.* 34 146*com. Tyc* 2. *Prisc*?).
v. 12. λεγοντων (and 38 *f.* 61 143 159 164-166).
vi. 8. —εν (*ante* θανατω) (and ℵ *etc.*).
viii. 5. —φωναι και (and 215, *non fam*).
12. και μη φανη η ημερα και η νυξ ομοιως (—το τριτον αυτης) (and 38. See 18 251).
13. ἐν μέσουν̓ίματι *vid.* (*ex em.**) (and B *pauc.*).
ix. 1. επι της γης (and 38 113 182).
15. ἔλυσαν (*pro* ελυθησαν)
18. απεκτανθη (and 18 23 36 *f.* 38 55 80-138 176-206 251).

[Although above in same verse 122 writes και απο (*pro* υπο) apart from 97, it is clearly correct as to type, for 18 supports with *syrS boh vg aeth arm arab*].

x. 9. απηλθα (and A *pauc.*).
11. προφητευσαι παλιν (and 38 *ps-Ambr.*)
ibid. πολλοις (*pro* λαοις)
xi. 6. τον ουρανον κλεισαι (and 14-92 38 113 132-188 233).
12. εθεωρουν (and 38 *syrS Tyc* 3. *Beat.*).

xi. 16. *επι τοῦσ θρονουσ sic* 122. επι του θρονου 97-214. (επι των θρονων 113 *f.* 119).
xii. 11. —δια *sec.* (and 67-120).
xiii. 4 *fin.* αὐτό (*pro* μετ αυτου) (and *aeth*).
10. θλιψις (*pro* πιστις) (and 38).
xiv. 3. —ενωπιον του θρονου και (and 13** 38).
4. ουτοι εισιν οι ακολουθουντες τω αρνιω οπου εαν υπαγη· ουτοι εισιν οι μετα γυναικων ουκ εμολυνθησαν· παρθενοι γαρ εισιν· ουτοι (+υπο ιησου) ηγορασθησαν . . . *Id est trsp. cl.* οι μετα γυναικ. *in loc. post* υπαγη. } (and *fam* 46).
xvii. 5. —ονομα (and 38 146*com*. *syr*S *arm* 2. *Cass*.).
xviii. 3. πεποκασι (and 38 48 74).
11. κλαυσουσιν επ αυτη και πενθησουσιν οτι (and 38).
23. —εν σοι (*ante* ετι *sec*.)
xx. 3. τελεσθῆναι (and 59).
9. +και την πολιν των αγιων (and B 164-166 194[A]).
xxi. 19. λυχνιτης (*pro* χαλκηδων) No others.
23. +αὕτη (*post* πολις) (and 38 *arab*).
xxii. 6. γνωρισαι σοι (*pro* δειξαι τοις δουλοις αυτου) No others; but υποδειξαι σοι 149-186.
12 *fin.* +ο μισθος

The closest adherent to our recension is clearly 38 (without its sisters 178-203-240), and therefore this recension is junior to *f.* 178, which represents the elder stock of 38. *Syr*S is also sympathetic.

At viii. 1 we contradict the ημιωρον of 97 and 214 and write [ημιωριον].
,, xi. 6 we contradict the υετους of 38 97 and write υετος with 214.
,, xiv. 16 we contradict the επι την γην of 97-214 and most and write επι της γης with 36 87 240 only.
,, xiv. 19 we contradict the επι της γης of ℵ *f.* 38 97-214 and write εις την γην with most.

Of unique readings, apart from 97-214, note:

Scribe 1.

i. 5/6 *Jungit.*
15. —ἡ (So 146*com*.).
ii. 8 *init.* —και τω αγγελω
18. ὀφθαλαμοὺς (So 152).
19. —και την αγαπην και την διακονιαν και την πιστιν
23 *fin.* αυτων (*pro* υμων) (So 226). (—υμων ℵ*; αυτου 38-203 [*non* 178-240] 113 143 193 200 233).
28. αστεραν
iii. 20. κρούω— (*pro* και κρουω) (So 113). (103-112 = και κρουων).
iv. 1. οἷα (*pro* ἃ) (ὅσα A, *sed* ὃ *syr*S).
4. —και *tert.* *Cf. sah.*
6. ἔνμπροσθεν *sic* (*Cf.* ℵBP 15 150 ενπροσθεν).
8. λεγον (*pro* λεγοντα) (λεγοντες ℵABP 97-214 *al*.).
ibid. αγιος *sexies.* (So 38 40-210 222).
v. 4. επι πολυ (*pro* πολλα) So 113.
12. —και ισχυν (So *boh aliq*.).
vi. 4. —και τω καθ. επ αυτω
vii. 6. νεφθαλαι (νεφθαλι ℵ).

vii. 7/8. —εκ φυλης συμεων *ver.* 7. *Trsft. in vers.* 8 *ad loc. post* ζαβουλων ιβ χιλ. (*planè omit.* ℵ 35-87 104 218).
9. —και ενωπιον του αρνιου (So 215[*non fam*] 226).
16. επ αυτοις (*pro* επ αυτους)
viii. 3. δοθη* (*pro* εδοθη)
8/9 *Jungit.* (*et* 153).
11. ὁ ἄψιθος*
ix. 10. κενστρα· *vid.*
11. αυτων (*pro* αυτω *ante* εβραιστι) (*Om.* 18 *sah syr*S).
17. ἵπουσ
18 *fin.* +ετι·
19 *init.* —αι γαρ εξουσιαι αυτων εν τω στοματι αυτων εισιν (*et Tyc* 2).
x. 1. ἦρϊς (Only 113 ἦρισ).
4. βροταὶ *sec.*
11. —και εθνεσι και γλωσσαις και βασιλευσι πολλοις (*Obs.* πολλοις *pro* λευκοις previously by 97-122-214. Only 122, however, omits the subsequent clause).
xi. 1. τοναὸν *sic*
7. τὴντϋριάν (*pro* την μαρτυριαν)
15. βασιλευση So 159. (βασιλευσι 104 121).
19. χαλαζη (*pro* χαλαζα) *without* μεγαλη following. (*Cf. copt* as to —μεγαλη).
xii. 1. πονδων (*pro* ποδων)
3. κεφαλλας
6. +ουκ (*post* οπου)
7. —και εγενετο πολεμος εν τω ουρανω
10. νυκτας (*pro* νυκτος)
11. —και *tert.* So 200 and *sah.* (*Cf.* ϫⲉ ⲟⲩⲏⲓ ⲅⲁⲣ *boh*).
xiii. 7. —και (*ante* γλωσσαν)
8. αὐτῶ βϊβλίω* (*pro* εν τη βιβλω)
αὐτῶ— βϊβλίω** (ἐν τῶ supra lin.) (+αυτων *ante* εν ℵ* *f.* 95 111 159 177 200).
9. ακουσατο
xiv. 1. +το (*ante* εστηκος) (*Cf.* το αρνιον τουτον *syr*Σ *aeth*).
5. ψευδος αμωμοι γαρ εισι *jungit.*
11. +και (*post* νυκτος)
15. —αλλος* (*suppletum marg.*) (*Om.* 167* *Tyc* 3. *Beat.*).
ibid. κράζω *sic*
19. τρυγησε (*pro* ετρυγησε) *Nec mutaverunt alii hoc loco* (*ut alibi* ᵉτρυγησε).
xv. 2. —ως So 167 *arm aliq.*
xvi. 4. —εις *prim.* (*suppletum supra lin.*).

Scribe 2.

xvi. 12. —των βασιλεων Only comparison is with 36 which has τοῖς for των βασιλεων των.
xvii. 2. +και (*post* εμεθυσθησαν) (+παντες *syr*S *ps-Ambr. Aug.*).
8/9. οτι το θηριον ουκ εστι· ϗ παρεσται ωδε (—ην *et* —και)
17/18. και η γυνη ην ειδες *bis reperitur, schol. interject.*
xviii. 3. +και (*ante* του θυμου)
ibid. στροίνουσ So 193. (*Cf.* also xviii. 7 εστροινιασε *et ita vult*; εστρην. *primum*, and xviii. 9 στροινιασαντες all by this scribe No. 2).
9. πορπορνευσαντες *errore*

xviii. 15. τον βασανισμον (*pro* τον φοβον του βασανισμου) *Om. cl. Tyc* 2. *Beat.*
19. —της* (*ante* τιμιοτητος)
20. ημων (*pro* υμων) *vid.* and 174 *vid.* 233 *sah*$^2/_3$. (αυτων *arm* 2).
xix. 3. $\overline{\beta}^{ov}$ (*pro* δευτερον)
4. —τω θεω only support by *boh*^{F*} and *Apr.*

Scribe 3.

xix. 17. εν μεσουρηματι *sic*
20. εβληθησονται (*pro* εβληθησαν) (βληθησονται *aliq.*).
xx. 12. τους μικρους και τους μεγαλους νεκρους (*Cf.* 7).
ibid. —αλλο (*ante* βιβλιον)
xxi. 2. +και (*ante* καταβαινουσαν)
8. τοις δειλοις δε
12. και εν τοις πυλωσιν αγγελους δωδεκα But so *aeth vg Prim. ps-Ambr. Ambr. Apr.*
16. —και *sec. sah aeth boh*^{BC}.
xxii. 14/15. *Om.* ινα εσται η εξουσια *usque ad* 15 *fin.*

For the rest, we may note in passing:

i. 3 *fin.* +εστι 16-180 and *latt.*
4. [ἁ] —εστιν CB *Oxyr*^{1079} Arethas *fam etc. etc.*
6. ημιν (*pro* ημας) A *Oxyr*^{1079} 9 13 23 27 31 *f.* 38 55 75 130 146-155.
13. υιον (*pro* υιω) ℵB *etc.* Here some Andreas MSS. agree with the Arethas *fam.*
ii. 1. —επτα *sec.* 16-69-102-180 38 121 *syr*S and 97-214.
24. ἐφῆμᾶσ (*pro* εφ᾽ υμας) 98 (perhaps should be 97) 233.
iii. 4. ἄξιοισῒν (*pro* αξιοι εισιν) *Cf.* 15 (αξιησιν).
7. εκκλησια (*pro* εκκλησιας) 89 146.
9. γνῶσι (*pro* γνωσιν) So 174. (*Cf.* ℵ 14-92 182 γνωση).
iv. 1. καὶ ᴴ φωνὴ πρώτη *sic* —η *prim. f.* 38 *f.* 62-3 97-214 104 159 200 }
—η *sec.* 21-73-79 139 200 [*non* 97-214] }
ibid. δῆ (*pro* δεῖ) 32 143 (ℵ δι).
3. ὁμοίωσ ὅρασῒς μαραγδινων (σμαρ. 97-214) (*Cf.* ℵ).
v. 7. *Transferunt* το βιβλιον *in fin. vers. f.* 38 *f.* 62-3 67-120 80-138 *f.* 119 251 *Apr. Tyc* 2. *Beat. fu dem vg.*
ibid. θυμιάτων *sic* (θυματων 1*-208).
13. —και υποκατω της γης ℵ 12 14-92 22 33 47 59 130 143 146 200 *al. et boh.*
ibid. —α A *al. mult. et* 97 (*hiat* 214).
vi. 5. την σφραγιδα την ϝ′ 67 204.
6. τον ελαιον 14-92 *al. aliq.* [*non* 97-214 *vid.*].
11. —και *ult.* 29 38 *tol aeth.*
vii. 4. —ρμδ χιλ. εσφραγισμενοι 16*** 28 29 30 40-210 51-90 *f.* 61 93 95 [*non* 97-214 *vid.*] 98 113 *f.* 119 *al.*
6. ασιρ 12 200 204.
9. πολλυς 56 156 200.
12. —η (*ante* ισχυς) *primum** 95 *Compl.* [*non* 97-214].
viii. 8. —ὁ 95.
ix. 9. —η (*ante* φωνη *prim.*)* 103-112 (*latt*).
20. —τα (*ante* λιθινα) 21-73[*non rel. fam*] 130 200.

xii. 5. ἡρπάχθη (*pro* ηρπασθη) B.
11. —αυτον 218 220* *syr*S only. *Cf. Prim.*
13. αρενα B 28 136 [*In* xii. 5 *habet* 122 αρ^ρενα *sic ut* 39].
xiv. 14. —υιω B* 40-210.
xv. 2. —την (*ante* θαλασσαν *sec.*) 84 218 *sah*¹/₃.
7. —του θεου (*suppl. supra lin. eodem tempore**). *Om.* B 21-73 *arm* 3.
xvi. 1. —μεγαλης 59 193 *arm* 1. *aeth Tyc* 3. } Curious, coming so close
5. λεγων (*pro* λεγοντος) 59-121. } together as to 59.

Scribe 2.

xvi. 12. εφρατην B 19 59-121 113 187.
xvii. 1. τις (*pro* εἰς) 7-45-104-151[*contra rel. fam*] *arm* 4.
6. —την *f.* 35 *partim* 164 *boh.*
8. —και *prim.* (*suppl. supra lin.*) 33 156 189 245.
10. εστι +και (*ante* ο αλλος) *f.* 62/3 164-166 *boh*³/₄ *vg arm arab Vict.*?
14. κλειτοι 69 179
xviii. 7. χεῖρα (*pro* χήρα) 21 39 67 69 72 104 113 128 152-179.
9. ἡ βασιλεις 81.
12. μαργαρου 10 30 47 90 107? 121 [*non* 59] 178*-203 189 [*non* 97 *vid.*, *non* 214].
17. κυβερνιτης P 59 *aliq.*

Scribe 3.

xix. 17. τον μεγα 56 77 98 [*non* 97] 187 206 207 246.
xx. 2. ἔδυσεν *primum** (*Ipse corr.*) 26 113 114 187 233.
xxi. 5. —και *init.* *aliq. et* 97-214.
ibid. ειπε (*pro* λεγει *sec. loco*) 47 113 176-206 (*syr copt latt pl.*).
8. —ο εστι δευτερος θανατος *f.* 62/3 *Auct*^Q. (122** supplies).
13. ϗ απο νοτου..ϗ απο βορρα.. ϗ απο δυσμων So 214 and 30-98 113 (unless *Scr.* errs with 98 for 97, 97 would not agree).
18. ενδωμησις ℵ^a A <u>38</u> 50 97 130 153 194^A 200.
20. χρυσοπαστος 40-210 50 92 112 233 (while *Scr.* records 97 both for χρυσοπασος and χρυσοπασσος).
xxii. 11. —και ο ρυπων ρυπωσατω ετι *txt.* A *f.* 34 65 67 97 121 143 164 165 166 208 214 250, but 122 in *com.* has "ο αδικος ϗ ρυπαρος, επιτεινατω την αδικιαν αυτου ϗ την ρυπαριαν."

As to *Coptic* note: v. 12, xi. 19, xvii. 2, 6, 10, xix. 4 *etc.*

Note that κειμενον is not marked at xiv. 6, and that there is no com. between xx. 10/11, while in Oecumenius there is. After xxi. 5 a bit of com. occurs, distinctly labelled Oecumenius, but only touching on xx. 12.

Notice that between ch. xv. and xvi. scholia are absent. May this not be due to some conflict between the respective commentaries of Andreas and Oecumenius, for while Andreas knows of and discourses of both readings in xv. 6 λινον and λιθον, Oecumenius apparently only deals with the latter. The *com.* occurs after xvi. 11 in this MS. as in 155 a real Oec. MS., but is only a little piece of ten lines with nothing about xv. 6. Conflict of readings at xv. 6 causes absence of com.

Here are the sections in this MS. between which the scholia occur:

i. 1-3 *fin.*	ii. 1-7 *fin.*
4-8 ,,	8-11 ,,
9-20 ,,	12-17 ,,

ii. 18-29 *fin.*
iii. 1-6 „
7-13 „
14-22 „
iv. 1-11 „
v. 1-5 „
6-14 „
vi. 1-2 „
3-4 „
5-6 „
7-8 „
9-11 „
12–vii. 1 *fin.*
vii. 2-8 *fin.*
9-17 „
viii. 1-7 „
8-9 „
10-11 „
12-13 „
ix. 1-12 „
13-21 „
x. 1-11 „
xi. 1-12 „
13-14 „
15–xii. 2 *fin.*
xii. 3-6 *fin.*
7-12 *fin.*
13-17 „
18–xiii. 10 *fin.*
xiii. 11-18 *fin.*
xiv. 1-5
6-8
9-13
14-20 „
xv. 1-4 „
5–xvi. 11 *fin.*
xvi. 12-16 *fin.*
17-21 „
xvii. 1-11 „
12-17 *med.*
17 *med.*–xviii. 19 *fin.*
xviii. 20–xix. 5 *fin.*
xix. 6-10 *fin.*
11-17 ηλιω
17 ϗ εκραξε -21 *fin.*
xx. 1-3 *fin.*
4-15 „
xxi. 1-5 „
6-8 „
9-21 „
22-27 „
xxii. 1-5 „
6-10 „
11-14 *medio*
(*Absunt verba a* 14 *med. usque ad* 15 *fin.*)
16-17 *fin.*
18-21 *fin.*

As a whole the MS. goes with the B group, and follows directly after 109 in our lists, as will be seen, where the intervening MSS. do not sympathize.

The MS. is not reliable enough to use in our apparatus for the real text of Oecumenius, and would only complicate matters.

Here ends Scrivener's old list (3*rd Edn., App., p. xxvi.*).

The rest are Scr.-Miller and Gregory, and their numbers agree for a space in the Apocalypse, though, unfortunately, their cross-references to Acts and Paul often diverge.

Græco-Syriac Group 119-123-144-148-158, of which 123 is the least consistent.

Apoc. 123 (Ev. 738. Ac. 262) = Paris, nat. suppl. gr. 159 = Greg. 123 (Ev. 743. Ac. 259). [Scr. 123. Greg. 123, new 743. Sod. Aν[43]]. Apoc. 123.

(*N.B.*—Under Evan. 743 Greg. gives the wrong cross-reference of *Apoc.* 109 instead of 123).

This is a MS. on paper, with commentary of Andreas, by two hands, XIV and XVI, but the younger merely re-copied the older hand, where the older writing had been too much effaced. Much injured by water, and very faint in places, it can still be deciphered, and I have read all but a few words during a short visit to Paris in July 1908. It hardly looks as if it would repay collation, but it turns out to be a most important text.

The MS. is contained in a large folio. The Apoc. stands first in the MS., f^os. 1-51. A table of contents precedes the text: κεφαλαια της αποκαλυψεως του αγιου ιω^ης. κεφ. α. Αποκαλυψις ιῡ χῡ *etc.* Then follows Andreas' prologue on p. 3. The text begins p. 3 *verso*, in the middle. No inscription proper.

Then follow the three epistles of S. John, and then S. John's Gospel with commentary, which will probably be well worth collating.

It has the peculiarity of ιησου always in full.

Notwithstanding its appearance this is a valuable key MS. See under *fam* 119. It carries the 1-62/3 family far back to the earliest times, behind ℵ and A, and again lands us in the Græco-Syriac of the Crawford Syriac MS., and also of the early Latin.

The family is alone with Crawford Syriac in omitting εκ του τοπου αυτης at ii. 5, and reads ἀσκος with it at vi. 12. Alone with ℵ twice ix. 20, xv. 3; with A xvi. 2.

So far I wrote briefly, as the MS. was collated out of order. After reaching 119 we at once recollected this MS. 123, and saw that it was an exceedingly close sister, agreeing in nearly all the unique readings with 119. For a brief space (iii. 3–iv. 8) another exemplar was used for 123. At iii. 3 γνῶσ last word on f°. 7 *verso*. On the next page the scribe who began the book (i. 1–i. 4 ἁ εστιν) goes on and continues to f°. 11 *verso* bottom. The first half of the page is com̄. Then without warning he takes up a little before the other scribe left off. At iii. 3 he supplies the επι σε left out by the other scribe.

Both were copied in a large monastery, but for further details please refer back to 119.

Now see 144-148-158 to follow.

GROUP 34-35 *etc.*, of which 124 is the least consistent.

Apoc. 124. *Apoc.* 124 (Ac. 309. P. 300) = Athens, nat. 64 (now 91) = [Greg. old 124 (Ac. 309. P. 300), new 1828. Sod. *α* 202]. XIII.

After many attempts I have at last secured photographs of this MS. (in 1923).

It proves to be a member of a large (Coptic) family, now established as

34-35-68-87-124-132-156-181-188

(this is again divisible. See under previous MSS., but 124 stands rather apart), and so its characteristics and reliability are easily checked.

We have already collated 132 and ascertained that that MS. is most reliably copied.

This MS. 124 is, however, at times quite independent of the family. It will diverge abruptly, and yet in the same verse give us a strictly family reading.

Thus at xiii. 10 we find the family reading:

ει τις εις αιχμαλωσιαν ἀπαγει · εις αιχμαλωσιαν ὑπαγει ·

yet, immediately thereafter the omission of *δει αυτον* by 124 with 81 [*non* 204] *syr*S *gig* and *coptic*, but not the family. (—*δει* A 140).

I shall have to tabulate the matter to make it clear, for the aberration from type is not due to carelessness, but corresponds to the foundation-text of MSS. like 14-92, *syr*S and *copt.* By '*copt*' we include both *boh* and *sah*, for at xviii. 7 the family reading +*οτι εγω* before *καθημαι* is read by *sah* definitely.

It is a MS. very easy to read, but difficult to date. It may be XII^th cent. (some breathings are square), but probably XIII^th. There are a few marginal corrections, chiefly alternative readings, some by the scribe or a contemporary, and others later. None of importance.

xviii. 22 and the Coptic. The MS. is mutilated at the end and all is missing after the words *πασης τεχνης* in xviii. 22, but, by retaining these words for us, it again puts ℵA *boh* in the wrong, for they alone omit without a single cursive, and *sah* has them.

It is the more remarkable, seeing that we have the closest affiliation with *boh*, even independently of the family, which is a Coptic family. Thus, at

vi. 16 we have the order: *ταις πετραις και τοις ορεσι*

alone among cursives, and only with the Bohairic!

Again at ix. 4 we leave the family to omit *ινα*. So do three *boh* MSS. (and Horner text) and only these.

Our MS. has one curious characteristic of writing zeta like our own z. We find ᾳ occasionally for *δια*, ᾽ο̂ occasionally for *ουν*, once in *χρυσουν* (*χρυσο̂* xvii. 4), and an unusual ligature for *αν viz.* ϟ even in the middle of words, as in *παντα*, thus: *πϟτ*.

The inscription is: *του αγιου αποστολου και ευαγγελιστου ιωαννου του θεολογου*, without *αποκαλυψις* at the beginning, leaving the first word of the text *Αποκαλυψις* to complete the inscription proper.

Besides the characteristic family readings (which will be found under some of the sister MSS.) we have these unique ones:

ii. 13. *ο μαρτυς ο πιστος μου* (*pro ο μαρτυς μου ο πιστος*)

17. *εκ του μαννα φαγειν* (*pro φαγειν απο του μαννα*) So 143. (*φαγειν εκ του μαννα* ℵ *aliq.*). (Syriac would be indeterminate).

iii. 1. *ὃ καὶ ζῇς* (*pro οτι ζης*) (*ο ζης* without *και* 104, *cf. gig* quod vivas).

3. *μνημονευε ουν και τηρει · πως ειληφας και ηκουσας · και μετανοησον*

18. —*αγορασαι* *Cf. aeth* accipere *pro* emere. *Confl. arm* 'accipe, eme.'

iv. 5. αστραπαι +φοβεραι και φωναι · και βρονται (*Cf. Hebr.* x. 27, 31, xii. 21). Curious, this addition here alone, apart from the family.
8. κυκλοθεν · εξωθεν και εσωθεν (*Cf.* 113 and 12 14-92 and B).
v. 6. [εισι τα επτα] πνευματα· τα προς θεου
vi. 6. —το *ante* ελαιον
9. —ην ειχον So 226 *Cypr. Prim. arm* 1. and (*aeth*).
ix. 4. —ινα So *boh*^ADmgN and Horner text.
10. τοις ανθρωποις *pro* τους ανθρωπους
21. { —ουτε εκ των φαρμακειων αυτων, *et fin. vers.* : / +ἢ των φαρμακιων αυτων } A few omit outright and *f.* 114 omit more.
x. 3. ελαλησεν *pro* ελαλησαν
4. εβδομου αγγελου (*pro* ουρανου)! (εβδομου ουρανου 130 *et syr*S *soli*).
10. +και ην εν τω στοματι μου ως μελι γλυκυ (*post* και οτε εφαγον αυτο) *Om.* οτε εφαγον αυτο *rell. fam* 34-35-87-132-156-165-181-188 *et* 113 218).
ibid. +και *ante* επικρανθη
11. *Ita* : δεῖ, σε πάλιν προφητεῦσαι πάλιν προφητεῦσαι·
xi. 3. εξακοσιας *pro* διακοσιας
11. εξηλθεν* *pro* εισηλθεν (*Marg.* εισηλθεν, *pr. man. credo*). (ηλθεν 152* 218).
18. [τοις μικροις και] μεγαλοις (*absque* τοις *quart.*) So 218.
xii. 9. —εβληθη εις την γην και οι αγγελοι αυτου μετ αυτου, *transil. ab* εβληθη. .εβληθησαν, *ita* : οικουμενην ολην εβληθησαν. . .
xiii. 16. εαυτοις *pro* αυτοις. (—αυτοις 100 113 149-186). (αυτω ℵ*, sibi invicem *gig*) *sed* habere (—eis) *vg latt exc. Iren*^int.
18. *Ita* : ψηφισατω το ονομα του θηριου · αριθμος γαρ ανου εστιν · αριθμος γαρ αυτου εστιν. ο αριθμος αυτου εξακοσιοι εξηκοντα εξ ·
xiv. 9. εν τη μεγαλη τη φωνη
13. "απαρτι λεγοντες ναι το πνευμα το αγιον" (+το αγιον 95).
xvi. 1. μου *pro* του θεου (*om. fam* 1).
15. +γαρ *post* ιδου So *arm* 1. 2. *a*.
16. μαγεδώδ (*fam*=αρμαγεδων).
xvii. 9. επανω *pro* επ αυτων (επανω αυτων 14-92) —επ αυτων 80-138.
15. επικαθηται *pro* καθηται So now 178-203-240. (*Cf.* ἐφ' οἷς *pro* οὗ 170 146*com. Prim. Cypr.*).
xviii. 3. πεπωκαν So 200. (πεπωκασι *fam plur.*).
8. κατακαστθησεται (*Cf.* κατακαφθησεται 188).
10. βανισμοῦ So now 156 alone of the family.
13. Note the punctuation : και προβατα· και κτηνη και ιππων·
16. βύσσω=*latt* bysso (*sed* πορφυροῦν καὶ κόκκινον)
22. κιθαρῶν *pro* κιθαρωδων So 178-203-240. (*Obs.* κιθαρας *syr*S *boh arm* 2. *aeth*).

In the above note xvii. 15, xviii. 22, where *fam* 178 alone supports [this is emphasized on the next list at vi. 17], and earlier where 218 comes in twice. It is not all carelessness, as can be seen from the emphasis at xiii. 16 (amid sundry grave and basic variants)† and from xviii. 22.

And these with other support, when deviating from type (observe later intrusion of 14-92):

i. 7. αυτῶν *pro* αυτον *sec.* (So 128 163).
19. και α δει μελλειν γενεσθαι μετα ταυτα So ℵ* only.

† Here an important question intrudes as to the date of the various recensions, for the Latin *habere* has not overflowed anywhere, so it cannot be very early, although *Prim.* has it.

iii. 12. —και το ονομα της πολεως του θεου μου So 1-208 12 61 69 102* *syr*Σ.
ibid. απο ουνου (—του) εκ του θεου μου (partly 22 69 and 226).
18. παρ' εμοι So *fam* 61 164-166, 81-204 (*om.* our family).
iv. 3. ἡ ἶρις *pro* ἶρις So 111 206 *boh omn.*
7. —και *quart. ante* το τεταρτον. So *sah Prim. Iren. Vict. Tyc* 2. (but *Prim. Vict. Tyc.* also omit και *tert.*).
8. +σαβαωθ *post* κυριος So *fam* 46 (but not our fam.) *Cf. Esai.* vi. 3.
11. οὐκ ησαν *pro* εισι So B 14-92 all *f.* 38 51 [*non* 90-246] 169-216.
v. 4 *Deest.* So A 23* 98 102*txt* 130 140 143 200 [*non Verss.*].
vi. 2. —και *sext. ante* ινα νικηση So 26-107 81 111 126 127 146 171-174 204 215 *latt.*
10. [κρίνεις] *sed* ἐκδικῆς *aliq. non fam.*
16. ταις πετραις και τοις ορεσι So *boh* only.
N.B. 17. αυτων *pro* αυτου So ℵC 18 38 111 130 146 *f.* 178 200 251 *syr*SΣ *gig vg Auct. prom.*
vii. 1. πνέει So 36 201 210 241.
2. σφραγιδας *pro* σφραγιδα *Aliq., non fam, et contra sah boh diserte* ⲟⲩⲥⲫⲣⲁⲅⲓⲥ.
16. —ετι *prim.* So ℵ 53 103-112 *copt vg Cypr.* (—ετι *bis* 36 121 *syr*S *Fulg.*).
viii. 1. ειμιωριον So ℵ 81*-204. *Cf.* xi. 9 εἵμισυ our MS. and 246 (for και ημισυ against the fam.).
xi. 9. τα σωματα *pro* τα πτωματα *sec.* *f.* 21 59 *sah boh pl. latt* [*non fam* 34].
18. εθνων* *pro* νεκρων *f.* 38 *f.* 61 146 200.
xii. 10. αυτον *pro* αυτων 30*-98 102 140 (*om.* 32 233 *boh*; αυτους AEP *al.*).
14. καιρον καιρους (—και *sec.*) *Aliq. et syr*S. (καιρον καιρου 149-186).
xii/xiii *uno tenore absque verbis* και ειδον εκ της θαλασσης So *fam* 46, 53, 119 (*contra fam*) 130 159 169.
xiii. 1. αυτων *pro* αυτου *bis* So ℵ* 7-45 154 *primo loco* and P alone *secundo loco* with us.
2. λεοντων So ℵ 14-92 111 201 *syr*Σ *Vict.* (and *syr*S ? or λεαινης).
3. επι τω θηριω *pro* οπισω του θηριου (14-92 have επι, but τω θηριω is new).
8. οὗ *pro* ων So C 19 130 146 *Iren.*
ibid. το ονομα +αυτου *pro* τα ονοματα (+αυτου CA 130 146 *f.* 178, *non fam* 34).
10. —δει αυτον So 81 *syr*S *gig copt* (A^{gr}).
12. —αυτου *fin.* So P 14-92 22* 113 200 215.
15. ινα οσοι εαν *pro* οσοι αν So AP *aliq. gig syr*S *Hipp.*
18. το ονομα *pro* τον αριθμον So 14-92 and 36 146*com. arm* 4.
xiv. 1. +αι *ante* εχουσαι So 14-92 only.
4. το αρνιον *pro* τω αρνιω *prim.* So 23 and 90 172 217 218 *latt* and only 188 of our family.
xv. 1. θαυμασιον So 14-92 only.
6. λινοῦν So B 14-92 again and 67 97-214 120 169*com.* 176-206 251*txt* [*non fam* 34]. λινοῦ 200.
7 *fin.* +αμην So ℵ *aliq. boh syr*S.
xvi. 4. —εις *sec.* ℵCAEP *pauc.*
14. συναγειν So only 67 130 curiously enough. It would be so easily a scribal slip.
ibid. —εκεινης So ℵ 14-92 again *f.* 38 146-155 200 *vg gig copt aeth arm Tyc. ps-Ambr.* [*non Prim.*].
xvii. 17. [αυτου · και ποιησαι] γνωμην μιαν +αυτων So 56 95-127-215 (but γνωμην αυτων —μιαν 35-87-132-181).
xviii. 13. θυμιαματος So B 14-92 again and 32 104 109*gr.* 113 130 140 194^{A}.
ibid. μυρου So 140 *vg ps-Ambr.* (μυρων *f.* 25 69 72 177).

xviii. 16. *μαργαριτες* So 69 98. (*μαργαριτας* 114-241 *syr*S).
19. *εβαλαν* So C only.
21. *μύλων μέγα*
ibid. *ου μη ευρεθη ετι* +*εν αυτη* So ℵB and 14-92 once more. (+*εκει arm* 4).

Besides these it goes *against* the family at:

i. 16. [*αυτου χειρι*]
ii. 13. —*εν ante αἷς*
iv. 2/3. *επι τον θρονον καθημενος· και ο καθημενος* (—*ην* with some, but our family omits *και ο καθημενος ην*)
6. +*αυτου post θρονὸυ prim.*
8. [*και τεσσαρα ζωα*]
v. 8. [*αι εισιν αι προσευχαι*]
13. —*και υποκατω της γης*
vii. 16. *ουδ ου μη πεσει*
viii. 3. [*δωση*]
5. [*το λιβ.*] [*αυτο*]
ix. 13. [*μιαν*] Family *μεγαλην.*
x. 2. *βιβλιδαριον contra fam. βιβλιον hoc loco* [x. 8, 9, 10 *cum fam.*].
xi. 19. *του κῡ pro αυτου prim. post διαθηκης*
xiii. 16. [*των μετωπων*]
xiv. 6. [*κατοικουντας*]
7. *αυτον τον ποιησαντα*
xvi. 5. [*και ο οσιος*]
19. *επεσαν*
xvii. 3. *ονομάτα βλασφημιας*
xviii. 16. —*και ante λεγοντες*
ibid. [*ουαι bis*] *fam.* =*ter.*
19. [*ουαι bis*] *fam.* =*ter.*

It only goes partially with the family at:

iv. 4. *θρονους pro θρονοι* with 34-68-132-156-181-188, *plus* 146 169-216 *f.* 178.
vii. 12. —*των αιωνων* with 35-87 and 113 120 [*non* 67] 226.
17. [*ποιμανεῖ*] *Contra fam. praeter* 35.
ix. 5. *πέση* Family divided.
xii. 18. *εσταθη* So 87-181 alone of *fam.*, with ℵCA *pauc.*
xiii. 13. *καταβηναι* All the family, but it divides as to order.
xvii. 14. [*κλητοι*] *και πιστοι και εκλεκτοι* *Aliq.* and 35-87-132-181 *non rel. fam.*
xviii. 11. *επ αυτην* So 132-181**ex em.*-188. (*Rel. fam. επ αυτης*).
13. *κινναμωμου* Family divided.
17. *ο επι τοπον πλεων* Family divided.

The above picture should suffice. The foundation text is clearly as old as or older than that of the rest of the family.

B Grouping.

Apoc. 125. *Apoc.* 125 (Ac. 207) = Escurial Ψ. III. 6. [=Greg. 125 (Ac. 235), new 919. Sod. α 113]. Collated from photos at Rome, March 1912. The date of this MS. may be XII–XIII. or earlier. It is written in a hand apparently imitating an older period. Iota post. occurs unequally. ν εφελκ. very unequally. πνευματων in full i. 4, κυριε vii. 14. Breathings are square, psi square. οταν generally ὅτἀν. The MS. is correctly and pleasingly written.

A catena in a late hand begins at ii. 5 but ends iii. 10.

This is another MS. of the B type and holds very true throughout. The limits of the correct copying are shown by the following small list of unique readings:

ii. 17.	εγγεγραμμενον New in this place.
iii. 17.	ταλαιπος* (ταλαιπ^ωρ^οσ**)
v. 13.	ἡ ἡ εὐλογία
vi. 14.	νησοσ. *sic*
vii. 1.	—μητε επι της θαλασσης* (Supplied *marg.* ***).
14/15	are run together *against* B, which prefixes και to *ver.* 15.
ix. 20.	—ουτε μετενοησαν εκ των εργων των χειρων αυτων (So 144* by error against its fam.).
xi. 4.	ὅιτοι (*pro* οὗτοι *init.*)
xiv. 8.	πεποιηκεν (*pro* πεποτικε)
xvii. 1.	επι των υδατων των των πολλων *sic*
9.	επτα ορη εστιν *sic*
10 *fin.*	εἶναι (*pro* μειναι)
xix. 4.	επι θρονωι (*pro* επι του θρονου) New without the article.

The above is an unusually short list. The codex closes at xix. 6 και ως [φωνην βροντων ισχυρων ..... being mutilated thereafter. (Read ως φωνην *ter* with *text. rec.* in *ver.* 6)].

One other place may be noticed at xviii. 3 στρηνϲ is the last word on the page. Final sigma as c is unusual. I cannot say from the photograph whether added or not, and whether στρηνου was first intended.

For the rest, we may note (against B):

i. 20.	—τας *prim.*
v. 7.	—το βιβλιον
8.	προσευχων
13.	—ἁ
ibid.	—η (*ante* δοξα)*
vi. 1.	φωνὴν
5.	μεγας (*pro* μελας)
12.	—ειδον
vii. 4.	—ρμδ χιλ. εσφραγ.
viii. 2.	εδοθη
3.	ἕστη *sic txt* (*mg man. rec.* γρ εστάθη)
12.	ϗ το τριτον αυτων μη φανῆ· ἡ ημερα ϗ ἡ νυξ ομοιως
13.	ουαι *bis*
ix. 9.	—ως θωρακας
ix. 16.	τῶν ἀριθμῶν
21.	φαρμάκω— *sic*
xiii. 2 *fin.*	—και εξουσιαν μεγαλην 29 30 50 90 93 98 128 129 142 146*com.* 246 *Beat.* [This it will be noticed is the group which recurs most frequently with 125].
xiv. 3.	—αι (*vid.*)
xv. 3.	βασιλεῦ (*pro* ὁ βασιλευς)
xvi. 10.	του θρονου (*pro* τον θρονον)
xvii. 5.	ονοματα [γεγραμμενον]
xviii. 2.	ισχυραν φωνην
7.	οτι καθως (*pro* καθημαι).

GROUP 61-(74)-95-126-(164-166)-218-219.

Apoc. 126 (Ac. 208) = Esc. Ψ. III. 18. [= Greg. 126 (Ac. 236), new 920. Sod. α 55]. [XI]. Apoc. 126.

This is another B type, though an older MS. in point of date and of far greater interest. There is no iota post. or sub., and it is very correctly written.

It is quite close to 61, nearer even than 95, for 95 goes apart from 61-126 after *cap.* xii. except in a few places such as xiv. 18. Now see our 159 and 164-166 which joins the group partially. And particularly 218 and 219 which complete the group.

One peculiarity of this MS. is to write generally (but not quite always) κυκλοθε· εμπροσθε οπισθε. In this 61 sometimes sympathizes, but hardly ever 219, and never 218.

One bad omission iv. 9/10, also shared by 61, is rectified by both 61-126 by adding in verse 10 after αιωνων. Clearly this comes from the common exemplar, but such things can readily be seen throughout, as at xix. 20, where οι δυο (which 75 and *gig* omit) is transferred to the end of the verse.

The tables which follow will show the exact divergence from the common type.

The inscription is simple: ιωαννου αποκαλυψις with 95 and a few, while the other sister MS. 61 has: αποκαλυψις του ευαγγελιστου παρθενου και θεολογου ἰῶ, and the others all differ.

As to Coptic there are a few points of sympathy and contact.

Notice:

- i. 15. ομοιως (*pro* ομοιοι) 126 alone. *Cf. copt.* ⲙⲫⲣⲏϯ *and latin* sicut.
- iv. 10. —ενωπιον του θρονου 61-95-126-164-166-218-219 and *cf. boh*[G].
- v. 6. —ως 22 31 51-90 61-95-126-164-166-218-219 121 140 143 172 178 217 226 *sah boh.*
- 11. πολλων αγγελων 61-95-126-166 [*non* 164]-218-219 *et* 159 *boh.*
- 12. —και πλουτον 61-95-126-164-166-218-219 *boh*[H].
- vii. 3. —ημων *fam* 61 *boh syr* and 28 47 90 113 172-217.
- ix. 1. πεπτωκοτα εκ του ουνου 29 *f.* 61 *copt.*
- xii. 9. ο οφις ο μεγας *f.* 61 and 74 215 *boh.*
- 14. —εκει *fam* 61 and *h boh.*
- xiii. 7. +εξουσια 126-219 and 19 *f.* 25 *f.* 38 159 [*non* 218. *Om. cl.* 61].
- xvi. 18. βρ. ϛ αστρ. ϛ φωναι 61-126-218-219 *boh pl.*
- xvii. 3. +το (*ante* κοκκινον) *fam* 61 *al. aliq. copt.*
- xix. 16. +αυτου (*post* ιματιον) 12 35-87-132-181 59 *f.* 61 113 146 152 *copt syr*S.

As to *syr*: note ii. 10, iii. 14 (with F *copt*), vi. 14? vii. 3 (*syr* and *copt*), viii. 8, ix. 19 (and *lat*), xiv. 18, xviii. 8, 18, 23, xix. 14, 16, xxi. 12.

As to *lat*: note vi. 2 —και (*ante* ινα), xiii. 8 την γην, xvi. 21, xix. 14 του ουνου, 20 την εικονα. See also xix. 20.

The following family tree is interesting.

Note specially vi. 14, xiv. 4 and xvi. 21 βιαια with *Prim.*: 'ingens.'

	Agreement 61-126.	*Agreement* 61-95-126.	*Solus* 126.
i. 2.	χῡ ιῡ		
15.			ομοιως (*pro* ομοιοι)
ii. 10.	πειρασθη (*pro* πειρασθητε) and 218-219.		
iii. 8.		θυραν ενωπιον σου and 219.	

	Agreement 61-126.	*Agreement* 61-95-126.	*Solus* 126.
iii. 8.		τα εργα (*pro* τον λογον) and 159 219 (το εργον 211).	
12.		ονοματι (*pro* ναω) and 219.	
18.	χρυσιον παρ εμοι and 164-166-219, 124.		
iv. 3.			ἀσπίδι and 104 114 193 241.
4.	{κυκλοθε 126. κυκλωθε 61.		
4.		—τους θρονους ειδον and 218 219.	
5.		καιομεναι πυρος and 15 164-166-218-219 *Hier.*	
6.	εμπροσθε ϗ οπισθε (οπισθε 219).		
8.	κυκλοθε		
9/10.	*Trsferunt claus.*		
10.		—ενωπιον του θρονου and 164-166-218-219.	
v. 1.			εσωθε
ibid.		κατεσφιγμενον and 219, 159.	
11.		πολλων αγγελων and 166-218-219 159 *boh.*	
12.		—και πλουτον and 164-166-218-219 *boh*[H].	
vi. 2.			—και (*ante* ινα) and 26-107 81 *latt* 111 124 127 146 171-174 204 215.
6.			λεγουσα (and 110 113 140); σχοινιξ (and 77 140 145).
14.		εσαλευθησαν and 164-166-218-219.	
vii. 1.		πεση (*pro* πνεη) and 164-166-218-219.	
4.		—τον αριθμον and 164-166-218-219.	
8.	—εσφραγ. *ult.* (*et* 164 *al.*)		
17.			ζωεῖς and 113.
viii. 2 *fin.*		+ινα σαλπισωσι and 164-166 218-219.	
8.		+εγενετο and 164-166 218-219, 159.	
ibid.		+και (*ante* εβληθη) and 164-166 218-219, 159.	
ix. 5.		αδικησωσιν (*pro* αποκτ.) and 164-166 218-219.	
ibid.			βανισμος *errore.*

	Agreement 61-126.	*Agreement* 61-95-126.	*Solus* 126.
ix. 9.		—και ειχον θωρακας ως θωρ. σιδ. and 218-219 *ps-Ambr.*	
11.			εν τη δε τη
x. 11.		λαοῦ (*pro* λαοις) Also 74 with 164-166 218-219.	
xi. 2.			εξωθε
6.		υετος βρεχη τας ημερας αυτων της προφητειας Also 74 164-166 218-219, 149.	
7.		—και οταν τελεσωσι Also 74* 201, 218-219.	
xii. 9.		ο οφις ο μεγας and 74 127 215 164-166 218-219.	
12.			εκατεβη (with 50 82 and 219).
14.	—εκει and 218-219 *h boh.*		
xiii. 5.	βλασφημια and 27 146 219.		
8.	την γην (*pro* επι της γης) and 218-219, 19 *f*: 178 *gig.*		
12.			ποιεῖν *pr. loco* (and 59 81 97 106 214).
15.			αὐτὸ (*pro* αὐτῷ)
xiv. 2.	—φωνην *prim.* and 218-219.		
ibid.			κιθαρεσ and 218, 69 113 156.
4.	ακολουθησαντες and 218-219, 108 *syr Meth.*		
8.	της πορνειας του θυμου and 218-219.		
xv. 3.	—την *prim.* and 218-219, 146 180*.		
5.	ηνοιχθη and 218-219.		
xvi. 8.	—αυτω and 218-219.		
12.	—αυτον *prim.* and 219.		
13.	—ακαθαρτα and 218-219, 49 146 215.		
17.	+του θῡ (*post* θρονου) and 219, 149-186 176-206 } *cf.* א		
18.	βρονται ϗ αστραπαι ϗ φωναι and 218-219 } *cf.* א		
ibid.	ου γεγονεν (*pro* ουκ εγενετο) and 218-219, 188.		
21.	βιαια (*pro* μεγαλη *prim.*) and 218-219 *Prim.*		

	Agreement 61-126.	*Agreement* 61-95-126.	*Solus* 126.
xvi. 21.	καταβαινει ως ταλαντιαια and 218-219.		
ibid.	εκ της χαλαζης της πληγης and 218-219.		
xvii. 2.	απο (*pro* εκ) and 218-219.		
3.	ανηνεγκε (*pro* απηνεγκε) and 219 and 19 (ανηνεγκαν 218).		
4.	*Trsft.* χρυσουν *post* αυτης *prim.* and 218-219, 146-155.		
4/5.			βδελλυγματων (and 12 50 100 155 159 200). (*In ver.* 4 *hab.* 174 219).
8.			καταβολεῖσ
11.	εισι (*pro* εστι *tert.*) and 19, 219.		
14.			μετα το αρνιον (and 219 40).
ibid.			πολεμησωσι and 218.
15.	λαοι ϗ γλωσσαι εισι ϗ εθνη ϗ οχλοι and 218-219.		
18.	του θεου (*pro* η μεγαλη) and 219.		
xviii. 2.	—ακαθαρτου *sec.* and 219.		
5.	—αυτης *pr.* (and 219 *Hipp.*) *hiat* 218.		
7.	τοσουτο and 141 187.		
9.	—και κοψονται and 219 (*hiat* 218).		στρηνηασαντες
18.	εκλαιον (*pro* εκραζον) and *syr*S and 219.		
22.	ετι εν σοι *pr.* and 218-219, 146-155, 202.		
23.			+φωνη (*ante* νυμφης) and C 19 200 218-219 *syr*S.
xix. 10.	εμπροσθε		
12.	ονοματα εχων γεγραμμενα και ονομα γεγραμμενον } and 218-219.		
14.	ενδεδυμενον and 218-219, 194[A]. (*Cf.* copt *post* το στρατευμα).		
17.	του θεου το μεγα and 218-219.		
19.	το θηριον της γης ϗ τους βασ. και and 218-219.		

	Agreement 61-126.	Agreement 61-95-126.	Solus 126.
xix. 20.	*Trsf.* οι δυο *in loc. ad fin. vers.* and 218-219. [*Om.* 75 215 *gig arm aeth Auct. prom.*].		
21.	απο (*pro* εκ *prim.*) and 219, 233 (*illeg.* 218).		
xx. 4.			ἐζήτησαν *sic*
6.	+αυτου (*post* αναστασει) and 219 *aeth* (*illeg.* 218).		
xxi. 1.			ανοσ (*pro* ουνοσ)
2.	απ' ουνου εκ του θυ and 219 (*hiat* 218).		
22.	—ο θεος and 219 (*hiat* 218) *arm* 1. *ps-Ambr. Vigil.*		

(The amazing thing is to find a family reading alone with *Prim.* (xvi. 21) and alone with *Hipp.* (xviii. 5) and twice with *syr*S (xviii. 18, 23) in the midst of all this. They are true readings, since the family nearly as a unit perpetrates them). Ancient readings.

It will be seen from the very few unique readings how excessively true to family-type is 126. These tenth and eleventh century scribes are far more careful than those who preceded and followed them.

Besides this there is apparent agreement of 95-126 without 61 (unless I err for 61) at:

vi. 1. —ενος and 218-219, *f.* 119 (146).
8. λευκος (*pro* χλωρος) and 164-166-219 [*non* 218], but 61* had it also.
viii. 12. και το τριτον μη φανη· η ημερα ϗ η νυξ ομοιως and 164-166-219 (*variat* 61).

The slightly larger groups are as follows:

i. 11. λαλουσης 61-126-219 90 95? (λαλουσις 218).
16. —χειρι 10 28 59 61-95-126-218-219 *f.* 62/3 *f.* 119 146 149 161 251 *latt.*
20. —τας *prim.* 18 29 30*-98 40-210 51-90 61-95-126-218-219 93 100 125 129 142 149 246.
ii. 10. ο διαβ. βαλλ. εξ υμων *f.* 38 59-(121) 61-(95)-126-(218)-219 *syr.*
13. παρ υμων 61-95-126-219 72 81-204 106? 167 *f.* 178 179* 200 251.
iii. 5. των ζωντων 61-126-219 80-138 159. [*non* 95].
14. —εκκλησιας 13 61-95-126-219 120 *boh*F*.
v. 6. —ως 22 31 51-90 61-95-126-164-166-218-219 121 140 143 172 178 217 226 *sah boh arm* 3.
12. λεγοντων 38 61-95-126-164-166-(218)-219 97-122 143 159.
14. —και τα τεσσ. ζωα ελεγον αμην 19 61-95-126-218-219 82 89* 113 190.
vi. 8. —ο (*ante* θανατος) ℵC *f.* 10 61-95-126-164-166-218-219 67-120 92 111 127 130 146 159 169 210 216 226 *Compl.*
12. —ειδον 18 29 30-98 40-210 51-90 61-95-126-164-166-218-219 93 113 125 128 129 142 149 186 246 *aeth Tyc.*
vii. 3. —ημων 28 47 61-95-126-164-166-218-219 90[*non* 51] 156[*non fam*] 172-217 *copt syr.*
4. —ρμδ χιλ. εσφραγ. 16*** 28 29 30-98 40-210 51-90 61-95-126-164-166-218-219 93 113 *f.* 119 122 125 128 129 142 149 186 246.

viii. 2. *εδοθη* AF 30 35 51-90 61-95-126-164-166-218-219 87 93 96 (98) (113) *f.* 114 125 128 129 172* 178[*non fam*] 246.
ix. 1. *πεπτωκοτα εκ του ουνου* 29 61-95-126-164-166-(218)-219 *copt.*
18. *του στοματος* (ℵ[a]) 18 36 *f.* 46 59 61-95-126-164-166-218-219, 111 120 215 *vg gig syr*S *aeth arm.*
xi. 1. *και μετρησαι* 61-95-126-(218)-219 111 146 (*cf.* 7-45-104-151 —*και*).
6. —*παση πληγη* 59*txt* [*non* 121] 61-74-95-126-218-219 103[*non fam*] *arm* 2. (*cf. f.* 114).
18. *εθνων* (*pro νεκρων*) *f.* 38 61-74-126-218-219 98? (*forsan vult Scr.* 95)† 124*146.
ibid. +*σου* (*post αγιοις*) *f.* 38 61-74-126-164-166-218-219 *sah.*
xii. 12. *κατοικουντες* (*pro σκην.*) ℵ 26 29 30-98 31 61-126-218-219 *f.* 62/3 107 113 129.
xiv. 18. *φωνη* (*pro κραυγη*) ℵAB 31 *f.* 38 44 52 61-95-126-218-219 82 127 142 146 187 193 215 *syr*S *gig h.*
xv. 1. *επτα πληγας* *f.* 28 31 38 47 61-126-164-219 80-138 100 111 113 *f.* 114 150 176 203 206 220 224 233 240. (*Cf. copt*).
xvi. 15. *αισχυνην* 7-45-104-151, 29 61-126-218-219 *f.* 62/3 108 *syr*S *arm* 3.
xvii. 3. +*το* (*ante θηριον*) 19 40-210 56 61-126-218-219 90.
8. *οτι ην το θηριον και ουκ εσται* *f.* 25, 61-126-218-219, 149.
11. *εσται* (*pro εστι prim.*) 59, 61-126-218-219.
12. *μετα του θηριου λαμβανουσιν* *f.* 21, 61-126-218-219.
16. —*εν* ℵPB *f.* 34 40-210 56 61-126-218-219.
xviii. 3. *αυτης* (*pro της γης sec.*) 1-208 61-126-219 *f.* 62/3 *Er.* 1. 2. 3. *Ald. Col.* 57.
8. —*ο θεος* *f.* 4 31 *f.* 38 40-210 61-126-219 98 106 146 149 171-174 182 240 *syr*S *arm* 2. *Prim. Auct. prom. ps-Ambr.*
12. —*και σηρικου* 1-152-179-208 61-126-219 *Er.* 1. 2. 3. *Ald. Col.* 57 (*hiat* 218).
xix. 13. +*πορφυρουν* (*post ιματιον*) *f.* 25 and 61-126-218-219 only.
14. *του ουνου* (*pro εν τω ουνω*) 36 61-126-218-219 *syr*S *gig Iren. aeth* (*των ουνων* 8-24 114-241 140).
16. +*αυτου* (*post ιματιον*) 12 35-87-132-181 59 61-126-164-218-219 113 146 152* 251 *copt syr*S.
ibid. —*αυτου* (*post μηρον*) 12 61-126-218-219 119* 251 *Aug.*
20. *την εικονα* ℵ* *f.* 38 61-126-218-219 111 146 191 220 *gig latt* (*cf. copt*).

But xxi. 12 —*των υιων* 126-219 with 27 47* 65 146*com.* 149 155*txt.* and *syr*S is not supported by 61, which with others substitutes *τοῦ*. *Hiat* 218.

111 boldly says *των ισραηλιτων* for the sons of Israel.

The interesting thing in the above lists is to observe the character of the witnesses supporting. Nearly all are important, embracing such MSS. as 30-98 *f.* 38 40-210 51-90 56 81 111 *f.* 114 *f.* 119, sometimes with *syr* or *copt* or *lat.*

That the 61-95-126-164-166-218-219 readings precede the B type is now shown by Apoc. 159, a pure *fam* 1 MS., for it contains a number of these readings. See under Apoc. 159, and see above with *fam* 1 from xviii. onwards.

The MS. 126 closes at xxii. 1 *και εδειξε* [. ...

Apoc. 61 is missing from xxii. 8 onwards, so that there is one leaf more lost from 126 than from 61, but 164 of this family-type is complete and supplies the end, and so does 219, but 218 is also missing at end.

† But from this point onwards 95 drops out of the family apparently, or at any rate after xiv. 18.

GROUP (95)-127-215 (as to 95 after xi.) and 172-217. *Cf.* 159 and *boh.*

Apoc. 127 (Ac. 323. P. 429) = Lesbos 55 τοῦ Λείμωνος = Greg. 127 (Ac. 323. P. 429). [Greg. new 1841. Sod. α 47]. [IX *vel* X (??)]. Collated in 1921 from photographs obtained in 1912. Apoc. 127.

[The Apoc. MS. numbered 132 in that library had disappeared in 1912, torn from the volume. This is Gregory's 1757 a, p, r. Textkritik, p. 1178]. It is not IX–X, but rather XIth cent. The date is somewhat important, as will be seen when the readings are examined.

There is no iota sub. nor post., not even with αδης; psi is square and ancient, but ν εφελκ. is rare, and generally speaking the hand is posterior to the xth century. Breathings are something between square and round.

It is very carefully and accurately written. In enormous and exceptional agreement with the textus receptus, yet it has a strain which is very interesting. Indeed, one wonders how such marvellous running agreement is reconcilable with the following curious exceptions, which are so far solecisms: Strange aberrations.

i. 10. +τω *ante* πνευματι So 215.
16. ισχυρι* *pro* δυναμει [*non* 215].
iii. 12. οικω *pro* ναω So 215 and *boh*omn.
16. απο *pro* εκ. So 215.
vi. 12. +ολη *post* εγενετο *tert.* (quite a new order). So 215.
vii. 9. ουδε εἱς So 215.
x. 8. λαλουντος *pro* λαλουσα So 215*.
xi. 3. +λογον *post* δυσι μαρτυσι μου So 215 and 169-216.
xx. 3. επι τα εθνη [*non* 215].
5. —ἡ *ante* πρωτη So 67-120 [*non* 215].
xxi. 3. θεος (—αυτων *fin.*) New except for 111. So 215 also.
21. —ην So 215,

(as also vi. 8 +αχρι with 215, while *f.* 21 36 and *copt* use +μερος),

until one appreciates that it has other most interesting, although occasional agreement with ℵ, A, ℵA, CA, ℵ 95, 56, 56 95, and 95 alone. Also a good deal of sympathy with *syr*S, culminating in the unique agreement between them of —υιων at vii. 4 (*cf.* x. 2, xi. 6 *etc.*).

We are quite alone with 95 at least eighteen times, but only from the xith chapter onwards:

xi. 9. αφιασι Add 215.
11. εαυτων *pro* αυτων
xii. 17. +και *ante* μετα Add 215 and 159 *sah.*
xiii. 16. λαβωσι το χαραγμα αυτου Add 215.
xv. 4. παντα (—τα εθνη) Add 215.
xvi. 5. +του επι *post* αγγελον Add 215 and 159 169-216 251.
9. κατα του ονοματος *pro* το ονομα Add 215 and 169-216 172-217 *aeth.*
14. +ακαθαρτων *post* δαιμ. Add the same.
xvii. 6. +του *ante* ιησου Add 215 136* 159 *Hipp.*
8. εν τω βιβλιω Add 215 113 164*com.* 200 *arm syr*S *sah*1/3 *gig.*
xviii. 14. +σου *post* λιπαρα Add 215, 159.
19. επεβαλλον Add 215, 159 (επεβαλον A 56).
xix. 2. +κυριος *ante* εξεδικησε Add 169-216 172-217, but +ὁ κυριος 159 215.
5. +αινειτε (*ante* παντες) Add 215 and 159 169-216 172-217.
14. —τω *ante* ουρανω Add 215.
ibid. λευκοβυσσινον Add 215. (*Cf.* A: λευκον βυσσινον).
15. του θυμου του οινου Add 215.
16. μετωπον *pro* ιματιον Add 215, 159. (*Om.* A *aeth Cass.*).
(95 ceases at xx. 11).

(Now add 159, as above, to this 95-127 group in many places, and partly 169-216, 172-217).

We pick up quite some agreement with that remarkable MS. 56 and (besides xviii. 19 above) we are together alone (127-215) with 56 at:

xvii. 4. κεχρυσωμενον, confirming the hesitation here of 56. (See 159 167 169-216 172-217),

and with 56-108** at:

xxii. 9. +ποιησης *post* ορα μη (so also 32, 113 159),

and with 56 and 95-127-215 at:

xvii. 3. +τοπον *post* ερημον (also 36),
17. +αυτων *post* γνωμην *sec.* (also 124 *syr*S),
xviii. 13. ιππους (also 130 159 200 *syr*),
xx. 4. +ειδον (*ante* τας ψυχας) (also 159 169-216 172-217 *sah*),

and with 38-178 and 56 at:

xxi. 6. γεγονασιν (Add 146 159 176-206 251, and for γεγοναν A 203-240 *syr*S).

Note the other following strong agreement, with A:

vi. 11. χρονον ετι μικρον 127-215, 169-216 220.
vii. 1. —της *ante* θαλασσης 127-215, 200.
xiv. 10. βασανισθησονται 95?-127-215, 8 14-92 36 142sup 251*ex em.*
xv. 4. +κε̄ *post* σου *sec.* 95-127-215, *f.* 46 121 130 *aeth.*
xvi. 4. εγενοντο 95-127-215, 56 100 111 130 146 149 169 176 186 200 206 210 216 *Verss.*
14. της μεγαλης ημερας (—εκεινης) So also 95-127 111 *copt.*
17. —του ουρανου So also *Oxyr*848 probably, 97-127-215 14-92, 111 146 159 *f.* 178 200 *sah boh aeth syr*S *vg Prim. ps-Ambr.*
xviii. 8. —κυριος with 95-127-215, and 146*com.* 164/5*com̄. vg aeth.*
10. μιαν ωραν with 95-127-215, 102 111 146 159 169-216 172-217.
12. λιθου *pro* ξυλου 127-215 169 *et* 69*** *vg ps-Ambr.*
23. —οι *prim.* 95-127-215 and 13 70[*contra fam*] 233.
xxi. 7. —αυτος 127-215 (*hiat* 95) and 159 *f.* 178 *syr*S.
12. +τα ονοματα *post* εστι 127 and 18 *f.* 35 56 65 111 130 146 151 164 200 (+το ονομα 159, +ονομα *boh*). +ονοματα 215 *cum* B *mult.*
xxii. 5. ουχ εξουσι χρειαν 127-215 and 146 (*cf. Verss.*).

So also with ℵ, or ℵ in small combination, at x. 9, xxii. 6; with ℵA xxii. 5, 14; with ℵA 56 xxi. 4, 10; with ℵ 56, 95, 111, xix. 18; with ℵ 95 xi. 16, xiii. 8, xiv. 8, xiv. 12, xv. 4, xvi. 19, xviii. 12.
With CA vii. 1, viii. 1, x. 8, xiii. 13, xiv. 8, xvi. 3.
With CAP xi. 6, xviii. 18.
With ℵAB and 95 xviii. 2, xx. 11.
With ℵAP xxi. 9, xxii. 5.
With P xviii. 17.
With AB xi. 4.
With ℵaC and 95 xi. 16 (See xii. 2, xv. 3).
With AP xvi. 1, xxii. 5.
With ℵCAP xiv. 13, xvi. 3, xviii. 14, 16.

As I rise from collating this striking manuscript, I feel that I know much more than I knew before, and would be more capable than ever before (if it were my set province) to put together a fresh text for the printer. The check on the big uncials is very good. The MS. runs with them in all good and straightforward things (especially after chapter iv onwards).

Where it withholds sympathy from A or ℵ or C, the chances are that it is right and that they are wrong. Thus it knows nothing of λιθον (xv. 6), although it has some Oecumenian readings (see 146 repeatedly above), nor of —πασης τεχνης (xviii. 22), although in close accord with CA and ℵA respectively in the immediate neighbourhood of both passages.

Reliability of the scribe.

The scribe is absolutely reliable in his copying; one of the very finest scribes whose work I have followed [God rest his dutiful bones and spirit], and what is related to idiosyncracies of ℵ or A or C or 18 or 40 or 56 or 95 was there in his copy, and in no wise due to infirmity or wilfulness on his part. He has not tried to change anything, nor to mix with the grammar of the writer of the Apocalypse.

Word-painting.

The problem of the text deepens as we traverse the later chapters of the book, for there is some word-painting there, which seems superfluous. Thus, the addition of ποιησης after ορα μη in xix. 10, and again in xxii. 9, or of a second ειδον before τας ψυχας in xx. 4 (with 56 *sah* and the usual small group), or of a second αινειτε before παντες in xix. 5 (with the usual group) savour of unauthorized addition to the regular spasmodic style of the author of the Apocalypse. But, as a whole, the scribe is reproducing absolutely and fundamentally a text which was before him. He is a perfect marvel of accuracy, and I see no reason to doubt that επι for ετι in xx. 3 is genuine and not an error, although so far unsupported (πλανήσῃ ἐπὶ τὰ ἔθνη).

This text, with its quasi-sister 95, its sister 215, its cousins 146 159 169-216 172-217, and with 56, deserves a very high place in our studies and among our critical materials, because, apart from the value and age of the original text, it is a sublime copy and sublimated essence of the exemplar whence it was derived.

Greek underlying text.

A careful inspection, after showing the deep sympathy with ℵA gigas and Syriac, brings up the great questions of an underlying Greek text to Gwynn's Syriac, or of polyglot reaction on such Greek texts from the Syriac itself. The student should weigh well the pros and cons of these questions in the light provided by this new witness.

Where we have unique readings (which are marvellously few for such a text) we cannot believe that they are really unique. Do they come from polyglot tendencies such as influenced ℵ to use all reference books at his command, or are they of an 'improving' order?

I can hardly think that they are of the latter class, and so we must seek further for light on these passages. If good Dean Gwynn were alive, it would surprise him to observe the deepening Syriac 'colour' of some of our Greek manuscripts.

(Observe also the concurrence of the important though critical witness 111 in v. 5, vi. 2, 11, viii. 1, xi. 5, 16, xii. 5, xiii. 8, 13, xiv. 12, xvi. 3, 4, 14, xviii. 2, 10, 12, 16 *fin.*, xix. 18, xx. 11, xxi. 3).

Now see beyond under 215 a MS. at Athos. Dainty MS. of XI^th^ century in exact accord with nearly all the outstanding variations.

But here the problem deepens, because at:

i. 16. ισχυρι* is read by 127, but 215 maintains δυναμει.

vi. 3. δευτεραν is maintained by 127, while 215 substitutes ετεραν,

so that the common agreement at iii. 12 of οικω for ναω and at vi. 12 +ολη *post* εγενετο *tert.* (instead of *post* σεληνη) *etc.*, must be weighed with these other synonyms *not* common to both. And behold once more we are face to face with a polyglot tradition. It is stimulating, but also confusing. Is our hare going to escape us for ever?

B FAMILY: (93-128).

Apoc. 128. *Apoc.* 128 (Ac. 332. P. 434) = S. Marc. ii. 114, Venice (in the collection of Greek MSS. in 'Appendix' MS. catalogue, not printed). = Greg. 128 (Ac. 332. P. 434). [Greg. new 1849 (*non* 1852). Sod. α 110] [*anno* 1069]. Collated in Venice from the original, May 1912.

The inscription is apparently novel: αποκαλυψις του αγιου και πανευφημου αποστολου του θεολογου (thus also in 176-206).

The subscription: αποκαλυψις του αγιου ιωαννου του θεολογου και ευαγγελιστου (corresponding to the inscription in some), is followed by an exact date, and is reported as finished in the month of November, the eighth day, at the third hour, in the year 6578 (= A.D. 1069). The name of the scribe is not easy to make out. He apparently subscribes himself ωθΗθ α͞ .

It is a bi-columnar MS. of 22 lines. Has square breathings, formed ˥ or ˦ and ˪ or ˫.

It is one of the very oldest members of the B family, confirmed at iv. 8 with αγιος nine times.

Its nearest relative is 93, as seen throughout, and confirmed by the common mistake at xvi. 15 of τιμων for τηρων.

Sympathy is also shown by 30-98, 40, 51-90, 61-95-126, as also 9-13-27 sometimes, and 33.

Note the group at vii. 1 including C and 18, and below at vii. 4.

Observe xviii. 3 παντα παντα τα εθνη and compare xvii. 1, where after πορνης a space is left capable of containing some twelve letters. At this place 106 reduplicates, writing της πορνης της πορνης. Possibly 128* did the same. Here it has been erased, but at xviii. 3 the reduplication stands.

It is not a particularly interesting MS. Its idiosyncracies are not very many, and are comprised by the following:

i. 7. αὐτῶν *pro* αυτον *sec.* (αὐτῶν 124 163).
iii. 5. εν λευκοις ιματιοις New order with *Prim.* (but in the singular there: albam vestem).
vii. 5. εσφραγισμεναι *prim.* ET SECUND.
8. —εκ φυλης ζαβουλων δωδεκα χιλ. εσφραγ. (91 transposes, and see 140).
viii. 1. σιγῆ *sic.* So also (58) 120 140 169-216 181-188.
6. σαλπησωσι (. . σιν 152*-179 201).
ix. 1. —και ο πεμπτος αγγελος εσαλπισε
14. —τω ποταμω with *Epiph.*
17. ὑάκυνθίνους
x. 4. εκ τον ουρανον
xiv. 4. —αν
9. και αγγελος αλλος τριτος So now 189.
xvi. 2. ελκον *pro* ελκος κακον (See ℵ and A which between them yield the reading).
xviii. 3. παντα παντα τα εθνη
10. τον βασανισμον *pro* τον φοβον του βασανισμου
19. η μεγαλη πολις (τη μεγαλη πολει *sah boh arab*).

Not a very formidable list, but iii. 5, ix. 14, xvi. 2, xviii. 10 and xviii. 19 are to be noted.

Add xiii. 14. +τους ανθρωπους after πλανα with 77 alone.
xvi. 15. τιμων for τηρων with 93 alone (τιρων 200).

For the rest, observe the following few passages:

i. 20. —τας *prim.* with 18, 29, 30*-98, 40, 51-90, 61-95-126, 93, 100 125 *al.*
iv. 1. λεγουσης (*pro* λαλουσης) with 33, 40-210, 59, 93 *f.* 114 194.
9/10. —τω ζωντι κ.τ.λ. with 59 61-126-218, 90, 125 172-217 246.

vi. 4. σφαξουσι with CA 12, 36, 69
12. —ειδον with 18, 29, 30-98, 40, 51-90, 61-95-126, 93, 95, 125 *al.*
ibid. —και *sec.* with 36, 93** *f.* 119 164 218 *copt.*
} This is a more graphic narrative.
vii. 1. +ὁ (*ante* ανεμος) with C, 14-92 18 22* 26 30-98 36 51-90, 61-95-126-218-219 93 107 108 111 113 120 125 129 142 164-166 169 172 *f.* 178 193 200 201 216 217 246, rather a notable group when considered in their separate relations.
4. —ρμδ χιλ. εσφραγ. with 16*** 28 29 30-98, 40-210 51-90, 61-95-126-218-219 93 113 *f.* 119 122 125 129 142 149 164-166 186 246, to which the same remark applies.
viii. 2. εδοθη (*pro* εδοθησαν) with A *al.*
12. και το τριτον αυτων μη φανῇ · η ημερα και η νυξ ομοιως · with 22 29 30 40-210 51-90 93, 125 129 142 149 172-217 186 246.
ix. 9. —ως θωρακας with 2 29 30-98 40 51-90 59 93 100 125 *al.*
11. αββααδδων with B 9-13-27 22-30 39 47 50? 55 75 93 102 125 *al.*
xii. 9. ολην is written in a peculiar way, the usual running ligature for ην being extended. The original may have embraced και which is read by the sympathetic 40-210 176-206 and *h gig syr*S *aeth* and *arm* 4.
xiii. 2 *fin.* —και εξουσιαν μεγαλην with 29 30-98 50 90 93 125 *al.*
xiv. 11. εις αιωνα αιωνων αναβαινει with E 1 *etc.*
17. —του *sec.* *fam* 7 92 174 218 (*hiat* 93).
xv. 3. βασιλεῦ *pro* ο βασιλευς with ℵ and a group.
xvii. 5. πόρνων *pro* πορνῶν with a few.
7. διὰ τί with 130 and a few.
xviii. 2. ισχυραν φωνην with *f.* 16 22 29 30-98 40 47 51-90 93 125 *al.*
7. χεῖρα *pro* χήρα is not true to type, see supporters.
xix. 18. +τας (*ante* σαρκας *quint.*) with 22 29 30-98 47 51-90 *al.*
xxi. 19. κεκοσμημενω with 30?-98 112 142 246 (*hiat* 93).
xxii. 2. —τον (*ante* καρπον) with 1 22 30 40 51-90 92 *al.*
6. διδαξαι (*pro* δειξαι) with *fam* 21 and *sah.*

EGYPTIAN FAMILY.

SUB-GROUP 29-30-98-129.

Apoc. 129. *Apoc.* 129. von Dobschutz is going to call this Greg. 2324. Now in the Pierpont Morgan Library, N.Y. [*Noster* 108 = Scrivener 108 *et* 129 = Greg. 129. *Vide ad* 108].

We accordingly substitute here a MS. of early XIth century in our own possession. It was bought (very likely during the great war) in Bulgaria, acquired by me in 1919, and is well and clearly written by a most competent scribe. It is one of the earliest manuscripts with iota postscript, 'nitidissime' imposed, something between post. and sub., that is to say they are inserted *post,* but low, and very tiny, and very neat. They are given regularly with nouns (not with *αδης* or *ζωον*) and adjectives, but not with verbs, except *γνωσηι* iii. 3. Breathings are square and round. Psi is angular and also rounded.

Divided into short sentences or *στιχοι*, all carefully punctuated.

It is a beautiful specimen of an early cursive, on the finest of parchment, and measures 11 by 7¾ inches, with 28 lines to a page. There is no introduction to the Apoc., although there is the usual *ὑπόθεσις* of Oec. to Hebrews (which the MS. also contains) and the usual subscription "*πρὸς ἑβραίους ἐγράφη ἀπὸ τῆς ἰταλίας διὰ τιμοθέου στίχοις ψ̄ϛ̄.*"

The Apoc. has no list of chapters, nor are they numbered in the margin, but a (somewhat later) rubricator has exdented capitals in margin, marking the divisions. The same rubricator gives us inscription (of the simplest): *ιωαννου αποκαλυψις*, and the subscription: *τέλος τῆς ἀποκαλύψεως τοῦ θεολόγου*, without John's name, which is new.

For purposes of the identification of this MS. I would state that *verso* of this last leaf there were 23 lines of writing, which have all been thoroughly scratched out, and there remain visible but two red asterisk groups after the twenty-first half line.

The original scribe was a fine penman and most accurate, as can be seen from the following short list of solecisms:

iv. 7. *το δευτερον το ζωον*
v. 8. *—των ante αγιων*
vii. 3 *fin.* *ημων pro αυτων*
ix. 7. *ομοιαι vid.*
xi. 2. *εκβαλε αυτην Μη αυτην μετρησης (—εξω)*
xiii. 10. *ει τις εχει εν μαχαιρα, δει αυτον αποκτανθηναι*
xviii. 14. *+και (ante απηλθεν prim.)* but *καὶ* is overdotted in the original ink.
xix. 6. Looks like *λέγω̃* for *λεγοντας*, but leaf is mutilated.
xxi. 17. *ανθρωπου μετρον*, a new order.

He writes twice thus, at:

iii. 16. *ἐ μέσαι*, and at vi. 11. *ἀποκτεν εσθαι*,

leaving a blank for another letter, but has not indicated why. In the first case there is a reading *εκμεσαι* by 100 and 106, which may have been in his mind; in the second he left room for another nu, a well-known reading.

Other interesting readings are:

xiv. 14. *—και ειδον* with ℵ 130 and *syr*S only. (*—και ιδου boh*).
xix. 20. *και οἱ μετ' αυτου ψευδοπροφηται* This *οἱ* with A 32 41 *boh* only.

With a less careful scribe, these things would not be worth noticing, but in this case they are.

The most sympathetic cursives are comprised in the little group 29-30-98. We are

absolutely alone with 30 at xxi. 22 for the reading ειχον *pro* ειδον, a perfectly possible variant: καὶ ναὸν οὐκ εἶχον (instead of οὐκ εἶδον ἐν αὐτῇ· ο γαρ κυριος ο θεος ο παντοκρ. ναὸς αὐτῆς ἐστί κ.τ.λ.) (29 98 have ειχεν). And again alone with 30 and *boh*[N] at xxii. 10 —της προφητειας, a perfectly proper omission if otherwise supported.

We read in xiv. 14 εχοντι *pro* εχων with 38 and *f.* 114, two notable MSS., the dative to agree with υἱῷ preceding, which some change to υἱὸν, but 178-203-240 do not support 38 here.

We are alone with 29-30 at:

vii. 13. ποτε *pro* ποθεν

xx. 3. μετα δε ταυτα So also 111 130 *syr*Σ (where 98 indulges in κατα δε ταυτα, retaining the δε).

14. ουτος ο δευτερος εστιν (—θανατος),

and with the whole group 29-30-98 alone, at:

ii. 2. —και τον κοπον σου

vii. 13. οτι *pro* ουτοι

xii. 15. —υδωρ

xviii. 19. +τον *ante* χουν.

Other places, which include the group, are:

iv. 6. —και κυκλω του θρονου evidently a basic omission, as our scribe is so accurate.

vi. 12. —ειδον

ibid. εἰς *pro* ὡς *sec.*

vii. 4. —ρμδ χιλιαδες εσφραγ.

ix. 9. —ως θωρακας

xiii. 2. —και εξουσιαν μεγαλην

xviii. 5. αι αμαρτιαι αυτης

13. —και οινον with 29-30-98 and the large group headed by B, comprising no less than eighty cursives.

xix. 18. +τας *ante* σαρκας παντων

xx. 6 *init.* +και *ante* μακαριος

ibid. τοῦτον *pro* τούτων with *f.* 21, 29-30 *Hipp*[ed.] *sah*$^1/_2$.

A possible error is found at v. 6 (outside the 29-30-98 group), where we read:

εσφραγισμενον for εσφαγμενον with some.

We are outside the group again at vi. 14 with εἰλισσόμενος (for ειλισσομενον).

Again:

xiv. 7. +αυτω *ante* τω ποιησαντι with *f.* 7, 18, 38, 251.

19. τον θυμον [του θεου] with *fam* 25 only.

xix. 1. μεγαλου οχλου πολλου with 44-52-82 only.

We close with the curious reading at xxii. 17 of [λαμβανετω] υδωρ (—το) alone thus apparently (with 187), the scribe maintaining λαμβανετω of the textus receptus, *i.e.* of Erasmus, who retranslated, as the codex Reuchlini was wanting after verse 16. If other cursives have λαμβανετω and υδωρ without the article I have not noticed it. Practically all others have λαβετω υδωρ (—το).

N.B.—The *real* reading of Apoc. 1 now turns out to be λαβειν υδωρ as borne witness to by 208 (the counterpart of 1) confirmed by the whole group *f.* 62 and by 113, and 152-179 the remaining members of group 1-152-179-208.

This interesting manuscript 129 is now deposited in the Pierpont Morgan Library, New York City, where it can be examined.

SPECIAL TYPE.

Apoc. 130. *Apoc.* 130 (Ac. 359. P. 452). =Athos, Iberorum 25 = Greg. 130 (A. 359. P. 452). [Greg. new 1854. Sod. *α* 115]. [XI]. (Collated in 1921 from photographs made in 1913).

This very exceptional MS. has a magnificent foundation text, most unfortunately spoiled by some over-eager seventh century re-handling.

Its original polyglot base is veneered with a much later strain of eclectic polyglot readings and re-renderings. In other words, what we had hoped, when we first ran through it, might prove to be a mine of wealth to check our existing material, proves, upon deeper examination, to be a source contaminated—not by the scribe—but by his forerunners.

In nearly every other verse we have a new reading, frequently, however, supported by the oldest MSS. of the Versions—*Syriac, Sahidic, Bohairic, Latin,* and we even run sometimes to the most ancient Greek underlying the *Aethiopic* (as at ix. 4 ἀλλὰ for εἰ μὴ absolutely alone with *aeth*), which is very striking; further, at xiv. 14 —ομοιος 130 and *aeth* alone; xvi. 7 —ο θεος 43, 130 and *aeth* alone; xxii. 7 +και *ante* μακαριος 30, 130 and *aeth* alone, besides conjunction of *aeth* and *syr*S as at vi. 6 the special order: και τον οινον και το ελαιον by (36) 130 *aeth* and *syr*S only; xiii. 2 —στομα *sec.* 38 59 69 114 130 *syr*S *aeth arm*; xiv. 14 —και ειδον ℵ 129 *syr*S (*aeth*); and the substitution of ομως for ομοιως at ii. 15 *fin.*, by joining ὅμως to μετανόησον verse 16 corresponds exactly to *aeth*: "Et nunc resipisco *sinminus*. . . ").

These changes are, some of them, probably basic; many others are the product of a later age, and represent posterior undesirable reflex action on the Greek.

All, however, with exceedingly few exceptions, make perfectly good sense. Thus, the omission at ix. 9 of των πτερυγων (quite alone, so far) makes sense enough: "And their sound was as the sound of many-horsed war-chariots rushing to battle."

We do not get a line on the original sources of corruption until we reach chapter vii., verse 1, where the scribe gives us ἰσραὴλ *pleno* (he writes nearly everything in full, especially ουρανου, as against other scribes) instead of ινα. This at last furnishes some light. The scribe must have misread ΙΝΑ as ΙΗΑ with a bar over it, which shows that his copy was faint and old, the Η being taken for Ν, made like Η, the bar not being visible in the Α, which was read as Λ.

In x. 10 we find ℵ[a] probably dating the last revision of our MS., which reads: καὶ ὅτε ἔφαγον αὐτὸ ἐγεμίσθη ἡ κοιλία μου πικρίας (instead of ἐπικράνθη, without πικρίας). Now while ℵ* reads ἐγεμίσθη with us, it was ℵ[a] who added πικρίας. ℵ* and *Prim.* agree together (alone) to read "Repletus est venter meus" without *amaritudine*, whereas the reading of our MS. is that of the group ℵ[a] *f gig Beatus*.

This MS. puts a quietus on many readings attested by ℵ*B and a comparatively large group of cursives, to the exclusion of CAP and another large group of cursives.

The intense sympathy of our MS. with the base of ℵ* causes us to believe the testimony of 130 rather than that of ℵ*B when such readings are not reproduced by 130.

The fact remains that numerous hitherto unique readings in *syr*S and *boh* and *sah* are being picked up by me in each important Greek document which I examine.

Of course, many unique readings remain still in *syr*S unaccounted for, and unaccounted for by the exigencies of any translation from the Greek.

As we reduce these, it may become advisable to list some of them, with a view to their bearing upon the general problem of an original Syro-Greek recension, from which possibly sprang all the rest of the syriacising Greek MSS.

In this latest MS. under examination, No. 130, observe that it is the first one to leave out ἑβραϊστι (as to the name *Abaddon*) in ix. 11. This is one opportunity out of two† in the Apocalypse for it to act as *Evan.* 28 or 157 did in leaving out "which being interpreted is"

† At xvi. 16, that other most valuable and important MS. Apoc. 56 is the only one to omit ἑβραϊστι there, with Apoc. 106 and 159.

after local Aramaic expressions in the Gospels, and *Apoc.* 130 promptly avails of it, thus explaining some of its sympathy with *syr*S, if deriving from a Græco-Syriac MS., as seems quite possible. Thus, at the other place, xvi. 16, please to notice that another strange thing happens. Our MS. suppresses τον καλουμενον εβραιστι αρ μαγεδων altogether after τον τοπον, and *substitutes* τῶν ᾠδῶν. Swete gives this reading without comment. It certainly is a very extraordinary reading and a still more extraordinary *substitution*. The commentaries are silent about any such thing, and τῶν ὠδίνων would seem to be more to the point (*cf.* Matt. xxiv. 8, Mark xiii. 8, Acts ii. 24); yet a slight clue offers, and the connection is not so far to seek, for some of the commentators comment immediately after regarding what they have to say on xvi. 14 *seq.* by a schole beginning "Ἡ ἀγγελικὴ φωνὴ οὐρανόθεν φησι 'γέγονε'..." So this place of ἀρ Μαγεδών *was* "the place of songs or of minstrels" in a sense of "the song of the Heavenly Voice." The voice saying γεγονε or γεγονα is followed by an awful tumult: "αστραπαι και βρονται και φωναι και σεισμος μεγας οιος ουκ εγενετο αφ' ου εγενοντο οι ανθρωποι επι της γης τηλικουτος σεισμος ουτω μεγας"—and τῶν ᾠδῶν remains a most curious expression, yet not as wholly illogical as appears at first sight.

Apoc. 130 does not generally run to such extremes. Only in two other places: once at ix. 20 he qualifies the idols as τα κωφα, and again at xvi. 20 he substitutes πας ανηρ for πασα νησος!

He is, however, such a terrible eclectic that it is hard to pin the problem down within threshing distance. Thus, at

vi. 15 we read ὀπὰσ for πέτρας, 130 being the first Greek MS. to make any change here. **As to vi. 15.** Swete quotes οπας for *bohairic*, but erroneously οπης for Apoc. 130. Our MS. reads distinctly ὀπὰσ. † As to *boh*, it has: ⲚⲒⲬⲞⲖ ⲚⲦⲈ ⲚⲒⲠⲈⲦⲢⲀ, really "the *holes* of the rocks" (as most *arm* MSS.), not using the word for 'mountains' employed above. The expression "πετρας των ορεων" has always seemed a very rough phrase, although no Greeks so far examined have turned it. Translators must have had difficulty, yet the Latins, including *Prim.*, *Tyc.* and *Auct. de Prom.*, who quote, render literally: "in petris montium," only *Auct. l. ad Novat.* saying: "in cavernis montium." *Aeth.* turns εις τα σπηλαια και εις τας πετρας των ορεων into: "in montibus et in recessibus."

The word ⲚⲒⲬⲞⲖ ‡ in Coptic corresponding to οπας, seen by our scribe's forerunner, may indeed have suggested the Greek synonym for οργης in the *succeeding* verse, where he writes: τῆς χολῆς for τῆς ὀργῆς (our English word 'choler').

This is the first occurrence of the word in the Apocalypse, and the scribe does not use it again in xi. 18, xiv. 10, xvi. 19, xix. 15, showing that some special cause operated in vi. 16 as to χολῆς there. [Swete misquotes: τῆς σχολῆς].

Now when you expect a strange reading in 130 you do not meet one, and the text flows smoothly on, to the very *order* sometimes of the textus receptus, opposed by the 'middle Greeks,' those without special traditions. The stranger readings of our MS. occur generally in most unexpected places.

It is a fact, and a very strange fact, that all these exceptional cursives—disagreeing in so large degree, as well as agreeing among themselves—have a perfectly easy and seemingly unartificial flow of text. This proves that the type of text which they represent was not elaborated in any xth or xith century scriptorium, but is the product of a much earlier age. This much we can establish with certainty.

But how comes it that these MSS., while individually reproducing *part* of the traditions and idiosyncracies of particular early authorities, yet fail to agree among themselves to

† οπη is used in Heb. xi. 38 and James iii. 11. See Obadiah 3: ὑπερηφανία τῆς καρδίας σου ἐπῆρέ σε κατασκηνοῦντα ἐν ταῖς ὀπαῖς τῶν πετρῶν.

‡ ⲚⲒⲬⲞⲖ is also the word used in Hebr. xi. 38.

reproduce *more*, and seem to be so eclectic? It must be for the reason that a variety of recensions—all old—were current in different parts of the then limited Christian world, with no opportunity of comparing them.

One thing is beyond cavil. In a certain very ancient exemplar, *perhaps underlying them all*, there were certain faint or illegible places, for we notice that in all cursives with ancient collateral lines converging back to primal days the *same* difficulties occur *in the self-same places*, many of which had already bothered the ancestor of ℵ.

But, besides this, we cannot yet understand when, how, and why the lines went apart. Fortunately the mediæval MSS. became or remained standardized along certain lines, and no great changes have been wrought in the text in more modern times; by that I mean between A.D. 850 and 1200.

The changes are all very ancient.

The Polyglot Character of them All.

Now comes a feature, most difficult to deal with. Of reflex polyglot action there is plenty. This also dates from very early days, but undoubtedly increased during the copying from A.D. 350 to 850. It also occurred immediately after the very first translations were made, and changes re-impressed themselves upon the Greek from the mere sight of a concurrent version in quite the earliest days. This is to be observed as to Syriac, Latin and Coptic reaction all through our existing Greek MSS. of A.D. 850 to 1200, besides those copied in 375 to 500. But how to differentiate between the earliest and the later ones is the problem. The relative importance of certain cursive testimony, now rendered available, will, I am sure, contribute to an understanding and elucidation of this baffling problem.

Partial examination heretofore has led nowhere. What I have done for the Apocalypse can be done for the other books by anyone who is accurate, painstaking, and patient. The record, as we have it preserved, is now spread before us. Let us digest it intelligently.

The collection of this material to me has been most instructive. Where Soden failed—for failed he has—was in the attempt to collect material through others, and digest it for himself without the collator's illuminating experiences. The actual collator must also be the one to present the full table of results. He alone can assess at their true value the testimonies of his various scribes. He alone, who has lived with them in the past in their old Scriptoria, can assess at their just value the relative positions to be established for individual members of large groups, and decide which one shall govern the group.

Our MS. has the short heading:

† ἰωάΝΝΟΥ αποκαλυψις †

but the *sub*scription is:

† ἀποκάλυψις ἰωαΝΝΟΥ †

which agrees with the *in*scriptions of ℵ and C.

Professor Lake, during a visit to Athos, was attracted to this MS., and with good reason; and he provided Dr. Swete with photographs of the MS. or readings of its text, which were used in the textual foot-notes to the edition of 1911 of his book on the Apocalypse, under the same number by which we designate it, *viz*. Apoc. 130.

The date attributed by Gregory of XI. seems full high at first sight, but is probably correct. There is very little in the way of abbreviation, no numerals, no iota post., plenty of *ν εφελκ.*, and *ιδου* is constant. Accents are wonderfully correct. The scribe writes a nice easy flowing hand, but not that of one of the schoolmen or professional penmen of the period.

Dates, however, mean but little in a matter of this kind except as to the probable accuracy of the copying men in the Scriptoria. Thus, between 950 and 1175 the ratio of accuracy among scribes is far higher than before or later. It reached its highest point

concurrently with what Dr. Cram would call the 'Gothic' period, thus substantiating many of his contentions.

The text starts off with an innovation among Greek MSS. at i. 1 by omitting τω δουλω αυτου,† and this prepares us for the strange but highly interesting recension which follows.

Towards the close it has three readings (xxi. 5, 6, 8) close together agreeing alone with 65, a manuscript which is wanting from ch. i–xvi., and this shows what a loss this lacuna is in No. 65.

Apoc. 130 is the first one of our cursives to explain the reading of ℵ, who writes in xii. 13 εδωκεν for εδιωξε. Apoc. 130 says εδιωκε, which I have already reported as the Oecumenian reading (both text and commentary) in the Messina MS. of our No. 146, to follow. This clearly explains the text which lay *behind* ℵ, whose reading can be meant for nothing else but the imperfect εδιωκεν, and have nothing to do with διδωμι. (146 is now confirmed by 203-240 in their *Oec.* commentaries).

Dr. Swete does not seem to see the point, as he quotes 130, but does not mention ℵ.

There is no getting away from the compelling interest of this MS., and Dr. Swete has overlooked a very large number of important key-readings, even when quoting other MSS. or Versions for them.

Thus, although he reports the new reading in ii. 27 of καὶ ποιμαίνειν for the usual καὶ ποιμανεῖ or καὶ ποιμαίνει, he misses the connection with *syr*S, as he reports Gwynn's translation for ἵνα ποιμανεῖ. It is true that Gwynn placed this in his text, but his footnote anticipated our reading in 130 by saying that he ought rather to read ποιμαίνειν for the Syriac. So Swete fails to connect Apoc. 130 and *syr*S here.

Now this particular connection would be slight enough, and perhaps negligeable, if there were not *other* sympathy with *syr*S, but of this there is plenty. Notice then, and very carefully (for Dr. Swete has not reported it at all) that Apoc. 130 in the immediate vicinity of the previous passage cited, *viz.* at ii. 23 *fin.* IN ITS TEXT has +καὶ παιδεύσω ὑμᾶσ κατὰ τὰ ἔργα ὑμῶν.

This reading is found in the margin of *syr*S and is translated into Greek by Dr. Gwynn word for word with the Greek reading of Apoc. 130.

Yet, curiously enough, we find no trace in Apoc. 130 of the strange reading which occurs at iv. 8 in the *text* of *syr*S of: ἀπὸ τῶν ὀνύχων αὐτοῦ καὶ ἐπάνω for ἀνὰ before πτέρυγας ἕξ, this 'claws' clause being duly reported by Swete, and which is about the equivalent of the Coptic text. Of course, our MS. elsewhere is close to Coptic, and in this very place, while avoiding all about the 'claws,' has Coptic *order* (in those Coptic MSS. which have it) of ἕξ πτέρυγας against every Greek but 14-92.

Now all this and more occurs in the smoothest possible manner in Apoc. 130, without tremor in the scribe's pen, and in the midst of considerable spells of conventional text. Explain it if you can.

Whatever we may think of the scribe, his text (the lines double-spaced, which is quite unusual) flows steadily along, and the stranger readings show no sign whatever of manipulation by him, but owe their origin exclusively to the uncommon exemplar used. And this again, we may fairly judge by inference, contained those rare lections in a straightforward fashion; otherwise, if there had been heavy corrections in that MS., the present copy would show some sign of hesitation in those places, which it does not do.

Therefore the origin of the various readings goes back at least two generations of manuscripts and possibly more.

Swete has omitted to notice or to record a large number of variants, which must be placed before the student ere he can form any judgement as to the value of the text as a whole.

† Carelessly omitted by 170 also apparently, for 99 does not confirm the omission of 170.

Indeed, this is most difficult to assess, because, while our MS. will be in accord alone with a limited but authoritative group like ℵCAP 56 *copt syr*S alone, and that on many occasions, it goes apart and often apparently 'wild' on so many other occasions, that to consider it a balancing factor in the former series gives it undue importance in the latter; and if we accord it no importance in the latter, it does away with its value as a supporter of the oldest MSS. and Versions.

At any rate we may rest assured first that there are effective reasons for the 'wild' readings, which we cannot at present understand, as these occur in the midst of the strictest agreement with a conventional text, and secondly that all these variations trace to quite ancient sources, and have no relation to mediæval ecclesiastical bias.

Thus in the very first chapter we read at:

i. 9. (neglected by Swete) +εν *ante* υπομονη with *Dionys.* alone (59, quite a sympathetic MS., is the only other to read εν τη).

And at:

ii. 15. ὅμωσ (for ομοιως or ο μισω) an ancient form of ομοιως not given by ℵ C or A, but strictly it should be ὁμῶς, unless the fine distinction of ὅμως is intentional, meaning 'notwithstanding' instead of 'likewise,' but in the earliest uncials there would be no accent to differentiate the word. The scribe of Apoc. 130 means ὅμως, for he joins ὅμως to μετανοησον in ver. 16 'Nevertheless remember' exactly as *aeth.* (Dr. Swete does not give the accent). [Occurs in the N.T. elsewhere at *Jo.* xii. 42, *Gal.* iii. 15, and 1 *Cor.* xiv. 7. Note that it is a Johannine word and MSS. seem to concur at *John* xii. 42 to read ομως (whether ὅμως or ὁμῶς) and not ομοιως. In Codex B it is accented ὅμωc, in Codex ℵ there is no accent].

iii. 16. χλιερὸσ for χλιαρος with ℵ* alone (the Ionic form).

vi. 4. —αλλος alone with 113 and *syr*S *copt* and *Tyc.*

vii. 4. —εσφραγισμενοι with 18 146 and *syr*S *sah.*

viii. 10. —και επεσεν *sec.* with *h* and *Prim.* [*non sah boh arm aeth syr*]. Neglected by Swete, who quotes *Prim.*

ix. 3. —εξουσιαν *ante* οι σκορπιοι with 40-210 121 149-186 *syr*S. *Cf. h*: eam *pro* potestatem. *Cf. arm.* Our MS. has many of these avoidances of redundancy. Either revision or return to the original purer draft. Neglected by Swete. (—εχουσιν εξουσιαν 113, —εξουσια ως εχουσιν 12).

xi. 2. ἐκεῖ βάλε (*pro* εκβαλε) This is new. *Cf.* ℵ* και εκβαλε. Again due probably to a faint exemplar. (*Obs. Prim.* —εκβαλε εξω, and *sah* εκλειπε οπισθεν).

xiii. 8. οὗ οὐ γέγραπται *pro* ὧν οὐ γεγρ. This with C 19 124 146 and *Iren.* only. As A has ουαι for ων ου and ℵ leaves out ου, the original was again not clear; the double ου coming together in uncial writing is confusing, and 130 maintains the right reading, keeping το ονομα following. Swete's text gives οὗ οὐ without giving C 130 credit for this in his notes.

xiv. 13. χῶ *pro* κυριω with CP 113 *Beat.* only. (θῶ 111 and *aeth*).

xv. 4. —κυριε with 14-92, 18, 121 *gig arm aeth Cypr. Prim.*

xvi. 19. —το *ante* ποτηριον with ℵ 39 95-127-215 146*com.* 154 159 164*txt* 212 only [*non copt*]. Swete neglects this.

xvii. 15. ταυτα *pro* τα υδατα with ℵ 200 only [*contra Hipp. Cypr. rell. Patr. latt*]. Again possibly due to the faint common original. (ταυτα τα υδατα *aeth.*) Compare the reverse in *syr*S at xi. 6 τα υδατα *pro* αυτα.

xvii. 17. την καρδιαν *pro* τας καρδιας with *Hippolytus* only. This surely takes our text into high antiquity, and *sah boh aeth arab* support, but Swete overlooks it. 'In corde' *Tyc* 2(1/2).

xviii. 3. —του θυμου alone with 113 164*com. syr*S and *Prim.* (*Cf.* AC —του οινου; *cf. aeth*1/2 veneno *pro* vino irae).

4. βλαβητε *a prima manu ex emend.* The scribe inserts the β. With E 67-120 169-216, 170, 172-217 and *Tyc.* (laedamini).

13. ιππους *pro* ιππων with 56 95-127-215 (again that strong old cursive combination) 159 200 and (*syr aeth*).

xxi. 1. —πρωτη with 13 29 65 *boh arm Iren. Prim. Aug. Apr. Tyc* 3. [*non Tert. vid.*].

2. +και *ante* κεκοσμημενην with 100 only and *arm* [except 4] *Tyc* 2. *Auct*prom. (*Iren*int. 'ut').

6. εκ του υδατος της πηγης της ζωης δωρεαν alone with 65, reversing the order of υδατος and πηγης, and giving us the prettiest phrase: "I give to him who is athirst water from *the spring of life*," bringing this together. Note that A *omits* της πηγης, and 113 *al.* της ζωης.

Notice the Orphic appellation of Deity as "πηγὴ πηγῶν" (Proclus in Plat. Tim. II. 137c).

xxii. 11. The form και ο ρυπαρος ρυπανθητω ετι agrees alone with ℵ 18 and 32 178*? *Orig.* (Neglected as to 130 by Swete, who quotes some of the others). και ο ρυπαρων ρυπανθητω ετι 113 and 178*?

The nature of other innovations is clear to me. They bear the imprint once more of 'bilingual' tradition; or rather, not so much of tradition, as of positive *error oculi* and *error mentis* in copying from or referring to bilingual bi-columnar MSS. in early times.

Let us list some of them:

i. 16 *init.* —και No Greeks except 218 226, but with *sah* and *boh.*

ii. 10. ο διαβολος αφ' υμων ενα (*pro* βαλειν εξ υμων ο διαβολος) ἕνα agrees with *arm* MS. 4. [Swete records αφ' for εξ but neglects ενα and —βαλειν].

14. ειδωλοθυτον Alone. *Cf.* Coptic termination.

23. καρδιας και νεφρους This order (neglected by Swete) is confirmed by 51-90 113 *f.* 114, 127 145 159 200 240 246 and *arm* 1. *boh* (*non sah*) *Vict-Tun. Vig.*

iii. 2. στῆσον *sic* (*pro* στηριξον *vel* στηρισον *vel* τηρησον) Alone. *Cf. arm. Cf. Prim.* +'et stabilis.' [Swete neglects]. Another faint place perhaps in the old original.

v. 10. βασιλειαν *pro* βασιλεις with (ℵ) A 56 111* 143 *f.* 178 200 only of Greeks, but so *copt latt* and *arm* 4. *Syr*S had already conflated and says: "βασιλειαν και ιερεις και βασιλεις," and ℵ: "βασιλιαν και ιερατειαν." *Tert. Prim.* and *Cypr.* also use *regnum.*

vi. 6. Order: και τον οινον και το ελαιον 36 (τον ελαιον) and *syr*S *aeth latt* only. [Swete neglects completely].

12. —ως *ante* αιμα Alone with 226 *sah boh arm* 3. *gig* [*negl. Swete*, quoting *arm*].

13. επι *pro* εις with ℵ 22 23 47 55** 56 81-204 102 113 140 156 169-216 200 226 233. *copt syr*S. [*Negl. Swete*, quoting ℵ 47 *syr*S].

15. οπας *pro* πετρας new with *boh and arm*plur. [*Cf. Hebr.* xi. 38].

vii. 1 *init.* —και CA 127 146 201 215 226 *latt sah arab arm pl.*

12. Order: η δοξα και η ευλογια Alone with *syr*S *aeth.*

viii. 8. Order: και το τριτον της θαλασσης εγενετο αιμα with *copt* only. [*Negl. Swete*].

ix. 12 *init.* +ιδου with *sah* and *arm* absolutely alone. [*Negl. Swete*].

x. 4. +αὐτὰ *post* γραφειν with *boh arm*aliq. [*Negl. Swete*].

x. 4. +*εβδομου ante ουρανου* New thus, but *syr*S: *ουρανου* +*του εβδομου.*

8. *το βιβλιον το* (—*ηνεωγμενον*). *βιβλιον* by CA 14-92 111 127 215, but *ηνεωγμενον* omitted only by *syr*S 113 and 130 146*com.* with *boh ps-Ambr. txt.*

[Neglected entirely by Swete, who merely quotes AC 6 14 for *βιβλιον*, and 6 is wrong]. Curiously enough 130 is the only MS. to use *βιβλιον consistently* throughout this section, and *yet* indulges in 'the seventh Heaven.'

xi. 6. *και εχουσιν εξουσιαν* New Greek order with Versions only [*Negl. Swete*], but 200 says *και εξουσιν εξουσιαν.*

19. —*αστραπαι και* with one *arm* MS.

xii. 2. —*και sec. ante βασανιζομενη* New (but quite natural) alone with *boh*[omn], which suppress all copulas here.

9. —*και post διαβολος* ℵ *boh* and *Priscillian* only [*contra sah*]. [*Negl.* 130 *Swete*, quoting ℵ *boh*].

11. *τας ψυχας* with 23 and the 34 family and 113 only and *boh Prim. Beat. arm*[uno]. [*Negl. Swete*, quoting 35 87 *arm*].

14. —*του ante αετου* with ℵ only and *boh.* [*Negl. Swete*, quoting ℵ *arm.* Articles in *arm* MSS. are a dubious affair].

ibid. —*και sec. ante καιρους* 41 42 53 69 75 77 81 90 112 122 136 149 177* 187 *syr*S [*Negl. Swete*]. This Greek testimony is of a poor and contradictory group.

xiii. 2. —*στομα sec.* with *f.* 38 59 69 *f.* 114 189 *syr*S *aeth arm*[aliq] [*contra Iren.*].

5. +*και ante δυο* with A *f.* 16 95-127 166 *gig syr Iren.* [*Negl.* 130 *Swete*, quoting others].

6. —*τους* So 35[*non fam*] and *gig* only. (*τὸ aeth*).

xiv. 13. +*μεγαλην post φωνην* Alone with 200 and *boh.*

14. —*και ειδον* So ℵ 129 *syr*S. (—*και ιδου boh*).

17. *εκ του ουρανου pro εκ του ναου του εν τω ουρανω* [*Negl. Swete*]. Alone with *boh* (*cf.* 59).

20. *δισχιλιων εξακοσιων pro χιλιων εξακοσιων* Alone, yet not alone, for this can only trace to a Latin column in a bilingual which agreed with the reading of *gigas* (and therefore is most ancient), for while the other Latins, including even *Tyc.* have "per stadia," and *h* "per istadio," *gigas* has "a stad*iis* mille quingentis," this STADIISMILLE being perhaps confused with Bis Mille and transferred to Greek as ΔΙCΧΙΛΙΩΝ.

For further proof of such things compare xviii. 18 *ομοιος* (alone) for *ομοια* = *similis* the same for masc. or fem. gender. Or *χιλιοις ετεσι* at xx. 4 *fin.* alone with *mille annis* of the Latins, against the *χιλια ετη* of all Greeks.

xv. 2. *κιθαραν pro κιθαρας* Alone with *aeth* and one *arm* MS.

3. —*την ωδην secund.* So *arm* 2. 3, and *boh* inverting the clause.

xvi. 6. *εδωκεν pro εδωκας* [*πιειν*] Alone with *arm a.* 1. 3, but *εδωκαν fam* 178 and 187.

xvii. 1. *Δευρο και δειξω* So *arm a.* 2. No others.

xviii. 9. +*παντες ante οι βασιλεις* New with *boh.*

xix. 20. Order: *και εβληθησαν οι δυο ζωντες* [*εις*] New, with *copt* and *aeth* only. [*Malè Swete, negl. ord.*]. This is a good example of polyglot handling. The usual text is: *ζωντες εβληθησαν οι δυο εις την λιμνην.* *Syr*S begins *και* (with us) and eliminates *ζωντες*. It appears confused. The redactor of our recension refers to *copt* and finds *ζωντες* later, so adopts that order. Later on he opposes *copt.*

xx. 12. —*της ante ζωης* with 74 and *copt*, and of course *lat.* (Cp. other such omissions, alone, xi. 19 —*της*, xii. 10 —*ἡ*).

Others more difficult to trace or assess are:

vi. 11. *αναπαυσασθε pro ινα αναπαυσωνται.* Alone with one *arm* MS. See 201.

viii. 2. *θρονου pro θεου* with 39-69-102-180 *arm* 4. (*but του θρονου του θεου* 16 *f.* 21 37 80).

6. [*εχοντες absque οἱ*] with few. [Swete neglects to notice for 130 although quoting ℵ 36 *arm*].

10. —*και επεσεν sec.* with *h* and *Prim.* only [*non sah boh arm aeth*]. [*Negl. Swete,* quoting *Prim.* but not *h*].

12. Order: *το τεταρτον* (*sic*) *της σεληνης και το τριτον του ηλιου.* This is a new order, and of course *τεταρτον* (referring to the 'quarters' of the moon) is new. Observe *h*, which agreed just above, *leaves out και το τριτον της σεληνης.* Hence our new order, as the common parentage is the same. [Swete quotes *τεταρτον* all right, but not the new order, so that his quotation applies *τεταρτον* to the *sun*!].

ix. 13. —*φωνην μιαν.* This is new with *arm* 4. But *φωνην* is omitted by *gig Prim. Cypr.*, *μιαν* by 38-203-240 [*non* 178], and the clause by ℵ*, while 201 226 233 invert the order to *μιαν φωνην.*

17. —*εν τη ορασει* [*Negl. Swete*]. New with *arm* 1, but *syr*S omits more.

x. 4. +*και ante εμελλον* with 41 102[*non famm*] and *aeth.* [*Negl. Swete*].

xi. 14. +*και* ANTE *απηλθεν* New. The Versions have *και* AFTER *απηλθεν*, but against the Greek. [*Negl. Swete*].

19. —*αστραπαι και.* New with one *arm* MS. [*Negl. Swete*].

xii. 6. *οκτακοσιας* (*pro διακοσιας*). So only 14-92 in figures with ͵αωξ.

17. *πολεμον ποιησαι* with ℵ and *Tyc.* only. [*Negl. Swete*].

ibid. —*των λοιπων.* Alone with *arm* and *boh*B only. Notice another faint place in the original, for ℵ says *επι λοιπων* and *Hipp. αγιων.*

xiii. 1. *επι ταις κεφαλαις.* Alone with *gig* ('in capitibus'; the rest have 'super capita'), but *επι των κεφαλων* 111. *Cf. sah.*

xiv. 3. —*τεσσαρες* with C alone. [*Negl. Swete*]. *μια pro τεσσαρες* ℵ*.

Dr. Swete's actual errors in reporting are at:

iii. 16. Where he quotes —*ουτως.* The MS. omits *οτι* not *ουτως.*

iv. 1. MS. has *λεγουσα μετ εμου* for *λαλουσης μετ εμου λεγουσα.*

v. 2. MS. has *και ιδον αγγελον* (—*ισχυρον*) *κηρυσσοντα ισχυρα φωνη* (—*μεγαλη*). Swete quotes with ℵ for *κηρυσσοντα ισχυρον.*

13. He quotes *λεγοντας.* MS. has *λεγοντος.*

vi. 11. Neglecting the construction, he misquotes *αποκτεννεσθαι* for the manuscript's: *αποκτεννεσθε.* The MS. has a new reading here, omitting *ὡς.* He should have noticed *αποκτεννεσθε*, as he quotes in the same verse *αναπαυσασθε* for *ινα αναπαυσωνται.*

15. He quotes *οπησ.* The MS. is clear for *ὀπὰσ.*

16. *Malè Swete της σχολης*, a very different thing from the manuscript's *της χολης* (*pro της οργης*).

vii. 1. *Malè Swete* +*ισραηλ ante ινα.* The Codex *substitutes ισραηλ* for *ινα.*

5. *Malè Swete ρουβειν.* The MS. has *ρουβὴμ.*

viii. 12. *Malè Swete.* The MS. has *το τεταρτον της σεληνης και το τριτον του ηλιου.* Swete quotes *τεταρτον* right, but not the order, so that his substitution applies *τεταρτον* to *ηλιου.*

x. 5. *ἴδες pro ειδον.* This is new. Swete brackets 130 as for *ιδον*!

x. 7. MS. has [ως ευηγγελισε] τους εαυτου δουλους τους προφητας. Swete quotes as if MS. read ὁ.

xii. 10. και η σωτηρια (*de novo in versu* PRO και η βασιλεια). Swete is not clear.

xiii. 15. MS. has προσκυνησωσιν. Swete errs, quoting προσκυνησουσιν with ℵ *etc.*

xvi. 14. MS. has εκπορευεται (—ἅ) with ℵ^{a} 88 alone. Swete notes —ἅ, but apparently makes the MS. read εκπορευονται.

xix. 18. *Malè Swete*: των παντων. MS. has [παντων].

20. MS. has και εβληθησαν οι δυο ζωντες. Swete neglects this new order, quoting 130 for +και before ζωντες as if 130 read the usual order.

xx. 4. MS. has χιλίοισ ἔτεσι (=Latin, new among Greeks). Swete has χιλιοις ετεσιν.

xxii. 6. Swete quotes 130 *alone* for the omission of δειξαι τοις δουλοις αυτου, but a good many others omit also.

17. MS. has λέγουσαι. *Malè Swete* λέγουσα. (113 has λέγουσα).

His *omissions* are manifold, not so much I think from design, as from carelessness, as he reports similar variations in other places. He neglects altogether some *two hundred and fifteen* readings, of which not less than *half* are of very considerable importance. For instance, the following variations are not recorded at all:

i. 3. τον λογον *pro* τους λογους, although he quotes ℵQ 100 *aeth.*

6. και ποιησαντι ημιν (*pro* και εποιησεν ημας), although he quotes others.

ii. 1. εκκλησιων *pro* χρυσων (New).

3. και υπομονην +ἧν (*ante* εχεις) (New).

3/4. καὶ οὐκ ἐκόπασασ *sic* +δια το ονομα μου (*pro* αλλ εχω κατα σου) (New).

10. +ενα and —βαλειν are neglected, although he quotes αφ' for εξ' in the same verse.

23. Order: καρδιας και νεφρους with several cursives *copt* and *arm.*

23 *fin.* +και παιδευσω υμας κατα τα εργα υμων So 130 with *arm* and the margin of *syr*S. Swete does not quote at all, and misses this extraordinary combination.

24. οἱ *pro* ὅσοι So ℵ^{a} and 130 alone.

25. οὗ ἂν ἥξω (—αχρις) (New).

26. κρατων *pro* τηρων with 13-55* only.

28. —τον *ante* αστερα New. So now 200.

iii. 2. στῆσον *pro* στηριξον (New).

7. —του *ante* δᾶδ although supporting his text with CA 38 *syr*S (read also by 111 146 *f.* 178).

9. τους λεγοντας *pro* των λεγοντων Alone with 111.

10. ηγαπησας (*pro* ετηρησας)
εκ *pro* επι *prim.*
—ολης *et* +κατῴκουν *sic ante* πειράσαι
τους ληστας *pro* τους κατοικουντας
} Swete is silent about these (five) new readings in one verse.

11. ὅσα *pro* ὃ (New).

fin. —σου (New. So 147 but not fam.).

12. αὐτῷ *pro* αυτον *prim.* with ℵ* 47 61 92*txt* 100* 111 167 201 219 241*. Swete neglects, although citing ℵ.

ibid. —το ονομα του θεου μου και 130 with B only. Swete quotes B (his Q) but not 130.

17. ουδε *pro* ουδενος Neglected, while citing others for ουδεν.

iv. 6. —και κυκλω του θρονου Neglected, citing others.

7. +ως *ante* αετω (New).

9. τω θρονω Neglected, quoting ℵA. The group is ℵA 56 130 143 169 178 216.

v. 4. *Om. vers.* Neglected, quoting A 98 (23* 102* 124 140 143 200 also omit).
6. —και οφθαλμους επτα with 1-208 44 61-218 121 143 182 215. Neglected.
9. οτι ἡγίασασ (*sic*) τω θεω (—εσφαγης και) (New).
13. —και υποκατω της γης Neglects, quoting others.
vi. 5. ερχου λεγοντος *sic* (—καὶ βλεπε) (New order).
8. εν λιμω και εν ρομφαια και εν θανατω (New order).
9. την σφραγιδα την πεμπτην Neglects, quoting others.
11. —και οι συνδουλοι αυτων Alone with 36.
ibid. οι ελεγον *pro* οι μελλοντες (New).

[This whole verse is curiously reconstructed. Instead of: και εδοθησαν εκαστοις στολαι λευκαι και ερρεθη αυτοις ινα αναπαυσωνται ετι χρονον μικρον εως ου πληρωσονται και οι συνδουλοι αυτων και οι αδελφων αυτων οι μελλοντες αποκτεινεσθαι ως και αυτοι of the *textus receptus*, we are treated to the following (which it is useless for anyone to report but partially):

"καὶ ἐδόθη αὐτοῖς στολὴ λευκή· καὶ ἐρρήθη αὐτοῖς· ἀναπαύσασθε χρόνον μικρὸν ἕως πληρώσωσιν καὶ οἱ ἀδελφοὶ αὐτῶν οἳ ἔλεγον ἀποκτέννεσθε καὶ αὐτοί."

Notice the punctuation before ἀναπαύσασθε, and the substitution of οἳ ἔλεγον for οἱ μέλλοντες before ἀποκτέννεσθε with the suppression of ὡς before καὶ αὐτοί.

12. —ως (*ante* αιμα) New among Greeks with 226, but with *sah boh gig arm* 3. Swete neglects, quoting *arm*.
13. —του ουρανου New among Greeks with 113, but with *Novat. Tyc. Auct*prom.
vii. 1. +και *ante* κρατουντας with *f.* 21 *f.* 25 *f.* 44 164-166 and *syr*SΣ. Swete neglects, quoting others [for his 97 doubtless read 79].
ibid. μηποτε *pro* μητε *bis* New. So perhaps 111*.
2. —αυτοις Swete neglects, although quoting others.
viii. 6. [εχοντες *absque* οἱ with *text. recept.*] Swete quotes ℵ 36 *arm* 4, but neglects 130.
8. New order: και το τριτον της θαλασσης εγενετο αιμα with *copt.*
ix. 3 *init.* —και (New). So now 218 but not *fam.*
4. ἀλλὰ *pro* ει μη New with *aeth* (ουδε 208).
11. —εβραιστι Quite new. Surely this was a place for Swete to notice.
12 *init.* +ιδου New with *sah* and *arm* alone.
14. τῷ *pro* ος ειχε New thus. Swete brackets 130 with a few others (*fam* 34 and 111 200) for τω εχοντι which is not very accurate!
17. —εν τη ορασει New thus with *arm* 1, but *syr*S omits more.
20. —τα before αργυρα, χαλκα, λιθινα and ξυλινα. New thus as a whole among Greeks. So also 200, that other monument of antiquity.
ibid. —α *ante* ουτε *secund ante* βλεπειν. New. Swete quotes the new "τα κωφα και χρυσα," but omits the above in this verse.
x. 4. +και *ante* εμελλον Two other of my cursives (against their families) and *aeth* read thus.
ibid. +αυτα *post* γραφειν New with *boh* and *arm aliq.* Swete neglects, although quoting εβδομου ουρανου in the same verse.
xi. 6. —εις αιμα Swete overlooks this completely. Now 189 *sah syr*S leave out επι των υδατων and read τα υδατα *pro* αυτα, while 1 12 *etc.* omit αυτα, so probably a marginal notice to leave out αυτα was misapplied by the others, and our omission must be noted.
11. εν αυτοις (*pro* επ αυτους) Swete neglects, although quoting others.
14. +και ANTE απηλθεν New thus. Versions have και *after* απηλθεν, but against the Greek.
19. —της *ante* διαθηκης (New). —της διαθηκης 59.

xi. 19. —αστραπαι και (New, with *arm* 3*).
xii. 4. τικτειν Swete overlooks this, although quoting the others.
8. Order: εν τω ουρανω ετι (New with 149, against *sah boh* order). —ετι ℵ^{c} *aliq.*
9. —μετ αυτου So E *al. viginti.* Swete quotes 1 186 but not 130.
17. πολεμον ποιησαι with ℵ^{sol} and *Tyc.*
xiii. 1. —και ειδον εκ της θαλασσης, joining xii. 18/xiii. 1 with stop after θηριον αναβαινον· *Prim.* omits xii. 18 but has xiii. 1 as usual.
3. εσφραγισμενην *pro* εσφαγμενην Swete neglects this substitution not only for 130 but for the other cursives (I record thirty of them for this).
16. δωσιν Neglected, although he quotes others.
17. δυναται Neglected, although he quotes eleven others.
18. +εστιν *post* αυτου Neglected, although he quotes thirteen others.
xiv. 3. —τεσσαρες with C alone. Swete quotes neither, although he notices —και *quart.*
6. —επι της γης (New).
7. —εν φωνη μεγαλη (New with *Beat.*).
11. τὸ χάρισμα *pro* τὸ χάραγμα New reading, (a Pauline and Petrine expression). *Prim.* is colourless with '*notam.*' But surely Swete should have noticed this. No MS. or Version agrees (χαριν at xiv. 9 by 218), but at xix. 20 *arm* 4 has what Coneybeare renders την χαριν for το χαραγμα there, *and which Swete sees fit to mention at that place.*
13. λεγουσαν *pro* λεγουσης with *f.* 25 40-210 146 200. Swete neglects, although recording φωνην for φωνης and +μεγαλην, both in the accusative.
ibid. γαρ *pro* δε with ℵCAP *etc.* Swete records twelve others but neglects 130.
14. MS. reads καθημενος υιος ανθρωπου (—ομοιος). New thus with *aeth.* Swete reports —ομοιος but neglects to notice υιος for 130, although quoting 1 for it, and noting καθημενος for 130.
18. Order: εκ του θυσιαστηριου εξηλθεν with E 17 67-120 169 176-206. Swete neglects this order of E and 130, although noting —εξηλθεν for A, and —εκ του θυσ. for *Prim.*, so the inverted order is important.
18. —λεγων πεμψον σου το δρεπανον το οξυ και Swete quotes —λεγων for 130 alone, but not the rest, which is most misleading, as *syr*S also omits λεγων (besides 14-92, 16, 72, 100), and πεμψον σου το δρεπανον το οξυ is omitted by *arm* and the cursives 12* 16 72 100, and finally και *tert.* by 100 *gig* and *arm.* Thus 100 and 130 agree.
xv. 2. The unique εχουσαν (*pro* εχοντας) is neglected by Swete although recording κιθαραν following (with *aeth* and one *arm* MS., which Swete does not notice). *Apoc.* 130 apparently would apply εχουσαν to θαλασσαν.
6/7. The MS. omits εκ του ναου to των τεσσαρων ζωων. Swete says as to λινον or λιθον verse 6 '*hiat* 130,' but does not indicate what this hiatus amounts to. Really I suppose the MS. should be quoted as —εκ του ναου with many, as well as the other longer omission, which may be an error, or deliberate, but it adds ἃς *post* πληγας (*ver.* 6) and before εδωκε (*ver.* 7) completing the sense, which Swete quite overlooks.
xvi. 9. +την *ante* εξουσιαν Swete neglects, quoting others.
17. —του ναου Swete fails to indicate this properly for 130 or others.
20. πας ανηρ εφυγεν for πασα νησος εφυγε Swete absolutely passes by this curious substitution, the most extraordinary in the whole MS.! The MS. does not often indulge in such things, but when it does, the business of the critic is to report it, as there is no knowing when collateral agreement may be found in other documents, leading to identification of families, type, and common sources.

xvii. 5. —*η ante μητηρ* Again neglected by Swete. (New with *f.* 114 *f.* 153, *cf. copt*). *ημων pro η μητηρ* 98.

15. —ἃ Alone with 98. Swete does not notice, although citing *ταυτα* for *τα υδατα* with ℵ alone (as now 200).

18. *εστι πολις pro εστιν η πολις* New. Again neglected, as is —ἡ above before *μητηρ* (xvii. 5), but these things all tend to show a polyglot mind, and *must* be recorded. Else our labour is vain. (*Cf.* xii. 10 below among unique variants).

xviii. 2. —*και φυλακη παντος πνευματος ακαθαρτου* So eleven of my cursives. Swete is silent, although referring to the *μεμιαμμενου* of 130 in the same verse.

4. —*και secund.* Omitted by 130 as well as by P 1-208, a dozen cursives, *syr*S and *boh.* Swete is silent as to all.

7 *init.* *οτι pro οσα* (New).

ibid. *αυτῶ pro αυτῇ* (New). (—*αυτη gig.* —*δοτε αυτη syr*S).

12. [*πορφυρας* with *text. rec.*] Swete is silent as to 130, but quotes ℵCP 7 35 95 *Hipp.*, evidently overlooking it.

13. +*και αμωμον not αμωμον* New with 124 *syr*Σ. Swete has +*και αμωμον* in his text, but neglects the genitive of 130, although quoting *κινναμωμου* for many others.

ibid. *θυμιαματος* instead of *θυμιαματα*, following *κινναμωμου* and *αμωμου*, with another genitive. Swete neglects, although quoting Q 14 92 for this, and 94 *vg* for *θυμιαματων*.

xix. 20. }
xx. 10. } *καμινον pro λιμνην* (New in both places).

xx. 6. *αλλα λεγονται pro αλλ' εσονται.* New. Swete quotes ℵ for *αλλα* without mentioning 130. Carelessness can go no further. Such a new reading (making good sense) calls for mention.

8. —*ων ante ο αριθμος* Alone with 111 and 143. This, with +*αυτων post αριθμος* with ℵAB *mult.* should be noticed, for the reading of 130 143 without ὧν appears the best of all: "*ο αριθμος αυτων ως η αμμος της θαλασσης*," instead of *ων ο αριθμος αυτων κ.τ.λ.*

9. "[*εκυκλευσαν*] *την πολιν και την παρεμβολην των αγιων* [*και την πολιν την ηγαπημενην*]." This reduplication of *την πολιν* is to be noticed (*cf. syr*S only. *Cf.* B 97-122). Swete passes it over, although referring to Q and 97.

10. +*εβληθη post θηριον* New. *Cf.* 32 (113) 143 +*εβληθησαν post ψευδοπρ.*

11. *ἐπ' αὐτό·* (*pro ἐπ' αὐτοῦ*) This is new. Others (81-204 104 113 *f.* 114 *f.* 119 159, all notable cursives) read *ἐπ' αὐτῷ*, but 130 is best, and should be quoted, because elsewhere most MSS. read *επ αυτον* and not the dative after *καθημενος*. Swete quotes 33 and 35 for *επ αυτω* (33 is wanting here), and is silent as to 130.

12. *ιδον* (*pro ειδον*) with AB *al. pc.* In all this Swete has been careful to record the small variation *ιδον*, but here and in four or five other places he overlooks it.

xxi. 10. —*και post μεγα* 130 reads "*επ ορος μεγα υψηλον*". Swete neglects this altogether, although over a dozen cursives read thus, and *Cypr.* omits *και υψηλον*, which he also does not mention.

13. The MS. reads *και απο του νοτου* which is a new reading. Swete will not notice it.

16. Nor does he notice *δεκαδυο* for *δωδεκα* here, although smaller things are often recorded.

19. *χαλκιδων* is also neglected, although he cites Q 1 29 98 for it.

21. —*ανα* New (with one of my cursives 107*).

xxii. 7. +*και ante μακαριος* So 30 and 176-206 and *aeth* besides 130. Swete is silent. (*μακαριος γαρ Dion.*).

xxii. 8. MS. reads ακουων (—ὁ) και βλεπων ταυτα. So ten other of my cursives.
ibid. δεικνυντος Swete quotes others, but not 130.

Some of the above omissions bear on our problems, as he has omitted to notice much basic agreement or collateral sympathy with the elder authorities.

Sporadic agreement with such MSS. as 36, 56, or *f.* 114 points to critical emendation (always at a remote date) with possible survival of some genuine 'lost' readings, even among our unique series.

We can connect 130 with most of our important MSS., uncial and cursive, but with no one sufficiently to establish a firm 'class' or 'group' relationship in the way we can do it for others. It must therefore take its place singly alongside such MSS. as 18 36 40 47 111 113 143 146 189 226, which all reproduce separate lines of transmission, converging, it is true, as we remount the centuries, but being bounded by the 'blinkers' which envelop their separate and several transmission from remote ages.

The large omissions due to homoioteleuton are doubtless due in whole or in part to similar lacunæ in the parent copy, but *which* are due to the scribe's own infirmity and which are *not* it remains most difficult to establish, as we have no sister MS. with which to compare it.

In a general way there appears rather more sympathy with the two Coptic versions than with Syriac or Latin.

Athos former treasures.

It is refreshing to find such a MS. still available among the unequal treasures of Mt. Athos, for I am convinced that in former times the monasteries there were in possession of many important documents which have either perished or still lie concealed. Some of these may come to light later, and help our problem in this book.

I flatter myself, however, that the picture which I have painted in my table of grouped readings will make the path of the future investigator more plain, and enable him more readily to assess at its true value any new evidence which may be forthcoming from the discovery of any other such interesting survivals as the present MS. under review.

Remain the other unique readings not yet tabulated. We ought really to have given a sequent running list of all principal variations instead of separating them. It would have been fairer to the MS.

However, we will close with the other readings, not yet dealt with, which are so far unique, or nearly so.

i. 1. —τω δουλω αυτου So 170 [*non* 99 *nec* 201].
9. —εγενομην τη νησω τη καλ. πατμω δια τον λογον του θεου και δια την μαρτυριαν ιησου χριστου
11. +μοι *post* λεγουσης So 111 146 only and *h boh arm*aliq *aeth Prim.* [*Non Gr.*].
ibid. ἃ *pro* ὃ *minn*aliq *sah boh syr*S.
12. και επεστρεψα επι την φωνην (—βλεπειν). For επι *cf.* some +εκει, but none so far omit βλεπειν. (For the possible source of επι consider a Coptic column, ⲉ ⲧⲉⲥⲙⲏ *sah*, ⲉϯⲥⲙⲏ *boh*, but observe carefully *Cass.*: Subitoque conversus ad vocem with 130).
13. ομοιος [υιω ανου] ενδεδυμενος Alone.
ibid. περιεζωσμενος Alone. *Cf. latt.*
17. —ως with *f.* 114 and 146 only.
ibid. την χειρα αυτου *pro* την δεξιαν αυτου χειρα No other omits δεξιαν.
18. —αμην ℵCAP *al. pauc.*
20. οὓς *pro* ὧν ℵCAP *al.* [*om. Swete*].
ii. 1. τω εν εφεσω εκκλ. CA 36 *syr*S.

ii. 5. *μνημόνευσον* (*sic*) *οὖν* with *f.* 38 81-204 200 } (*om.* *ουν* *syr*S *Prim. al.*).
iii. 3. *μνημόνευσον* (*sic*) Alone }
ii. 5. —*ταχει* ℵCAP 56 143 146 200 *copt syrS latt.*
9. —*τα εργα και* CAP 47 111 146 200 *copt syrS aeth gig harl Prim. Apr. ps-Ambr.*
ibid. *ειναι ιουδαιους εαυτους* 124 (100 *αυτους*). [*Negl. Swete*].
10. *εχητε* AP 36 81-204 121 159 251.
11. —*του δευτερου* Alone.
13. —*τα εργα σου και* ℵCAP *f.* 38 143 146 200 *sah boh syrS aeth latt.*
14. —*οτι* C alone with 111 146 *f.* 178 *harl Prim.*
ibid. *τῷ βαλαὰκ* (—*εν*) CA 226 *syr.* [*Negl. Swete*].
17. —*απο* [*rel. cum t.r.*] 19 111 201. [*Negl. Swete*].
18. *εν θυατείρα* 14-92 *copt arm* 4. [*Negl. Swete*].
ibid. *λαμπαδας pro φλογα* Alone. (no Versions).
iii. 2 *init.* *γενοῦ pro γίνου* Alone with *f.* 178 200 (*εγενου* 226).
4. *αλλα εχεις ολιγα ονοματα* ℵCA *f.* 38 (146) 169-216 200.
5. *περιβαλείτω* Alone. [*Negl. Swete*].
8. +*σοι post δεδωκα* 87 only [*non fam*].
9. *τους λεγοντας* [*ε. ιουδ. ειναι*] Alone with 111.
16. *ἐμέσειν* Alone. [*Negl. Swete*].
17. *ἀληθινὸσ pro ελεεινος* Alone.
ibid. [*και τυφλος και γυμνος*] *Contra copt, contra syr*S.
18. *κολόυριον* Alone with Complutensian edition and 159*com.* 170*com.*! (We have still to find the MS. from which the *Compl.* was set up).
iv. 3. *σμαράγδω* PRO *σαρδινω* Alone. (+*σμαραγδω* B *f.* 13).
ib. fin. *σμαραγδινων* with (98) alone. (*Cf.* 14 *syr σμαραγδων*).
4. *και επι τους εικοσι τεσσαρας θρονους πρ.* (—*ειδον*) with A alone.
ibid. —*περιβεβλημενους* with 63[*non fam*] 119*txt Beat.* only.
ibid. —*ιματιοις* with ℵ 143 *f.* 178 200 only and *arm* 4.
5. *του θρονου αυτου· και εισι pro του θρονου αἱ εισι* (*Cf.* 14-92 111*mg.* 201 *syr*).
6. *ἐμμέσω* with A 114 200.
8. *ὃσ ἦν* Alone.
9/10. —*των αιωνων* (9 *fin.*) *usque ad και βαλλουσι* (*ver.* 10). *Saltus, sed om. των αιωνων bis, solus.*
v. 3. —*ουδε υποκατω της γης* with ℵ and a dozen cursives. }
13. —*και υποκατω της γης* with ℵ 12 *al. et boh.* }
v. 6. *ἐμμέσω prim.* [*non sec.*] A 200 also write thus, but twice. [*Negl. Swete*].
ibid. *απεσταλμενα* (—*τα*) So ℵ 26 38 67 and few.
8. *ειληφεν pro ελαβε* Alone.
9/10. —*ημας usque ad τω θεω* (*Error ex homoiotel.*). *Cf.* 200.
11 *fin.* —*και χιλιαδες χιλιαδων* Alone with 81[*non* 204] 146 215[*non fam*] 226.
14. —*και προσεκυνησαν ζωντι εις τους αιωνας των αιωνων* Alone thus; many leave out the *ζωντι* clause, but none so far the *και προσεκυνησαν*.
vi. 1. *ως φωνην βροντης λεγοντος* New thus with *sah.* (*Cf.* A).
5. *επ αυτοῦ* (*pro επ αυτω*) Alone with 146*com.*
ib. fin. —*αυτου* Alone. (*Cf. aeth*).
6. *κριθῶν* ℵCAP and some important cursives.
8. *επ αυτον* (*pro επανω αυτου*) Alone. (*επ pro επανω* 56, *αυτον* new).
ibid. —*ο ante θανατος* ℵC and the *Compl.* group, the 61 group, *f.* 95 111 146 159 164-166 169 210 216 226.
ibid. *επι τεταρτον* (—*το*) *της γης αποκτειναι* New without *το*.

vi. 9. —*δια sec.* Alone with A 226 of Greeks and *gig tol Cypr. Prim.* (*copt*).
10. —*ο δεσποτης* Alone with *arab* and *Cass.* (*Psa.*). (Domine *pro ο δεσποτης gig*).
ibid. *κρινεῖσ* (*pro κρίνεις*) So 80 81-204 138 and *boh*^{B}.
ibid. *εκδικιεῖσ sic* New thus. (*εκδικησεις* ℵ 200). } [*Negl. Swete*].
17. *αυτων pro αυτου* with ℵC 18 *f.* 38 111 124 146 200 251 only of Greeks, *syr*S and Σ, and *gig vg* (ipsorum), illorum (*Auct. prom.*).
vii. 1. *εις pro επι prim.* Alone with *gig.* (*υπο* by 29 is the only Greek variation, except —*επι τας* 226).
ibid. *πνευση pro πνεη* with ℵ and certain cursives.
3. *μὴ δὲ sic bis pro μητε bis* with ℵ 16-39-102-180 81-204 *f.* 114 221 (*sec.* 69 200).
5. *δάν pro γάδ* with 9 13 16 23 (39) (69) 75 180 and *arm.*
8 *fin.* *εσφραγισμενων* with 104-151 167 170 only.
13. —*εκ* with ℵ and 91 111 176 [*non* 206] 216 [*non* 169] only.
viii. 2. *θρονου pro θεου* So only 39-69-102-180 and *arm* 4.
3. *εξηλθεν pro ηλθε* So 14-92 only and 201.
ibid. [*επι το θυσιαστηριον*] *primo loco* with a few cursives, against ℵBF *longè plur.*
11. *απο pro εκ* Alone with 29 241[*non fam*]. (*επι* A 207). [Negl. *Swete*, quoting A].
12. *φανῆ pro φαίνῃ* with ℵAF and fifteen cursives.
13. *αετου* [*πετωμενου*] Agrees thus with 56 *al. pc.*
ix. 2. +*καιομενης sic post καπνος secund.* Observe *καπνου* of 39-69-102-180 218. (+*καιομενης post μεγαλης* 36 146 *f.* 178 216 *gig syr*S).
4. *μὴ δὲ sic pro ουδε bis* Alone with *f.* 178 200 (while 80-138 251 have *μηδε prim.*).
7. *ιππων ητοιμασμενων* Alone. (*Cf.* 67).
ibid. [*ομοιοι*] *χρυσίω* Alone. (*ομοιοι χρυσὰ* 56).
10. [*και*] *αι εξουσιαι αυτων · αδικησαι κ.τ.λ.* Alone.
16. *ως pro δυο* Alone. Compare perhaps ωρ (and ωπ) *sah* for '*numerare.*' (*δις* A *al.*).
19. *ὁμοίασ* (*ex emend. Inprimo ομοιωσ?*) *pro ομοια* Alone. (*om.* C*).
ibid. *ὄφεωσ sic* New. Compare *arm aliq.* in the singular. No others.
ibid. *ταυταις pro αυταις* Alone.
x. 8 *init.* *και την φωνην* (—*ἣν*) *ηκουσα παλιν του λαλουντος μετ εμου εκ του ουρανου λεγουσαν...* Alone.
9. *βιβλιον* with ℵ 127-215 146 *f.* 178 *copt.*
xi. 6. *αν* (*pro εαν*) C 23 *f.* 38, 67-120, 56-108, 106, 111 113 146 164-166 200 206 251 and only these.
7. *ἑαυτῶν pro αυτων prim.* Alone. [*Negl. Swete*].
9. *αφιωσιν pro αφησουσι* So 200 only among twelve variations. [*Negl. Swete*].
10. [*πεμψουσιν cum t.r.*] [*Negl. Swete*].
13. *ανδρων pro ανθρωπων* Alone with 200 again. (virorum *pro* hominum *Tyc.*).
16. [*καθημενοι cum t.r.*] [*Negl. Swete*].
xii. 6. —*εκει post ινα ante* [*τρεφωσιν sic*] So only 14-92, 59, 182, *h* and *syr*S.
10. [*εγενετο*] *σωτηρια* (—*ἡ*) *και δυναμις* (—*ἡ*) New thus (while 67-120, 121 only omit *ἡ prim.*).
12 *init.* —*δια τουτο* Alone.
14. —*εις prim. ante την ερημον* Alone. (*Cf. copt* 'towards').
ibid. *ινα pro οπου* Alone. [*non copt*]. *ινα οπου* 201. *οπως* 23 56.
18. *ἐστάθη* So ℵCA *al. pauc.*, but a confused lot.
xiii. 3. [*Abest εκ cum t.r. et* B *al. pauc. boh arm*]. [*Negl. Swete*].
4. *ὅτι pro ὅς* with ℵACP *al.*
5. +*ἡ ante εξουσια* Alone. [*non sah boh*].

xiii. 6. [εις] βλασφημίασ with ℵCA 1 [*non* 208] 18 *f.* 34 67 [*non* 120] *f.* 95 124 165 204 [*non* 81] *harl ps-Ambr.* (*Cf. al. latt. qui variant inter se*).
ibid. —τους with 35[*non fam*] and *gig.* (τὸ *aeth*).
8. το ονομα +αυτου +αυτου CA *soli cum* 124 146 *f.* 178.
ibid. —τη *ante* [βιβλω] So ℵ* 36 59 111 *f.* 114 164-166 189 (C).
10. ει τις εις αιχμαλωσιαν απαγει · *tantum.*
13. μεγαλα σημεια (*pro* σημ. μεγ.) with the 34 family only and *sah.* (*Obs.* —μεγαλα *boh Prim.*).
ibid. [ινα και πυρ] εκ του ουρανου ποιηση εις την γην καταβηναι [ενωπιον των ανθρωπων] [*Non accuratè Swete*].
15. —ινα και λαληση η εικων του θηριου with certain cursives, *Hipp. boh arab sah*$^1/_4$ *syr*S (*et* Σ^n) *Beat.*
16. ποιήση (*pro* ποιεῖ) Alone; (faciet *Victorin, vg*). ποιησει ℵ^a 59 200 *syr arm boh aeth Hipp*$^1/_2$ (*sed* fecit *Prim.*).
17. μηδεις *pro* μητις with the 34 family only 200 and *sah boh.*
18. ἑξᾱκόσια ἑξηκοντα ἑξ · *sic* with P *etc.* (Opposite in the margin λαΤεῖνος, but not in the scribe's hand. No other marginal remarks).
xiv. 2. —κιθαρωδων So 63 *errore* [*non fam*] but also 146*txt.*
3. —και *quart. ante* ουδεις Alone. 'Nec quisquam' *Prim.*
5. αμωμοι εισιν (—γαρ) So CAPE 12 59-121 67-120 81-204 100 *f.* 114 146 152-179 169-216 189 *gig lux.*
8. δευτερος PRO αγγελος ℵ* $^{et\ a}$ 95-127-215 *syr*S only. (Others add).
ibid. η μεγαλη πολις Alone with *f.* 178 (*cf. aeth*).
ibid. πεπτωκε So 12. (ℵ^a *copt arm* πεπτωκαν).
10. εκ του θυμου *pro* εν τω ποτηριω Alone. (*Cf. arm*). εκ του ποτηριου A *f.* 7 and 56.
ibid. —και ενωπιον του αρνιου Alone.
11. εις τους αιωνας των αιωνων αναβαινει (+τους 69, *non fam*).
13. απο *pro* εκ (των κοπων) So 102 only [*non fam*].
15. [του θερισαι]
18. εξουσιαν εχων (*pro* εχων εξουσιαν) Alone. [*Negl. Swete*].
20. δισχιλιων [εξακοσιων] Alone. (*Cf. gig*).
xv. 3. μωϋσῆ *sic* (Dative and genitive in Coptic practically identical).
ibid. βασιλεῦ *pro* ὁ βασιλευς ℵ* 18 40 47 56 *f.* 119 186 189 246 and a dozen others.
4. τις σε μη φοβηθη (—ου) Alone, but close to the τις σε ου φοβηθη (—μη) of ℵ 159 and 95-127-215 (Cp. this combination *supra* at xiv. 8). τις σε ου μη φοβηθη 169-216 *f.* 178 200 251.
ibid. θαυμαση *pro* δοξαση Alone.
ibid. +κυριε *post* σου *sec.* with A *f.* 46 59-121 *f.* 95 *aeth arm a.*
7. +ὰς (*ante* εδωκεν) to remedy the consequences of a long omission in *vv.* 6/7.
xvi. 1. ἔχετε *pro* εκχεατε Alone. One of the very rare places, where the changes almost make nonsense.
3. —αυτου Alone.
4. εγενοντο A 36 56 *f.* 95 100 111 146 149 169-216 186-206 189 200 210 *copt syr latt aeth Prim.* [*non vg ps-Ambr.*].
7. κε̄ ὁ παντοκρατωρ (—ο θεος) So *aeth* and (43 —ὁ θεος ὁ).
11. +και *post* ουρανου Alone.
14. συναγειν *pro* συναγαγειν So only 67 124, a fault not found in any others, showing real care in copying.
xvii. 4. και τα ακαθαρτα της πονηριας της γης Alone.
5. +αυτης *post* ονομα [*Habet antea*]. Alone.

xvii. 6. —εκ του αιματος των αγιων και εκ So 156 214. (*Cf.* 146-155 154 189 *boh*[B]).
ibid. —ιησου with 1 12 36 59-121 67-120 81-204 *f.* 114 *f.* 119 152-179 (*hiat* 208) 219 and *arm a.* 3. *Vict.* ?
8. [βλεποντες το θηριον] ὅτι ἦν. καὶ οὐκ ἔστιν καὶ ὅτι πάρεστιν· ὧδε... New thus. (Only ℵ* says και παλιν παρεστε).
10. ὅπου *pro* οὔπω Alone with 104.
12. βασιλεῖαί *sic pro* βασιλεῖς Alone [*Contra Iren.*].
18 *fin.* αυτης *pro* της γης Alone. (*Om.* altogether *aeth*; terrarum *Prim.*).
xviii. 2. μεμιαμμένου Alone. (*Cf.* 51-90 *Tyc.*).
3. πεπτωκε with 63 91 114 146-155 187 241 250 (πεπτωκαν CA 67).
4. —εκ των πληγων αυτης with EP *pauc.*
6. —υμιν ℵCAP *etc.*
ibid. [και διπλωσατε αυτῇ διπλα (—τα)]
6/7 *Conjungit cum* 120 *et syr*S.
12. —παν *prim.* Alone with *sah.*
13. [και οινον]. [και κτηνη και προβατα].
14. σου της επιθυμιας της ψυχης with ℵCAP 95-127-215 (*cf. syr*S). [*Negl. Swete*].
22. σαλπιγγων with ℵ the 35 family, 90 and 111 *f.* 178 200.

The text now becomes conventional until we near the end of the xix[th] chapter, which is to be carefully noted.

xx. 3. μετα δε ταυτα (—και) with 29 30 129 (98 κατα δε ταυτα).
4. πεπελεκημενων with family 25 149 167 176-206 (20).
ibid. αυτου *pro* του θεου Alone. Only clue is in *sah* with ⲡⲛⲟⲩⲧⲉ, involving ⲩ.
12. και βιβλια ηνοιξαν· και αλλο βιβλιον ηνοιχθη with 29 and 40.
xxi. 5. λεγει *pro* ειπεν Alone with 65 and *gig* (ait) *Tyc* 2(½ dicit).
7. αυτων *pro* αυτω with A *al. arm. Cf. Cypr. Tyc.* (*Tert.* illis).
8. +εν *ante* πυρι Alone with 65 and *sah.*
12. +τα ονοματα *post* ἅ εστι A 18 *f.* 35 56 65 111 127 146 164 200 *copt* (+ονοματα B *al.*).

To sum up: the only 'monstra' really are then in all this ancient medley, but:

ii. 1. εκκλησιων *pro* χρυσων
iii. 17. αληθινος *pro* ελεεινος
vii. 1. ισραηλ *pro* ινα
ix. 20. τα ειδωλα τα κωφα και χρυσα *pro* ειδωλα τα χρυσα
x. 4. εβδομου ουρανου
xvi. 1. εχετε *pro* εκχεατε,

and, (compared to other MSS., especially the uncials, and A, which has many more), these 'monstra' are well balanced by the other remarkable features of the text, which we have already noticed.

I have been precise about this document because it must contain many keys of which I have missed the import, and which future study may reveal to others.

The student can skip some things, but he must dwell on our accounts of such singular manuscripts as 111 113 130 143 146 *f.* 178 189 200 226. They will repay study.

Apoc. 131. *Apoc.* 131 (Ac. 362. P. 455) = Athos, Iberorum 60. = [Greg. 131 (Ac. 362. P. 455). Greg. new 1857. Sod. α 399, 1587]. [XIII].

Gregory reports a mere fragment of Apoc. containing:

i. 1-5, 10. I have no report of this and neglect it.

GROUP 34-35-68-87-(124)-132-156-165-181-188.

Apoc. 132 (Ac. 374. P. 463) = Athos, S. Pauli 2. =“Greg. 132 (Ac. 374. P. 463) manu Mariæ Armeniæ Regiæ? [IX].” [Greg. new 1862. Sod. O[21]]. Photographed by German Society for promoting Archæological Research in 1911 (but they skipped some pages, since supplied from Harvard). Apoc. 132.

Written in a very neat hand, with chain commentary of somewhat smaller characters, but by the same hand.

A decorated square is left for the inscription (see No. 181), but this has never been filled in. The subscription is:

ἡ ἀποκάλυψις ἰωάννου τοῦ θεολόγου τοῦ μαθητοῦ τοῦ κῡ . ἣν ἐν πάτμωι τῆ νήσωι ἐθεάσατο

and is followed by “σταυρὲ φύλαττε βασίλισσαν Μαρίαν” thus:

·:· σταυ
ρὲ
φύ
λαττε
βασίλισ
σαν
Μα
ρίαν·
·:·

At the side of this in a late untutored hand is the following:

“Μαρία ἡ ἔκγονος φιλαρὲτου τοῦ ἐλεὴμονος· γυνὴ δὲ γενομὲνου Κωνσταντὶνου βασιλὲως, ἠοῦ (*vid.*) εἰρὴνης τῶν συγηροτησὰντην τὴν ἁγὶαν ἑβδομην Συνὸδον, ἐν Νικᾳᾳ κατὰ τῶν εικονομὰχων· (*vid.*) ἥτις βιασθεῖσα ἔλαβε τὸ ἀγγελικὸν σχῆμα, ἡσυχάσα ἐν Μοναστηρὶῳ· ἐν βυζαντῳ.” Personality of scribe.

I see no reason to doubt that this MS. is in a female hand, but its age has been much exaggerated. Thus Gregory put it down as IXth century, and Soden, p. 272 and 429, where it is numbered O^{21}, indicates as the author the wife of the Emperor Constantine VIth, but Constantine VI$^{th's}$ date is 780–797. Intervened Leo VI 886–911, and Constantine VII followed (who was a patron of literature) in 905–959, and Constantine VIII 976–1025, all of which dates are full early for the MS. [Armenia was a kingdom 908–1080]. See note in the sister MS. 34, which can be dated 1064–1068 according to Gregory. As to date.

The MS. is crammed with iota postscript, given to nouns and adjectives as well as to verbs, and is found even after the abbreviation χω̄ι for χριστω. In fact where left out originally the scribe has added them. Psi is indeterminate, but not often square, and ξ is not early.

I should place the MS. not earlier than 1100, but for the dates given above. No MS. as early as 1100, which I have seen, has anything like so many iotas postscript, except our No. 111, which were at first confined to verbs. In this MS. it is even given to κυκλωι (as in No. 111), and appears in ανεωιγμενον. Besides which, ν εφελκ. is conspicuously absent (as in No. 111). It only occurs half a dozen times in the whole book.

But this being said, the MS. is singularly free from errors, and does much credit to her who “adopted the heavenly scheme” while yet a Queen and in her lifetime (as the old chronicler says), and retired to a Monastery in her prime.

The text proves to be of the interesting family 34-35-68-87-124, to which we shall later add 156 *al.*, so that we now have this seven-fold group 34-35-68-87-124-132-156, and 132 is probably the purest and most reliable example of the type and very valuable as a check on

the others, of which so far 35 was the more reliable, while 34 and 87 are often aberrant, and 68 is considerably mutilated, while 124 is not only aberrant, but in the most interesting places goes quite apart with 14-92 *syr*S *copt gig etc.*

Apoc. 34 (with *com.*). See Gregory under Act. 66, can be dated 1064–1068 and is at Vienna.
Apoc. 35 (with *com.*) XIVth cent. is also at Vienna.
Apoc. 68 (with *com.*) XIth or XIIth is at Rome.
Apoc. 87 (without *com.*) was at Cheltenham.
Apoc. 124 (without *com.*) XIII/XIVth is at Athens.
Apoc. 132 (with *com.*) XI/XIIth is at Athos.
Apoc. 156 (without *com.*) XVth is at Milan, dated 1434.
Now add Apoc. 165 (with *com.*) XIth is at Paris.
Apoc. 181 (with *com.*) XIth at Jerusalem,
and Apoc. 188 (without *com.*) XIVth at Constantinople,

} So that they are widely enough separated, speaking geographically.

but most of the strange readings do *not* come from the Commentaries.

This is the family, which, while not being as Coptic as some MSS., has the Coptic reading καρχηδων in xxi. 19 for χαλκηδων. Only 156 varies with χαλκος, but otherwise this MS. is very near the ten-fold type. [188 reads, however, χαλκηδων]. καρχηδων is also read by the remarkable MS. 143 to follow, and by the Oecumenian MS. 146 both text and commentary, and is also the reading of Gwynn's Syriac.

As previously stated the lady-scribe is unusually accurate, and but two cases of palpable error occur in the twenty-two chapters.

1. At xii. 9 she varies the usual order (of Greek and all the Versions) of: και εβληθη ο δρακων, by writing και ο δρακων εβληθη, which is not borne out by any of the family. (124 here leaves out a great clause, skipping from εβληθη to εβληθησαν).

2. At xix. 2 she omits (by reason of homoioteleuton) και εξεδικησε το αιμα των δουλων αυτου εκ της χειρος αυτης against the family. It was not noticed by her, but is supplied by a second hand in the margin without της before χειρος, as usual, unless she herself added it hurriedly later.

Another omission at xxi. 4 is shared by the family MSS., and none of the 'readers' seem to have noticed it.

It certainly is a wonderful record for a woman, or for a man.

Among the characteristic readings common to all, are found:

iii. 18. συμβουλευω σοι αγορασαι χρυσιον πεπυρωμενον *without* παρ' εμου [124 omits αγορασαι and reads παρ εμοι].

v. 9. the order καινην ωδην for ωδην καινην, and ημας τω θεω for τω θεω ημας.

14. ελεγε το αμην for ελεγον αμην (of the τεσσαρα ζωα).

vi. 9. δια την μαρτυριαν +ιυ̅ χυ̅, where B and a very large group add του αρνιου, and, as usual, ℵ gives away the secret of a faint common original by writing και δια την μαρτυριαν twice over. Notice that *syr*S adds ιησου, and one *boh* MS. agrees with our 132 group.

12. This family remains with P (against ℵCAB and most cursives) in *not* adding ολη before or after σεληνη.

viii. 7. The influence of Versions is clearly seen at this place, where χαλαζα and πυρ, *grando* and *ignis* (or *flamma*) are resumed in the singular verb εβληθη and by *missa est* in all the Greeks and Latins, whereas the *Coptic* (both *sah* and *boh*) with *syr*S agree with the 132 group for εβληθησαν.

This is the more striking as immediately after at:

viii. 8, 9. the group adds μερος with Coptic *and* Latin. (ℵ joins in verse 9).

This is further emphasized from a polyglot point of view at:

12. where the group reads και εσκοτισθη instead of ινα σκοτισθη as the result of the attainture of the third part of the sun, moon, and stars. So also *syr*S, but not Coptic, and not Latin, which has 'ut' (*gigas*), 'ita ut' *h* and *Prim.*, but not 'et,' with which, however, it might be confused.

It is in this same verse that the group reads ουκ εφαινε (for μη φαινη or μη φανη) with *syr*S.

At ix. 13 we are again treated to a rare variation, confined to the family only (except 124), of: μεγαλην for μιαν, but confirmed by 146*txt* (*aliter com.*), apart from the Versions.

This is a curious place: "Και ο εκτος αγγελος εσαλπισε και ηκουσα φωνην μιαν εκ των (τεσσαρων) κερατων του θυσιαστηριου του χρυσου."

Why φωνην μιαν? The majority Greeks, however, have this.

14-92 vary with μιαν φωνην.

38-203-240 [not 178] leave out μιαν altogether, which reads well.

ℵ* leaves out μιαν and εκ των τεσσαρων κερατων.

Prim. Cypr. gig and *Tyc.* leave out φωνην,

ℵ[a] 56** 59 and *f.* 119 read φωνης μιας, but 200 φωνης ενος, which is perhaps getting nearer the original, while the great cursive 130 cuts the difficulty—(or gives us perhaps the primal text)—by leaving out *both* words φωνην μιαν with *arm* 4.

At ix. 14 τωι εχοντι for ος ειχε by the group has the support of 111 and 200.

At x. 10 there is another curious sub-relation to Coptic. Our Greek group alone (with 113 and 189) leaves out οτε εφαγον αυτο between και and επικρανθη η κοιλια μου. This is not agreed to by others, nor by Coptic, but Coptic omits the corresponding και κατεφαγον αυτο *earlier* in the verse. *Prim.* also agrees to suppress one of the clauses, while *gigas* leaves out the whole of the first part of the verse up to and including και κατεφαγον αυτο. *Syr*S is straightforward with the common text, and shows no trace of all this, while 124 of our group retains και οτε εφαγον αυτο and *adds* και ην εν τω στοματι μου ως μελι γλυκυ.

At xi. 19 another polyglot place, for our group alone has σεισμοι for σεισμος, which agrees with Coptic, while Latin is 'double-headed' with *terraemotus* as usual. (*Syr*S *substitutes* πυρ).

Again xii. 4 *fin.* +αυτο *post* καταφαγη of this family alone (with two other Greeks Nos. 23 and 164) is redundant and unnecessary, because the Greek says: ινα οταν τεκη το τεκνον αυτης καταφαγη. But the Coptic says "if she should bring forth the son the dragon might swallow him." But in Coptic 'him,' αυτο, does *not* come last in the sentence, which ends with 'the dragon,' but is involved in the verb previously. Therefore considerable premeditation on the part of our group was necessary to perpetrate this, which all the scribes faithfully reproduce.

At xii. 11 with τας ψυχας for την ψυχην we are again with 23 and also 113 as outsiders among Greeks, but also 130, and with both Latin and Coptic, whose MSS. divide somewhat on the subject.

At xiii. 17 my whole family varies the order from αγορασαι η πωλησαι to πωλησαι η αγορασαι and adds ετι. No others vary the order except 45 and 113, but *syr*S is the only one to add ετι with us. (193 reads αγορασαι και πωλησαι). (36 adds τι).

At xiv. 6. For ευαγγελισαι τους καθημενους (or κατοικουντας) επι της γης we read with ℵCAP and the notable cursives 111 130 146 *f.* 178 200 and *syr*S : ευαγγελισασθαι επι τους καθημενους, which shows that our *base* is that of the uncials and some of the most ancient and striking of our cursives.

xvii. 4. περικεχρυσωμενη (to form the 'pair' with the previous περιβεβλημενη) is entirely peculiar to our family (but agreed to by all the members) but not quite at variance with Coptic, as Bohairic has : 'and sewn with gold.'

xviii. 12. μαργαριτῶν in the plural (for μαργαριτου), as read by our group, has very notable support, by ℵ and 59 *f.* 95 111 113 159 *f.* 178, very noteworthy cursives, besides *syr*S and Σ, *gig* and *Prim.*, while A reads μαργαριταις and CP μαργαριτας (*copt* —των or ταις).

23. επλανησας for επλανηθησαν is peculiar, yet read by all our group (*hiat* 124), and only supported by *syr*S and $aeth^{1}/_{2}$; not by Coptic nor by Latin.

xix. 13. ερραντισμενον for βεβαμμενον is noteworthy, because supported by *Hippolytus* (*txt.* and *com.*) as well as by the cursives of *f.* 95 109 113 164 203*mg**-240 ; while P 36 200 read ρεραντισμενον, and ℵ* περιρεραμμενον (111 ρεραμμενον, 146 ερραμμενον) and $ℵ^{c}$ περιρεραντισμενον. The Versions and other Fathers also illuminate this place.

xxi. 5. εν τω θρονω *pro* επι του θρονου is read also by 127-215 and *gigas*, the 21 group and 159. The Coptic MSS. are divided between επι and εν. *Prim.* also reads 'in' but against *Iren.*

6. —της ζωης } Do not seem to be shared by the Versions, although having other
9. ο πρωτος *pro* εἷς } Greek cursive support.

24 *fin.* The unnecessary των εθνων for αυτων by the group has no support except from *boh* and *syr*Σ (*syr*S omits).

xxii. 6. των πνευματων των αγιων προφητων of the group now has the support of *syr*S as well as of 164-166 169-216 172-217.

This list is not quite exhaustive, but sufficient to show the general trend of the group. To date the recension seems very difficult.

Note that this version lingers in the East. Besides this 'queenly' MS., another is subsequently found at Jerusalem (our Apoc. 181) equally beautiful and early, and another at Constantinople (our Apoc. 188), the latter rather careless.

For true type we must remain attached to 132.

[At xv. 8 the omission of εκ before της δυναμεως by 132 (against the group) has the support of 111 and of 178 but against 38-203-240].

Apoc. 133 (Ac. 384. P. 355) = Chalcide Scholæ 26 (Island of Chalké or Halké near Constantinople, *not* Chalkis in Euboea). = Greg. 133 (Ac. 384. P. 355) [new 1870. Sod. α 54]. [x]. Apoc. 133.

Owing to the war in the East, and the subsequent Great War, and the Turkish situation arising therefrom, I was unable to obtain photographs in 1911/12 or subsequently, and can get no trace of the MS. up to the time of going to press. I regret this, as it would seem to be early in point of date and may be interesting.

Apoc. 134 (Ac. 386. P. 357) = Chalcide Scholæ 96. = Greg. 134 (Ac. 386. P. 357) [Greg. new 1872. Sod. α 209]. [XII]. Not collated. Apoc. 134.

The same remarks apply to this as to the previous MS.

GROUP 21-28-73-79-80-99-100-103-112-135-138-139-170-191-220-221.

Apoc. 135 (Ac. 399. P. 367) = Sinaiticus 279. = Greg. 135 (Ac. 399. P. 367). [New 1876. Sod. α 504]. [XV. *chart*]. Apoc. 135.

Careful specimen of the *fam* 21, and close sister of its members 103-112 (*e.g.* —κριμα xx. 4).

A few times alone with 112 (*e.g.* xiii. 1 διαβηματα for διαδηματα, xviii. 16 κεκεχρυσωμενην for και κεχρυσωμενη). It runs to the end of ch. xxi, and only lacks the last chapter. (Therefore correct Gregory, who says it ends at xiii. 8). It is interesting to find a member of this family *in Egypt*, for I have clearly indicated that the family is Egyptian. Another curious link in the chain of evidence is this: that the other Sinai MS. (our No. 250), while being of the Complutensian family, agrees mostly with 37. Now 37 intrudes sometimes into rare readings of the 21 group. It is therefore possible that the *Compl.* group 10 and group 21 originated or were copied in the same monastery. Where was that?

Nos. 135 and 250 are collated only in 1927. Impossible to obtain them before. Photos are by Hatch, who accompanied Rendel Harris to Sinai a few years ago, and the whole matter has been checked by Professor Lake and a few missing pages in one of them supplied by hand.

Of unique variants there are *none*. A most remarkable performance, given the unusual type of this recension. No unique variants.

At xiv. 4 the scribe was going to write γυναικος, but corrected it to γυναικων.

So closely did 103-112-135 follow their exemplar that all three omit the twelfth gate at the end of the long verse at xxi. 20, a thing one would think almost impossible for a scribe to overlook. This is a good measure of the faithfulness of their copying.

Group 62-63-72-136-147-162-163-184.

Apoc. 136.

Apoc. 136 = Vind. Caes. theol. 69. [=Greg. 136, new 2044. Sod. Αν[601]]. Said to be dated 1507, but the date is $\overset{\circ}{\alpha}\bar{\phi}\xi$ = 1560, which seems very late for the style of writing, but the last letter is ξ (=60) not ζ (=7). Collated from photographs in 1922.

This is another Andreas com. MS. of the 1 family, practically the same as 62. It is junior in date to 62 by 100 or 150 years, but has not been copied direct from that MS., but from a common original, which has eluded us so far, or, more likely, perished.

Illustrated MS.

Both MS. are illustrated. There is a picture of the dragon with seven heads and ten horns at xii. 3, but in 136 it is by no means a slavish copy of that in 62. Again at xiii. 1 the two drawings of a 'Beast' in the two MSS. differ *much*, although both look somewhat like a lion. And again, after xiii. 11; and again opposite xvii. 4 in this MS. is a full page illustration of the 'woman' against a somewhat similar one in 62, but the latter is at the foot of the page there in the margin opposite xvii. 1. Now see 184 similarly illustrated, and a third member of the sub-group 136-147-184.

In 136 we find, almost uniformly, ῥαυδω, ἑυδομος, whereas in 62 beta is written β in all these words. In the collation such spelling is only entered for the late xv[th] cent. MSS. who usually write beta as β, so they intend upsilon when they write u. The earlier ones are understood to mean beta by the u form.

Occasionally 136 has an ν ἐφελκυστ. (evidently retained from the common original) while 62 is without.

The characteristic readings are nearly all present, such as:

i. 5.	των ανομιων for των αμαρτιων	xii. 9.	αρχων for δρακων
ii. 9.	πενιαν for πτωχειαν	xiv. 3.	αυδην for ωδην
iii. 9.	ηγαπηκα for ηγαπησα	xviii. 23.	ευρεθη for φανη and for ακουσθη
vii. 9.	—λευκας	xx. 4.	θυσιαστηριω for θηριω
xii. 2.	ωδινουσα κραζει for κραζει ωδινουσα	xxi. 21.	και for ανα.

See under 62 for a more extended list.

The differences between the two MSS. are as follows, 136:

i. 2. ειδον *planè pro* ειδε against an uncertain ligature in 62.
11. —και *post* εσχατος
20. εισιν *pr.*
ii. 9. κλιψιν *pro* θλιψιν
14. —ος εδιδασκεν εν τω βαλακ *txt.* (*Habet in com., et* βαλαακ *ut* 62).
iii. 7. [εχων] *contra* 62 εχον
14. ο μαρτυς ο αλ$\overset{\beta}{\eta}$θινος και ο $\overset{\alpha}{\pi}$ιστος *sic*
15. εἶδα *pro* οἶδα
ibid. ἦ *pro* ειης (62 =ης).
17. [πεπλουτηκα] (62 =πεπλουτικα).
ibid. ο ελεεινος (62 *absque* ὁ *cum t.r.*).
iv. 7. εχω *pro* εχον
ibid. τον προσωπον
ibid. —ως [*sed* ανθρωπος]
10. βαλλοῦσι *sic* (βαλοῦσι 62).

v. 6. ἑστηκὼς
ibid. εσφραγισμενον
vi. 5, 12. ηνοιξεν
9. τας των $\overline{\alpha\nu\omega\nu}$ ψυχας (62 =τας ψυχας των $\overline{\alpha\nu\omega\nu}$).
12. καὶ σεισμὸς μέγας ἐγένετο μέλας ὁ ἥλιοἐγένετο, ὧς σακκος *sic.*
16. [πεσετε] 62 πεσεται.
vii. 2. [αλλον αγγελον] 62 αγγ$\overset{\beta}{\epsilon}$λον αλ$\overset{\alpha}{\lambda}$ον.
3. [του θεου] 62 τους θεου.
ibid. μετοπων
5. $\iota\bar{\beta}$ *ter.*
15. λατρευσ̱ουσιν [*non* 62].
viii. 1. ευδομην
3. —το *ante* θυσιαστηριον *sec.*
7. [χλωρος] 62 χλορος
13. αγγελους *errore*

ix. 2. +ὁ *ante* καπνος *prim.*
4. μετοπων
6. ἐπ αυτων *pro* ἀπ αυτων
7. [ομοιωματα] ομοια 62.
17. υακινθυνους

x. 2. —τον δε ευωνυμον επι την γην
7. ευδομου

xi. 1. ραυδω
7. ἀναβαῖον *errore*
15. ευδομος
18. οργισθησαν

xii. 5. ραυδω
7. επολεμησεν
10. ιῦ *vid. pro* θῦ
13. ἄρενα *txt* (ῤῥ *marg.*)
14. [εδοθησαν] εδωθησαν 62.
ibid. —και *sec. ante* καιρους
16. εβοησεν
ibid. [εβαλεν] εβαλλεν 62.
17. οργισθη *vid.*

xiii. 4. τω δεδοκοτι
N.B. 6. κατοικουντας *pro* σκηνουντας· οικουντας *habent* 62 *et* 63.
13. ποιει ποιη 62.
15. πνα, πνα δοῦναι *sic pro* [δουναι πνευμα] (*Vide infra* xviii. 4). πνα δουναι 62.
18. ἡδε *pro* ὧδε

xiv. 15. και αγγελος αλλος
18. πέψον *pro* πέμπψον
ibid. [τρυγησον] 62 τρυγυσον.

xv. 2. +και *ante* μεμιγμενην
4. δοξασει [62 δοξαση].

xvi. 12. τὸν εὐφράτη *sic*
17. ευδομος

xvii. 3. —ερημον *txt* (*suppl. marg.*)
ibid. εχων
4. —χρυσω και
ibid. μαργαριτας (αις) *sic** [μαργαριταις 62].
6. τοῦ ιῦ
8/9. και πάρεστι και παρεσται 62.
13. δεδοκασιν
14. εστιν
16. —και γυμνην
17. —ποιησαι την γνωμην αυτου (—και ποιησαι μιαν γνωμην 62).
ibid. και μιαν γνωμην ποιησουσι
18. ἔγουσα *pro* ἔχουσα (*Vide infra* xxii. 12).

xviii. 1. +αλλον POST αγγελον (+αλλον ANTE αγγελον 62).
2. επεσεν επεσεν [επεσεν επεσε 62].
ibid. —πνς ακαθαρτου και φυλακη παντος *txt.* [*Habet* 62].
4. εξελθετε εξελθετε εξ αυτης ο λαος μου *Vide supra* xiii. 15. [εξελθετε *semel* 62].
ibid. συγκοινωνήσετε [συγκοινωνησητε 62].
10. ουαι *semel*
12. *Post* θυινον *in textu* +ἣ ως εὐῶδες (*In* MARG. 62 +ἣ εὐῶδεσ).

xix. 6. λεγόντως *sic pro* λεγοντας (λεγοντων 62*, λεγοντας **).
9. —και λεγει μοι *sec.*
ibid. [αληθινοι] αληθηνοι 62.
ibid. εισιν του θεου [εισι του θεου 62].
10. μου *pro* μοι
12. εἶδεν *pro* οἶδεν
15. ραυδω
17. ἕν *pro* ἕνα *txt.* (*Marg.* ἕνα).
18. +τας *ante* σαρκας *prim.*
20. τή καιομένην *sic*

xx. 6. βασιλευσουσιν
13. τοὺς ἑαυτοῖς νεκρους *sec.* [τους εν αυτοις νεκρους *sec.* 62].
ibid. και ο θανατος *bis script inter paginas.*
14. +εν λιμνη του πυρος *sic* (+ἡ λιμνη του πυρος 62).

xxi. 8. εβδελλυγμενοις
ibid. —και φονευσι και πορνοις
9. δείξωσι *pro* δειξω σοι
12. ιβ *pr. et tert.*
14. ιβ *pr.* [*non ult.*=δωδεκα *pleno*].
ibid. +ιβ *sic ante* ονοματα (+δωδεκα *pleno* 62).
16. ιβ
(17 *fin.* αγγελος *haud dubie cum* 62. *Videtur* αγγελου)
18. —αυτης
19. σαμπφειρος [*non* 62].
20. ευδομος
ibid. [χρυσοπρασος] 62 χρυσοπραισος *vid. txt* [*non com.*].
21. ιβ *prim., non sec.*

xxii. 2. ιβ

xxii. 3. *καταθημα (pro καταναθεμα).* *καταθεμα* 62.

4. *αυτον το προσωπον προς προσωπον pro το προσωπον αυτου usque ad fin. vers. (Om. ex homoiotel. inter txt et com. Stat in com. "προσωπον προς προσωπον").*

xxii. 9. +*και ante των προφητων*

12. *ἔρχον pro εργον txt (Correxit marg.) Vide supra* xvii. 18.

13. *το ᾱ και το ω̄ (—το sec.* 62).

18. *ἐὰν τὶς ἐπϊθησ´ ἐπἀὐτῷ tantum pro εαν τις usque ad ο θεος επ αυτων incl.*

Subscriptio in fine schol:

† *εν ἔτεσι παρὰ ἀνδρέουνταρμαρ´ τοῦ*
ἐπϊ δαυριότου ᾱͅ φ ξ νοεμβρι´ ϝ´

136 now takes rank as the closest sister to 147 in the sub-group of the 1 family 62-63-72-136-147-162-163.

See vi. 9, 12, ix. 6, x. 2, xiii. 18, xvi. 12, xix. 6, 10, xxi. 8, xxii. 4.

Add 162/163 and 184 now to 136-147. They are practically identical.

GROUP 46-88-101-137. General Family 1.

Apoc. 137. *Apoc.* 137 = Vind. Caes. gr. theol. 163. = Greg. 137 (new 2045. Sod. $A\nu^{55}$). [XIV–XV]. *cum com.*

This is quite an interesting proposition, for it gives us the derivative of the late non-commentary MSS. group 46-88-101. These four MSS. are not only derived from a common original, but most accurately rendered for so late a date.

This MS. 137 is not easy to date closely. It cannot be later than 1400 and may well be somewhat earlier, and probably preceded all the other three. Yet I do not think any of the three were copied directly from it.

The MS. 137 has much short hand, yet all is clear and nearly always correct.

The main features of the group are here in their entirety. There have been a few corrections by first hand, by a diorthotes, and by a second hand, and nearly all these are the readings adopted in 46-88-101.

See back under 46 for a list of the readings peculiar to the group. Our MS. goes apart very rarely, notably at viii. 7 maintaining *αιματι* for the *υδατι* of the other three, and at xix. 19 retaining *επι του ιππου* omitted by the others, and at viii. 3 reading *τας προσευχας* for the *τας ευχας* of 46-88-101 and the *ταις προσευχαις* of *text. rec.*, but the other strange readings are nearly all there, including the +*υπο ιωαννου* at xiv. 4, and including the three with ℵ: at iv. 10 of +*αμην*, at viii. 9 of *ψυχην* for *ψυχας*, and at ix. 11 *ελληνιδι* for *ελληνικη*.

We have a few novelties, such as:

iii. 6. *νοῦν* for *οὖς*

ix. 8. *τριχας τριχας ως γυναικων (Cf. h).*

x. 4. *τοῦτοῦ ουρανου pro του ουρανου (Cf.* +*εβδομου* 130 *syr*S).

xii. 4. *αυτον pro αυτους* (referring to the 'third'). *Cf.* latin *h.*

xiii. 18. —*ἡ ante σοφια*

xiv. 4. +*και ante ακολουθουντες*

xvi. 18. —*αφ ου οι ανθρωποι εγενοντο txt. (Suppl. marg.* —*οι ανθρωποι cum* 46-88-101).

xviii. 8. *Post κατακαυθησεται* +*ἡ καὶ αὐτῆς τῆς ἡμέρας τὸν δρόμον ex com. sed clausula repetita infra in schol.*

xviii. 13. *Post* προβατα +προσυπακούσεται τουτοῖς τὸ οὐδεὶς ἀγοράζει *ut* 36.
14. +ουτε ψυχας ανων του λοιπου εμπορευση κ.τ.λ. *ut fam* 21.
xix. 8. και καθαρον λαμπρον
12. +τις ὁ *ante* εχων *Cf. Prim. Cypr. et copt.*
xxi. 4. —ο θεος, *id est*: απ αυτων *pro* ο θεος (*Contra planè om.* 46-88-101 *absque* απ αυτων).
7. και αυτοι εσονται μοι υιοι
14. —των *post* ονοματα
21. πυλεωνων
22. ναον *pro* ναος *secundo loco.*
xxii. 2. αποδιδουντα *pro* αποδιδουν
16. +και *ante* ο αστηρ

so that I do not think there is any probability that 46-88-101 copied direct from 137.

The work, however, as rendered, does credit to all four scribes.

Our librarius has an inscription:

ερμηνεια της αποκαλυψεως του αγιου αποστολου και
ευαγγελιστου ἰω̄ του ηγαπημενου και θεολογου,

but no subscription. Another hand has added that the work is that of Methodius (but it appears to be all pure Andreas), saying:

τελος της εξηγησεως μεθοδιου . . . . .

Our scribe uses a good deal of tachygraphy, and sometimes abbreviates Μιχαηλ to μͯι and οφθαλμος and its cases, thus ὀφθ̀, which is most unusual, and he nearly always writes γαρ as ɼ), but his abbreviations are consistent and easily understood, with hardly a chance of error. No trace of iota post- or subscript.

At xiii. 18 after the number of the beast occurs right between text and commentary as a running comment: τέλος κόσμου.

The full agreement of the family and its slight differences will be found fully noted in the body of collations.

GROUP 80-138. General Family 21.

Apoc. 138. *Apoc.* 138. Vind. Caes. gr. theol. 220. [xv]. [Greg. 138, new 2046. Sod. $A\nu^{58}$].

This is a full sister-MS. to 80 (of the group 21) with com. of Andreas, but later in date. Of same period as 136, which is dated 1507 (or 1560), but without the whole prologue, and differing somewhat in the text of the commentary.

MS. 138 begins at the point πρῶτον μὲν οὖν instead of at πολλάκις, and runs to the end of the introduction. Above (in a contemporary hand) is this inscription:

εἰς τὴν τοῦ ἁγίου ἀποστόλου καὶ εὐαγγελίστου
ἰωάννου τοῦ θεολόγου ἀποκάλυψϊν, ἐξήγησϊς
ὠριγενους θαυμαστ῀ τὴν ἀσάφειαν ταῦ (ταυτην?)
εἰς φ῀ (φῶς?) παράγουσα: προοίμϊον:

but in the margin in a later hand "Imo Andreae Caesariensis in Cappadocia Archiepiscopi qui . . . ."

The subscription page is arranged in the same way as in 80, but the actual τελος part of the subscription is absent in 138.

80 and 138 appear to derive from a common original, and 138 does not appear to be copied directly from 80, although *all* the readings special to that MS. (such as του σωζοντος *pro* του ζωντος xv. 7, see *ante*) are reproduced.

138 differs as follows:

i. 2. ἐμαρτυρήσαι 138 [*non* 80].
ii. 17 *init.* —ὁ
iii. 5 *init.* ἐνικῶν *pro* ὁ νικών
12. *Habet* μου *ult.*
iv. 3. ομοια ορασει *pro* ομοιος ορασει
v. 3. αὐτῷ *pro* αὐτό
13. Does *not* omit εν with 80*.
vi. 1. φωνὴ *pro* φωνῆς 80 [*non* 138].
4. As against the πῦρός of 80*txt*, 138 has λευκὸς (πῦρὸς above) *sic.*
13. ἀποβάλλει 138 *planè.* βαλλει 80 (απο *supra*?).
vii. 1. 138 has +και before κρατουντας (with 21 25 28 *etc.* and *syr*S) while 80 has +ʃ as elsewhere, *viz.* vi. 1, 9, 12, where 138 has no addition.
3. μετωπων 138, μετοπων 80.
12. εἱστηκησαν 138, ειστηκεισαν 80.
ibid. προσεκυνησαν 138, προσεκινησαν 80.
ibid. ευχαριστια 138, ευχαριστεια 80.
15. εν *bis script errore* 138, *non ita* 80.
16. πηνασουσιν 138*vid.*, *non* 80.
ibid. πεσευῖται (*pro* πέσῃ) 138*vid.*, πεσεῖται 80 *cum* F 62/3 72 81***.
viii. 9. [διεφθάρη] 138, διεφθαρησαν 80 *ex emend. vid.**
ix. 4. [*Habet* οὐκ] 138. *Om.* 80*.
5. ὡς βασανισμον *sic* 138, *non* 80.
16. [τον αριθμον] 138, των αριθμων 80.
xi. 3. ἑξήκοτα 138, ἑξήκοντα 80.
6 *fin.* θελησωσιν 80, *non* 138.
10. χαίρουσϊν 138, χαίρουσϊ 80.

xi. 10. πέμψουσϊν 138, πεμ⁺πουσιν 80.
19. του *absque* θεου 138 (*cf. h gig* and *syr*S here).
xii. 1. δυο καὶ δεκα 138, δεκαδυο 80 (*pro* δωδεκα).
3. επτα διαδηματα 138, —επτα 80*.
6. ὑπο *pro* ἀπο 138, *non* 80.
11. ονομα *txt.* 80 (*marg.* αιμα). 138 *planè in txt.* αιμα.
12. θϋμῶν μέγαν *sic* 138, *non* 80 = θυμον μεγαν.
xiii. 3. ἐσφραγισμενην 80, *non* 138.
4. τῷ θηρίῳ *pro* το θηριον 138, *non* 80.
10. εἰς τις αιχμαλ. 138, *sed* εἰ τις 80.
εἰς τις εν μαχ. 138, *sed* εἰ τις 80.
11. ἀρνϊόῦ· *sic* 80*, *sed* 138 ἀρνίου.
15. τῇ εἰκόνει 80, *non* 138.
17. δυνᾶται 80*, *sed* δυνήται *planè* 138.
xiv. 16. επι τῆς νεφελῆς 80 *sic*, *sed* 138 ~~επι~~ της νεφελης *tantum.*
xvii. 1. πορνείας *pro* πόρνης 138, *non* 80.
7. —της γυναικος 138 (*perd. inter pag.*), *non* 80.
10. ἔλθοι *sic* 80*, *non* 138 = ἔλθῃ *planè.*
16. μϋσήσουσι 80, *non* 138.
18. ἥ ἔχουσαν *sic* 138, *non* 80.
xviii. 10. στηκοντες 80, *sed* ἑστῶτες 138.
14. —τα *ante* λαμπρα 138, *non* 80.
22/23. —και πας τεχνιτης *usque ad* εν σοι ετι *pr. ver.* 23, 80* [*non* 138].
xix. 10 *fin.* αληθειας *pro* προφητειας *txt* 80*, *non* 138=*planè* προφητείας.
11. ἐπ' ἀὐτὸν *sic* 80 (=46-88-101). *Non* 138 *planè* ἐπ' αὐτῷ.
14. { και τα στρατευματα εν τω ουνω 80.
και τα τα στρατευματα εν τω ουνω 138.
20. { και μετα τουτου ο ψευδοπροφ. 80.
και ο μετα τουτου, ο ψευδοπροφ. 138.
xx. 3. ἐσφράγησεν 138 [*non* 80].
4. τῇ εἰκόνϊ *pro* την εικονα 138 [*non* 80].
xxi. 12. —τε 138 [*non* 80].
14. +δωδεκα (*ante* ονοματα) 80, +δωδε *sic* 138.
15. μετρίση 138 [*non* 80].
18. ὑέλω *sic* 80, ὑέλῳ 138.
19. ο δε θεμελιος *planè* 138, ο^δε θεμελιος *sic* 80. (*Obs.* και ο θεμελιος *syr*S).
23. αὐτοῦ *pro* αυτης 138 [*non* 80].
xxii. 9. του *errore pro* τούτου 138 [*non* 80].
15. φειλῶν *pro* φιλῶν 138 [*non* 80].
19. ἀφελεῖ *pr.* 138, *non* 80=αφελη [*pro* αφαιρη].
20. καὶ *pro* ναὶ *pr.* 138 [*non* 80],

but practically all the above are merely due to scribal infirmity.

The special and real agreement throughout with 80 is constant, including the circumflex on κρινεῖς vi. 10, κρινεῖ xix. 11, κρῖμα xvii. 1, and abbreviated πνσ in xviii. 2 before ἀκαθάρτου.

Group 21 *etc.*

Apoc. 139. *Apoc.* 139 = Paris, Nat. gr. 240. = [Greg. 139, new 2047. Sod. Aν^{67}]. [a. 1543]. Collated in Paris, July, 1908.

A xvi$^{\text{th}}$ century MS. with com. of Andreas, written by "χριστοφθρος ὁ ἀουερος," a German, Christopher Auer, in Rome, 1543.

In a *reliure du temps* with the French crowned F and fleur de lys.

A contemporary note at the beginning says "publici juris facta inter opera Johannis Chrysostomi. Lege (?) in codicibus 423. 1797. 2279."

It is well and carefully written, although the scribe once writes θυγατειρα for θυατειρα! There are no grave omissions until ch. vii., after which some errors of omission occur owing to homoioteleuton.

Has iota subscript (but not with ᾁδης nor with καγω). κυριος, πνευμα often in full; ιησου χριστου always in full except at end of ch. xxii., as also ισραηλ and ιερουσαλημ.

There is no inscription proper. The text (first paragraph in red, rest in black) begins p. 6, *i.e.* f°. 3 *verso*. The folios are numbered as pages *recto* and *verso*.

It soon develops, from δι᾽ αγγελου i. 1, and other readings that this MS. is of the 21-28-73-79-100-103-112-135 family. As far as I can see, however, it is not copied direct from any of these which have already passed under review. Occasionally, but only very occasionally, it goes with a few others, iii. 18 *fin.* βλεψης with 16. Alone viii. 11 ἀψϊνθῖαν, and xiii. 14 ποιεῖσθαι for ποιησαι *sec.* (ποιεισαι 73, 79).

It had trouble with χαλαζα for some reason, correctly given xvi. 21, but χαλαρα viii. 7, and χαρα xi. 19.

It reads ἱερεῖς (for ἶρις) iv. 3 with ℵA and the family; —ἅ εστι v. 13 with ℵ 38 47 and the family.

—ανθρωπου at xxi. 17 alone, although leaving a blank space.

+τους *post* καρπους at xxii. 2 alone.

The characteristic group readings are all here, including the special feature of compound verbs, as:

ii. 8. της σμυρναιων εκκλ.
iii. 8. +οὐ *ante* μικραν
14. απαρχη *pro* αρχη
21. —εν τω θρονω μου
iv. 3. ἱερεῖς *pro* ἰρις
8. εχει
vi. 1. ερχου ως φωνη βροντης *pro* ως φωνης βροντης ερχου και βλεπε
4. κατασφαξωσι
5. και ηκουσα ανεωγμενης της τριτης σφραγιδος
vii. 10. κραυγη και φωνη μεγαλη
13. τας λευκας στολας
15. κατασκηνωσει
ix. 13. —τεσσαρων, +κεκραγοτος
15. προητοιμασμενοι
18. των εκπορευομενων
x. 4. οσα *pro* οτε
11. +επι *ante* γλωσσαις
xi. 5. αποκτειναι *pro* αδικησαι *sec.*
8. +εασει
ibid. +αταφα
9. σωματα *pro* πτωματα *sec.*
15. —του κοσμου
xii. 6. +τον *ante* τοπον
9. —μετ᾽ αυτου εβληθησαν
11. ονομα *pro* αιμα
xiii. 11 *fin.* —ως δρακων
xiv. 2. —και ως φωνην βροντης μεγαλης
6. +ερχομενον *post* αιωνιον
8. τα εθνη παντα
14. κεφαλην *pro* νεφελην
16. εξηρανθη *pro* εθερισθη
20. ͵αχϛ

xv. 6. επι *pro* περι
xvi. 9. καυματι μεγαλω
13 *fin.* +εκπορευθεντα
21. +και *post* ορη
ibid. προς *pro* επι τους
xvii. 6. —και εκ του αιματος των
14. +εστι *post* βασιλεων
xviii. 7. διοτι *pro* οτι
10. οχυρα *pro* ισχυρα
14/15. +ουτε ψυχας ανω͞ν κ.τ.λ.
xix. 14. εφ ιπποι πολλοι (—λευκοις)
xx. 2. —τον οφιν
5. τελεσθωσι
9. —απο του θεου

xx. 15. γεγραμμενος εν τη βιβλω της ζωης
xxi. 4. τα γαρ πρωτα
5. ο εν τω θρονω καθημενος
12. +και *post* υψηλον
19. +λιθος *post* δευτερος
23. αυτην *pro* εν αυτη
ibid. +και *ante* το αρνιον
27. ἢ *pro* και *tert.*
xxii. 5. βασιλευσει
6. +ως εκ της αληθειας προφερομενοι
ibid. διδαξαι *pro* δειξαι
9. μη ορα
11. —και ο αγιος αγιασθητω ετι
12. κατα τα εργα αυτου.

The subscription is as follows:

τελος της ερμηνειας της αποκαλυψεως Ιωαννου του θεολογου.

Then: Ιστεον τοινυν, ως οταν παρουσης βιβλου συγγραφευς ταυτην αιτησασιν εντιμοις προσωποις προς εντευξιν παρασχομενος, ειτα το αναδουναι την βιβλον οκνησαντων, αυτος τινα των σχεδαριων οὐ φιλοπονως φυλαξας αλλα παραρρυψας, ως ετυχε παλιν αιτηθεις παρ᾽ ετερου τινος, σεσωμενος των σχεδαριων εις την συγγραφην συνεχρησατο. των απολωμενων δε την διανοιαν εν ολιγοις χωριοις ως εικος εν ετεραις εξεφρασε λεξεσιν. ει τοινυν δια φωνια μικρα τις εν ταις λεξεσι φαινοιτο, μηδαμως ξενισμον εμποιηση τοις εντυγχανουσι, της διανοιας μενουσης της αυτης, ϗ εν τη βραχυτατῃ παραλλαγῃ των λεξεων. (See 114, 159, 203, 241).

And then this:

την τελευταιαν χειρα τουτω τω βιβλιω επεθηκεν Χρϊστοφόρος ὁ ἀουέρος τη πατριδι γερμανος εν ρωμη τη πολυφημοτατη μηνι ιȣλιω Δαπανηματι και ποθω τα της αγιας γραφης κατα το αυτου μερος και δυνατον ευεργετ⁾⁾ προχειροτατου γεωργιου δηχαδη ἁρμηνιακου αξιωτατου ῥουθενων και βαβρων επισκοπου προς παυλον τον τριτον της απασης εκκλησιας τοτε τον οιακα εμπεπιστευμενον παρα φραγκισκου του εν χριστιανοις βασιλικωτατου κελτων βασιλεως πρεσβευσαντος ετει της χριστου παντων σωτηρος ενανθρωπησεως χιλιοσῷ πεντακοσιοσῷ τεσσαρακοσῷ τριτω.

Group 8-24-(140).

Apoc. 140. *Apoc.* 140=Paris, Nat. Coisl. gr. 256. =[Greg. 140, new 2048. Sod. α 1172]. [xi].
Collated in Paris, 1908. The date is correct. About 1100.

Written by two hands, doubtless in the same monastery. The first three pages are in a blacker ink and different hand, probably by the chief of the monastery, but has many itacisms, υ for η frequently, even ὕκουσα for ἤκουσα. The scribe who furnishes the rest writes a good hand and is guilty of itacism, but not as badly as the other.

Inscr. ἀποκάλυψις ἰῶ τοῦ θεολόγου · ἣν ἴδεν ἐν^{τ} νήσω πάτμω : εἰσ̃ ὕπο^{θ} σὺγχώρεσον :

The MS. also contains *Antioch. monach. pandectes S^{ae}. Scripturae. Hæreticorum nomina, a Simoniacis ad Messalianos. Anonymi fabula de mediatore, etc.*

The Apoc. occurs last in the volume.

At ii. 17 λευκην a marginal chain commentary begins.

The text is of the Greek family, *e.g.* ii. 5 πεπτωκας not ἐκπεπτωκας, and of the B type, subtype 8-24 of which this MS. forms the third and most important member, with much independent itacism of a very ancient kind.

Of rare readings or novelties we have to chronicle the following:

i. 4.	*απο θεου <u>απο</u> ο ων και ο ην*
5.	+*και ante εν τω αιματι*
9.	*εγω ιωαννου*
16.	*ρομφαιου*
ii. 9.	—*λεγοντων*
iii. 7.	*κλήνην pro κλειδα*
iv. 3.	*λίθω · ἰάσπι sic*
v. 5.	*οι επτα σφραγιδες pro τας επτα σφραγιδας*
vi. 2/3.	Long addition ex commentary of Arethas adapted to Andreas.
6/7.	,, ,, ,, ,, ,, ,, ,, ,, ,,
15.	—*εις sec. ante τας πετρας*
vii. 6/7	*transponit συμεων et μανασση*
8.	,, *ιωσηφ et ζαβουλων*
viii. 4.	*της προσευχης pro ταις προσευχαις* So 111 121.
ix. 17.	*εχον γαρ pro εχοντας*
x. 8, 9, 10.	*βιβλιονδαριον*
10/11	—*εφαγον αυτο επικρανθη η κοιλια μου και λεγει μοι*
11.	*ἔδεισε pro δεῖ σε*
xi. 2.	*θεου pro ναου* (*λαου* ℵ*. Another indistinct place?).
5.	*ουτως δι αυτων* So ℵA.
12.	*αυτοις pro αυτους secundo loco*
xii. 2.	+*του ante τεκειν* So *fam* 95. [*Non* 8-24 which had *του* before *κριθηναι* xi. 18].
7.	+*μεγας post πολεμος =vg gig boh.*
xiii. 6.	*σκιαν pro σκηνην*
10.	—*δει* So A (—*δει αυτον gig syrS copt*).
16.	—*τους pr. ante μικρους*
xiv. 14.	—*και tert.*
15.	*οὖ pro οτι pr.*

xvi. 6. +το *ante* αιμα So *copt.*
15. αυτων *pro* αυτου *pr.* So *arm aeth.*
17/18 λεγουσα · γεγονεν και εγενοντο ·
xviii. 13. μυρου So 124 *vg ps-Ambr.*
ibid. και προβατον και κτηνη
22. αυλισων
xix. 18. και τω καθημενω επ αυτω
ibid. τε *post* δουλων
19/20. +και συνεκροτηθη και εν ριπη οφθαλμου ετραπη ο αντιδηκος εχθρος˙ ο αρχεκακος δρακων
xx. 8. καὶ πλανήσι *sic pro* πλανῆσαι =*vg ps-Ambr.*
xxi. 17. εκατονσαρανταπεσσαρων
xxii. 18. βασιλειου *pro* βιβλιου.

And a good deal of unique spelling with the uncials is found.

Iota post- occurs but twice I think, plus once with δευρωι. ν εφελκ. is very frequent. Breathings are both square and round.

Of ligatures ⱴ for αν occurs a few times, and is quite unusual, as at xxii. 21 π́ⱴτων for παντων, and xiv. 4 εμολυνθησⱴ for εμολυνθησαν.

The subscription is unlike any except 2**, and runs (+του θεολογου *fin.*):

τελος της αποκαλυψεως του αγιου ιω̃ του ευαγγελιστου και θεολογου.

The family peculiarities of 8-24-140 are recorded under MS. 24. As our 140 does not agree with the first three cases (i. 11, i. 14) and agrees with all the rest, it is evident that the scribe who began 140, and was displaced by someone else at i. 19/20, had begun to copy from a MS. of another type.

FAMILY 1.

Apoc. 141. *Apoc.* 141 = Athenis Bibl. τῆς βουλῆς. =[Greg. 141, new 2049. Sod. α 1684]. [XVI] *Chart.* or [XV ?]. Photographed Nov. 1922, by Andreou of Athens.

Although Gregory labels this XVI[th] century (after seeing the original), the general style of writing, as seen in the photographs, points to a somewhat earlier date.

In this case, the question of date is vital, because the MS. is a replica of Evan. 1 to all intents and purposes, and presents a very perplexing problem.

If of the XVI[th] century, it may simply be a copy of the printed text of Erasmus, Aldus or Colinaeus, and yet it has no appearance of being a copy of any one of them, although containing their text, and after the most serious examination it might seem to be a sister of Apoc. 1, and to have been copied from a similar MS. It has no Commentary. ναὶ is doubly accented, which we do not find in the printed copies. Final sigma is generally in the form of c, and there are other indications of XV[th] century execution, rather than XVI[th] century.

There are, it is true, half a dozen places where the semicolon of interrogation is used. This is the only real sign of youth. Dr. Bolides of Athens has examined it for me, but refuses to date it closely.

In order to avoid any bias, I carefully refrained from looking at the last page until I had reached this conclusion. Upon reaching the end of the Apoc. and the famous final six verses, *supposed to have been re-translated from the Vulgate into Greek by Erasmus* when Codex 1 was discovered and found to lack the last leaf, the problem takes on a most important aspect. For if our MS. 141 is *not* copied from the printed text, then Erasmus would be absolved from the charge for which his memory has suffered for 400 years! In his own 'adnotationes' he would seem, however, to have admitted that the end ('calce') of his codex *was* mutilated.

Now note this in the first place. Erasmus does *not* print his own Latin version—(which occupies the middle column between Greek and Vulgate)—exactly in the terms of the Vulgate, although very close.

He gives us:

e libro	against Vulgate:	*de* libro
a civitate	,, ,,	*de* civitate
ex his	,, ,,	*de* his

and he adds *etiam*, representing the second ναὶ before ἔρχου κύριε Ἰησοῦ, which his Vulgate column lacks, thus conforming to the Greek as printed, and by his '*e*' and '*a*' differentiating between the ἀπὸ (βίβλου) and ἐκ (τῆς πόλεως), and giving *ex* (his quae scripta) against *de* (his quae scripta) for the Greek τῶν γεγραμμένων, which, if he had re-translated into Latin, might have been rendered otherwise.

So much for that aspect of the case.

The matter really narrows down to a copy of *Er.* 4. 5, and not of *Er.* 1. 2. or 3, or Aldus, for, in verse 18, our MS. has ἐὰν εἴτιc and in verse 19 καὶ ἐὰν εἴτιc with *Er.* 4. 5, while *Er.* 1. 2. 3. *Ald.* have εἴτις and εἴτις in each place; and our MS. has in verse 19 ἐκ τῆς πόλεως with *Er.* 4. 5, while *Er.* 1. 2. 3. *Ald.* have πόλεως without ἐκ τῆς. Our MS. has at the end τέλοc with *Er.* 4. 5, while *Er.* 2. 3. have τω θεω δοξα, and *Er.* 1. is without any subscription.

On the other hand, our MS., in order to exhibit its independence—even of *Er.* 4. 5—has in verse 21 ἡμῶν for ὑμῶν as the last word, which is not found in Erasmus' editions, nor in Aldus, nor in Colinaeus.

Whereas also, in the same verse, *Er.* 4. 5. print κυρίου ἡμῶν Ιησοῦ χριστοῦ, our MS. contracts two out of three of these words, writing: κῦ ἡμῶν ἰησοῦ χ̅ῦ, and frequently used contractions differing *toto caelo* from the printed texts, and conforming to more ancient usage.

Now we must go back over my collation and see what else we can find pro and con. There are quite a few singularities, which we must notice first.

Apoc. i. 5. The text (although the scribe is pretty careful) omits, as early as this, on the very first page, the words '*και λουσαντι ἡμας*' altogether. And in the margin we find '*και καλεσαντι*' apparently by the first hand, and not *και λουσαντι* or *και λυσαντι ημας*. Now surely, if copying the printed text, he would have written in the margin the right words from that text. It would seem therefore as if his exemplar lacked the words.

Apoc. ii. 13. We read in our MS. ὅc τε ἀ κτάνθн whereas all have ὃς ἀπεκτάνθη at this place. And our scribe is not given to any such errors.

At ii. 23. We write *καρδίασ καὶ νεφρούσ* with a few MSS., but none of *fam* 1, and none of the early editions, which have *νεφροὺς καὶ καρδίας*. But this may be an involuntary transposition on the part of the scribe.

At ii. 27. We read *ὧν pro ὡς prim.*

At iii. 4. We read ὃ *pro* ἃ (*οἱ* by 1 *etc.* and *Er.* 1. 2. 3, ἃ *Er.* 4. 5).

At iii. 15 *init.* We read *ἴδά pro οἶδα.*

At. v. 11. We read *καὶ ἴδον, ϛ ἰδοὺ ἤκουσα pro και ειδον και ηκουσα.*

At. vi. 11. We read *ἑκάσταιc στο̂λ* (*i.e.* *στολαῖς*) *λευκαὶ* by error. The editors read *εκασταις*, but *στολαι.*

At vii. 12. We read *τοῦ θῦ pro τω θεω.*

At viii. 13. We omit *γης* against MSS. and editors; (138* omits *της*).

At ix. 3. We read *ἀλλὰ βασανισθήσονται pro ἀλλ' ινα βασανισθωσι.* None omit *ινα* except *syr*S, and *Er. omn.* have *βασανισθησωνται.*

At ix. 6. We omit *ταις.*

ibid. We read *ἐκείνεσ̂* (αι) *sic.*

At ix. 7. We read *ἵπποιc нτοιμασμένα* with *Complutensian* alone!

At ix. 7/8. We omit a long clause from homoioteleuton *προσωπα . . . προσωπα.*

At ix. 9. We read *σιδηραῖc.*

At ix. 11. We read *ἐφ' ἑαυτῶν ex emend.* with 130, for *επ αυτων.*

ibid. We read *ἀββαδδὼν* with three MSS. of Compl. family.

At ix. 13. We add *τοῦ ναοῦ* between *θυσιαστηριου* and *του χρυσου.*

At ix. 14/15. We run the verses together without stop.

ix. 17. We read *ἀκινθίνουσ pro ὑακινθινους.*

At x. 3/4. Another omission due to homoioteleuton "*τὰσ ἑαυτῶν φωνᾶσ ἑαυτῶν ἔμελλον γράφειν*" omitting *και οτε ελαλησαν αι επτα βρονται τας φωνας.*

At xi. 4. —*αι ante ενωπιον contra fam. et Editt.*

At xi. 13. *ἔμφομβοι* alone.

At xi. 14. —*ἴδου* with some of *fam* 1, *viz.* 46-88-101-137, and 114, but not *Editt.*

At xi. 15. *λέγουσα pro λεγουσαι.* More important is

xii. 7. *ἐπολέμησαν μετὰ* with many and *Compl.*, against the *κατα* of *fam* 1 *Er. Ald. Col.*

xii. 12/13. Another omission from homoiotel. "*εἰδὼc ὅτι ἐβλήθη εἰc τὴν γῆν*" omitting *ολιγον καιρον εχει· και οτε ειδεν ο δρακων οτι, transil. ab. οτι . . . οτι.*

At xiii. 1. *καὶ τὰσ ἐπὶ κεφαλὰσ pro και επι τας κεφαλας.*

At xiii. 3. *ἐθαυμάστη* with 62-136 of the 1 family.

At xiii. 5. *ἐξουσιαν* with 12-63 of the 1 family.

At xiii. 8. ὧν τὰ ὀνόματα οὐ γέγραπται, a difference of order, not likely to occur in copying the printed text at this place.

At xiv. 1. ἀρίον *pro* αρνιον

ibid. γεγραμμένον * Thus 122 and *Colinaeus* with one μ. [But note: followed by xiv. 4 υπαγει and —τω *ante* αρνιω *against Colinaeus*, which rules out anything but a coincidence above].

At xiv. 9. +εἰς *ante* την εικονα alone.

At xiv. 10. κερασμένου (*pro* κεκερασμ.) with 1, a few, *non Editt.*

xvi. 1. [ἐκ χέατε *sic*] *Contra* εκχεετε *Er. omn. Ald. Col.*

xvi. 16. ἁρμαγεδδῶν with two deltas, as *Er.* 5, but with circumflex against acute accent in that edition.

xvii. 11. —και εκ των επτα εστι και εις απωλειαν υπαγει

xvii. 12. ἔλαβαν *

xviii. 2. κατοι κοι τηριον

xviii. 7. τοσοῦ το with 61-126 only, *non Editt.*

xviii. 11 *init.* —και alone.

xix. 13. βεβαμενον

xxi. 12. επιγραμμενα

18. ὁ πόλιc

20. τ͂ο πάσιον *pro* τοπαζιον (τοπαζιος *Er.* 2).

xxii. 3. λατρευ ουσιν *contra Editt.*

Besides some spelling apart from the editions, as εχον, φυαλας, πυρος for πυρρος, θυριον, φοναι απολειαν.

The scribe often writes τ͂ο for το, which I do not think is found in the Erasmian editions Even τ͂ῦ for τοῦ.

He has a somewhat peculiar ligature for ει, besides the usual one, *viz.* ϥ, which I note in Delitzsch' facsimile of Apoc. 1.

In the above list, many can be ruled out, as offering no proof, but enough remain, as at i. 5, xii. 7, xiii. 8, xxi. 20, to render it highly improbable that the scribe was copying the printed text.

Add to this these places where all Erasmian editions and the Aldine disagree with Stephen's edition and go apart from our MS. also:

iv. 5. εκπορευονται our MS. (Early editors εκπορευοντο).

v. 3. ουδε υποκατω της γης our MS. (Early editors και υποκατω της γης).

vii. 16. πεσῃ our MS. (Early editors πεσει).

ix. 6. ουχ ευρησουσιν our MS. (Early editors ουκ ευρησουσιν).

xiv. 5. ουχ ευρεθη our MS. (Early editors ουκ ευρεθη).

xvi. 20. ουχ ευρεθησαν our MS. (Early editors ουκ ευρεθησαν).

x. 7. τελεσωσι our MS. (Early editors τελεσουσι).

xi. 9. γλωσσων our MS. (Early editors γλωττων).

xiii. 5. λαλοῦν *planè* our MS. (Early editors λάλον).

xiv. 7. φοβηθητε our MS. (φοβησθητε *Er.* 1. 2, φοβειθητε *Er.* 3. 4. 5, *sed Ald. cum Steph.*)†.

xiv. 13. αναπαυσωνται our MS. (Early editors all αναπαυσονται).

† But we can rule *Ald.* out as a source of copying, for other reasons.

xviii. 12. ς̀ μαργαριτου our MS. (Early editors all <u>ουτε</u> μαργαριτου)†.
xviii. 19. χοῦν our MS. (*Er.* OMN. χνοῦν).
xix. 1. αλληλουια our MS. (Early editors <u>το</u> αλληλουια).
xix. 15. <u>του</u> παντοκρατορος our MS. (Early editors παντοκρ. *absque* του).
xx. 5. ἔτη · αὔτη our MS. (Early editors *supply* αχρι after ετη).
xxi. 19. χαλκιδών our MS. (*Er. omn.* καλκϊδῶν, *Ald.* χαλκηδῶν).
xxi. 20. αμεθυστος our MS. (*Er.* 3. 4. 5. αμεθυσος. *Er.* 1. 2. *Ald.* αμεθησος).
xxii. 13. <u>ὁ</u> ἔσχατος *ex industria.* (εσχατος *absque* ὁ *Er. omn. et Ald.*).

I think we might fairly say that the above would convey presumptive evidence that the last leaf of Erasmus' codex might have contained the famous double ελθε, and ελθετω in verse 17 for the general Greek MS. readings of ερχου and ερχεσθω, and that it was not Erasmus' retranslation of the Vulgate's *veni* and *veniat*; and that in verse 18 συμμαρτυρουμαι γαρ for μαρτυρω εγω is not necessarily retranslation of the '*contestor*' of *Haymo* and the *Vg.*, or of the '*testor*' of *Primasius* and *Tyconius*, for *Arethas* already says μαρτυρομαι εγω.

And the same applies to the αφαιρη and αφαιρησει of verse 19 for the usual αφελη and αφελει. (The Latins vary in the second place with *auferet*, *demet*, *adimet* and *delebit*), but fortunately or unfortunately Apoc. 208 has now become available to give us the real ending.

Years ago, I made a careful comparison of the five editions of Erasmus, and collated Aldus and Colinaeus. The full evidence will be found set out in the collected readings. We can certainly rule out any copying by our MS. of *Er.* 1. or 2, and the late date of *Er.* 5. (1535) would almost seem to rule out any chance of Apoc. 141 being based on that, even if the proof given above is not deemed sufficient to lay that bogey. Without such a troublesome examination of all the Erasmian editions, I could not have offered the foregoing evidence.

I enter into this detail because the matter might come up again for examination.

† This is peculiarly noteworthy at this place owing to the interruption of the series of και copulas by ουτε, for the series of και continues after this *one* ουτε.

COMPLUTENSIAN LARGE GROUP 10 *etc.*

Apoc. 142. *Apoc.* 142 (Paul. 470) = Escurial T. III. 17. [=Greg. 142 (Paul. 470). Greg. new 2004. Sod. α 56]. [x]?

Curiously both Scr.-Miller and Gregory give us the wrong 'renvoi' to the Pauline number. Miller says 202 and means 470, Gregory says 479 and means equally 470.

It appears from the other E. Miller's catalogue of the Escurial MSS. (Paris, 1848), p. 139, that the volume containing these MSS. (and other matter) is wrongly bound up together, for he states that the *Pauline epistles* (*et alia*) are of XIIth cent., and *Apoc.* (*inter alia*) are of the Xth.

Mistakes never occur singly. We have a further complication here owing to another error. Scrivener-Miller's Apoc. 85 is numbered Ψ. III. 17. He means T. III. 17, and thus this Escurial codex is really given twice $\left.\begin{matrix}85\\142\end{matrix}\right\}$. There is no sacred codex Ψ. III. 17.

We have left 85 blank.

Let it be understood now that Gregory's and Scrivener's Apoc. 142 is the *same* Escurial codex T. III. 17.

[As a matter of fact I believe the mistakes are excusable, and that instead of T the original mark is the Coptic letter ϯ, for on my photographs instead of T they are marked Ṯ and the real library mark to-day is not T. III. 17 but III. Ṯ. 17].

Collated in 1921 from photos made in 1913.

The MS. is written in a good very upright XIth or early XIIth century hand, with a fine hard pen, and has a chain commentary, the latter in a rough tachygraphic hand. Gregory seems to be too early.

The document may have been used by Ximenes and Stunica. The unusual and extraordinarily upright type possibly formed the basis for his unusual Greek types. But the text does not yield the Complutensian printed errors.

While the writing is very beautiful and the scribe very accurate, it is not an easy MS. to collate, as he runs his words together throughout.

An accident happened at some time early in the career of this volume, for a few pages are supplied in the entirely villainous hand of the writer of the chain commentary. These three leaves inserted after xiii. 16, comprising four pages of writing and involving xiv. 10 to xv. 1, are misbound. An old hand has written in the margin the usual "Seek (the continuation) ὄπισθεν on three leaves," indicating that then already the leaves were misplaced.

The main scribe has no iota post., a large number of ν εφελκ., and breathings very square and peculiarly delicate. Psi is very square. I can hardly believe that the commentary was added in the same scriptorium. The chain man ought to have been in chains himself. His efforts at writing are those of a person too utterly careless for words.

Our main scribe has but few peculiarities. One is, however, to write ἥμισυ consistently ἥμῠσυ (xi. 9, 11, xii. 14).

His punctuation at xi. 17/18 is peculiar, running the two verses together (with a few other MSS., as 30, 69, 74, 84, 126, 128) and placing the stop after ωργισθησαν in verse 18. Several other cases of punctuation occur, involving the sense, which will be found recorded in the collation.

The MS. is free from any grave errors in copying, and there are but few omissions from homoioteleuton. Nevertheless in the very last chapter we omit (verse 17) "και ο ακουων ειπατω ελθε (ερχου)" which no one else had done but 35 139 and 90 [*non* 51] and now 200 also. Another omission at iv. 9/10. And one at xiii. 2. Hardly any other errors.

The MS. is of the B type with just a few touches of the 51-90 family. See xxii. 8 ο ακουων και βλεπων <u>αὐτά</u> with 51-90 alone, and the omission shortly after at xxii. 17 (recorded above).

ἡ *prim.* is omitted in vi. 17 with 38 only, but this is probably an error. At xvii. 5 πόρνῶν is so accented. Of course the photo does not show if both accents are in the same ink. There is also some sympathy with 30.

The small section by the bad hand is of quite a different and older type of text. Here are the principal various readings:

xiv. 10. —του *ante* κεκερασμενου with 114-193-241 only.
ibid. βασανισθησονται with A 8 14 36 92 95?-127-215 251.
11. εις αιωνων (—αιωνας) αναβαινει New. (So 159*).
12. των τηρουντων with ℵ 36 *f.* 38 56 *f.* 95-111, all notable manuscripts.
ibid. —και την πιστιν ιησου New.
13. +το αγιον *post* πνευμα with 95 and 124[*contra fam̄*] 159 189 *aeth arm* only.
14. επι τη νεφελη with 41 *f.* 62 176-206.
ibid. —ανθρωπου εχων επι της κεφαλης *pergens post* υιω: "αυτου στεφανον χρυσουν" New.
18. φωνη *pro* κραυγη with ℵAB 31 *f.* 38 *f.* 44 *f.* 61 *f.* 95 146 187 *syrS h gig.*
19. —του θυμου with 12 *f.* 16 33 *f.* 44 49* 59-121 218.

The main MS. simply enlarges our already cumbersome family, but has the merit of strictly accurate copying.

There is no inscription proper, the MS. beginning:

Αποκάλυψις ΙΥ ΧΥ ἣν ἔδωκεν ἀυ
τῶ ὁ θσ δεῖξαι τοῖσ δούλοισ αὐτοῦ κ.τ.λ.

There is a subscription:

† ἀποκάλυψις τοῦ ἁγίου ἰωάννου †

which is new so far in this form.

Very Special Type.

Apoc. 143.

Apoc. 143 = Escurial X. III. 6 (or rather III. Ψ. 6) = [Greg. 143, new 2050. Sod. *α* 1273]. [a. 1107].

This is to be found mentioned in E. Miller's catalogue of the Spanish MSS. (Paris, 1848), p. 397, where it is referred to as a Volume of 292 pages, and forms part (at f°. 235) of a collection of Miscellanies, being immediately preceded by a life of St. Elias, and succeeded by a life of St. Gregory, the Armenian. The MS. is dated 1107, as per the subscription on folio 292 at the end of the whole volume:

ἐτελειώθη ἡ βίβλος αὔτη μηνὶ ἰουλίω κς : ἔτους
ςχιε ::: γραφῆσα δια χειρὸς λεοντίου μοναχοῦ πρεσβυτέρου ·
ἀμαθοῦς ϛ ἰδιώτου · εἰς τὴν μονὴν τοῦ ἁγίου
φιλίππου τοῦ μελιτυροῦ. οἱ ἐντυγχάνοντες ϛ
ἀναγινώσκοντες · εὔξασθαι ὑπερ αὐτοῦ διὰ τὸν κν :~

The dear old scribe was weary at the close of his labours, for he subjoins this couplet:

Ὥσπερ ξένοι χαίρουσι πατρίδα βλέπειν.
Οὕτω καὶ οἱ γράφοντες τέλος βιβλίου·:·~

Photographed for me by F. E. Manero, of Madrid, in 1913, and collated in 1921. In a rough but clear early hand, the forms of psi and chi being quite ancient. ν εφελκ. is of constant occurrence; iota postscript entirely absent. It is written in double columns of thirty-five lines each. There is no catena, and there are no marginal remarks, nor divisions. There is no subscription until the end of the book, and the inscription is one of the 'ἐν Πάτμῳ' ones, differing slightly from others.

It has lain 'perdu' for many years, but is none the less important for that. This MS. was entirely unknown to the critics until recently, and is, perhaps, one of the most important in the list.

It stands quite apart from any traditional family groups, and is worthy of our most attentive consideration. I commend it to the reader very specially.

The text runs to v. 14, and then, without the slightest sign of an omission, continues with ch. xx. 1 to the end. This 'saltus' occurs on f°. 239 *recto*, col. i., three lines from the bottom. At first sight it would appear to impair all confidence in the scribe, and nullify any value in the MS. But sufficient remains to interest us very greatly, and possibly to explain the circumstances which led to such apparently unobservant copying, or extraction. Observe, however, that Apringius' rare commentary, as it survives in the Copenhagen codex, only runs upon ch. i–v. and xviii–xxii, the middle portion being a reproduction of Victorinus (there labelled Jerome). Can we connect 143 in Spain and Apringius in Spain and Portugal?

The reading καρχιδων in xxi. 19 points to the provenance of the original as Coptic (καρχηδων is read by part of the 35 family by 146 164-166 200 and *Coptic* with *syr*S). Other readings prove beyond doubt that the original was a bilingual Græco-Coptic MS. In olden days, the African monks carried about with them single books of the N.T., and in this case a worn copy, from which the middle portion had possibly dropped out, may have formed the basis for transmission; perhaps one leaf happening to terminate at the end of the v[th] chapter, and the next to have on it the beginning of the xx[th] chapter.

Importance of this MS.

I rise, however, from collating these eight chapters at the beginning and end of the book with a profound sense of having been in the atmosphere and in the presence of the elements of a very ancient text, notwithstanding the frailty of a scribe, who is somewhat crude, but evidently quite honest, and who describes himself in his colophon as unlearnèd and unskilful. And I reach this conclusion without having (as it happens) been able to refer to a single collateral document during the collation.

Upon consulting my ledger of grouped readings, however, my conclusion is abundantly proven, and I find that we are face to face with a situation of the deepest interest.

It had struck me, as I collated, that many of the startling additions, omissions and substitutions were not mediæval, and had a plausibility which pointed to a possible early edition, before all our stereotyped factors had become recognized as a kind of traditional text.

Further examination confirms me in this view. For instance, when the MS. suppresses ἱματίοις in iv. 4, and writes that the four and twenty elders around the throne "were clothed about with white," we pause to wonder whether the original may not have been worded thus, and whether an officious redactor did not very early insert ἱματίοις, thinking ἐν λευκοῖς an insufficient description; whereas the writer of the Apocalypse †, describing heavenly things, would be at liberty to chronicle his impressions of the vision in terms not strictly mundane, and the 'robes' would be unlike any earthly thing he had ever seen. See iii. 4 ἐν λευκοῖς *tantum*. But the reader may say that we are taking him into a region which is foggy with the mists of antiquity, and that we are again 'subjective,' whereas they of the modern school claim that we must be 'objective,' and surely some collateral evidence would remain that there is probability as well as plausibility in our conjecture that the omission is well-founded and approaches the long-lost basic text. Very well, I accept his challenge and remark that, in this first example, chosen at random, our MS. has the very respectable support of the great MS. ℵ, of the extraordinary cursive 130, and of the Patmos codex 178, and now of our wonderful 200. Thus ℵ 130, 143, *f.* 178 and 200 *arm* 4. stand alone in suggesting this plausible reading!

And ℵ 143 are again quite alone with *aeth* at xxi. 14 in omitting εχον in the description of the wall and the twelve gates. Already, in verse 12, we have been informed that the great and high wall had twelve gates. In verse 14 εχον can be suppressed if we assume that the gates just described in verse 13 formed the *principal part of the wall* in the vision. The prominence given in verse 13 to the three great gates on each of the N. S. E. and W. sides shows that they were of immense size. However, plausible or not, ℵ and 143 conspire again together alone to omit εχον. I call attention to it here because a very subtle but a very important point is involved. I have noticed that when ℵ writes comparative nonsense, other MSS. and Versions had difficulties in those same places; this merely means that the common papyrus original, lying far back in the limbo of forgotten times, was faint and difficult to read in those same places. Thus, here at xxi. 14, our MS. 143 writes apparent nonsense of: τρειμελίους τρεῖς for θεμελίους δώδεκα, after suppressing εχον.

It is to be observed that in a somewhat similar construction at iv. 7 we again omit εχον with *gigas* and *Vict.*, and observe without Greek support. At iv. 2 we omit εκειτο with *Bohairic.*

So again at xxi. 4 our MS. 143 has a unique reading of οτι ταυτα for οτι τα πρωτα. It makes perfect sense, but has no backing. Observe, however, that ℵ had difficulty here, reading: θτι (*sic*) τα προβατα, *syr*S: επι τα προσωπα, and 59 (which is several times with us alone elsewhere) reads: οτι τα αρχαια, and 189: οτι παντα τα πρωτα. And even Oecumenius (Apoc. 146) mixes it up, writing something I cannot certainly read. It looks like το επρωτα for οτι τα πρωτα. The Latins who quote say *prima*, or *priora*, or *pristina*, the latter by *gigas.*

Again, as to this faintness in the original parent copy lying back of all, note:

xx. 4. —και εζησαν supported only by *Vict. Prim. Aug.*, and immediately follows οὓς ἴλευσαν for καὶ ἐβασίλευσαν, as if something there were illegible in the exemplar.

Also at:

ii. 24. τοις εν τοις θυατηροις λοιποις is changed order. Consult ℵ.

And ii. 26. τα εργα μου αχρει τελους is a new order with *sah boh aeth* for: αχρι τελους τα εργα μου, the words αχρι τελους being dropped by *syr*S.

† The inscription, quite exceptionally, declares the work to have been that of the *apostle* John, as does the opening verse of ch. i.

Also at:

iv. 3. we write ομοια ορασει μιαγδινω. (*Cf.* 120). Probably also a faint spot in the original.

Again, this faintness may be responsible for our reading at xxi. 27 *fin.* βιβλιου for αρνιου, where ℵ reads ουρανου and *arm* υιου θεου.

And again xxii. 3 αναθεμα 143, where ℵ goes wrong with καταγμα.

Continuing, however, with omissions, but slightly supported, or new, observe:

i. 3/4. ο γαρ ιωαννης ταις επτα εκκλ. (—καιρος εγγυς)

16. —οξεια with only *f.* 46 and 149.

ii. 5. —ταχει with only ℵCAP 56 130 *Oec. txt & com.*(*i.e.* 146) 200, a notably strong conjunction for a very early tradition, plus *gig syr copt lat.*

13. —τα εργα σου και with ℵCAP *f.* 38 130 *Oec.*(146*txt*) and 200, another notable Greek conjunction, plus *syr*S *copt aeth lat.*

iv. 7. —και *init.* alone with 40-210 and 113 (two notable recensions) but also *syr*S *sah* and *Prim.* [Even *Irenaeus* has *enim*].

v. 6. —και οφθαλμους επτα with 1-208 44 [*non* 52-82] 61 121 130 182 215 218 (always rather a redundant expression).

xx. 11. —ο *ante* ουρανος with 21-73 39 98 113 *copt* (but this is a weak and partial combination).

xxi. 1. —η *ante* θαλασσα "and there was not any more sea," not "the sea," with 51-90 155 [*non* 146] 189 246 and *copt syr arm*?

xxi. 4. —ο *ante* θανατος with ℵ 18 22 23 *f.* 38 47 191 200 204 220 all particular MSS. (I mention the three cases following each other for what it is worth, and see below at xxi. 22/23 for care in this respect).

xxi. 12. —και επι τοις πυλωσιν αγγελους δωδεκα with AE* *f.* 62 65 67-120 100 241 *arm.*

18. —αυτης with 20 32 59 113 136 *copt.*

19. —κεκοσμημενοι with P 92 111 *gig Prim. Tyc. arm.*

xxii. 16. —ταυτα with *Prim.* only.

All this is anything but modern, so we cannot lightly put aside, although unsupported, omissions, as at:

i. 8. —λεγει ο κυριος with *ps-Ambr.* (*Cf. Hipp.*: "ουτως γαρ και ιωαννης ειπεν," —λεγει ο κυριος).

10. —εν πνευματι So 226.

iii. 10. —της ωρας του πειρασμου της (—της ωρας *syr*S *boh*).

iv. 8. —ο θεος So 226.

9. —και ευχαριστιαν

xx. 2. ο διαβολος (—και σατανας)

4. —και κριμα εδοθη αυτοις (*Cf.* 104).

xxi. 3. —εκ του ουρανου *ut Apr. et Iren. gr ex Anastas. cit. Tisch.* (*om. Charles*).

5. —ο καθημενος επι του θρονου †

A rather pretty distinction is drawn by an omission of the article as between xxi. 22 *fin.* and xxi. 23 *fin.* In the first verse our writer says (alone with 100 and 170): "And I saw no temple in her, for the Lord God omnipotent is her temple, and *a* lamb." In the next he remarks: "And the city had no need of the sun, nor of the moon, that they should give light to her, for the glory of God shines for her, and her light (is) *the* lamb."

† This is probably an omission due to the Coptic column, two clauses ending in ⲦⲎⲢⲞⲨ there, and therefore an error of Coptic homoioteleuton, of which there are two or three others due to the Greek.

A careful study of the foregoing will pave the way towards our further acquaintance with this recension. There is nothing particularly careless, or offensive about these omissions, nor do they in any way interfere with the flow of the narrative, and they include practically all of the rarer omissions, and may indeed be basic.

Now let us take a couple of changes of case:

At ii. 9 we read *ιουδαιων* instead of *ιουδαιους*, which is supported so far by no other cursive, but is read by ℵ and by C and is so understood by *aeth* from its parent version. Now attested by 200 and *arm* 3:

"and the blasphemy of those who say that they are *of the* Jews," instead of "those who call themselves Jews." It is a fine distinction, but a distinction all the same, and witnessed to by our oldest uncials. In a Version this can be lost, but is nevertheless distinctly found in the Aethiopic.

At xxi. 15 we read *ειχεν μετρον καλαμου χρυσουν* instead of *καλαμον*. This also has the support of ℵ[a] 31-106-182 171-174 and 214*. *Cf. syr*S *καλαμον μετρου*, and see ⲛ̄ϣⲓ *sah*. The fact that ℵ[a] corrects is rather significant.

And then, let us look at a change of number:

At ii. 22 we read *μετανοησει* for *μετανοησωσιν*. This singular for plural is only to be found in 56 (a most noteworthy MS.) and *Prim*. (*Zahn* against *Sabatier*). *Cf. copt*. It makes perfect sense. "Unless *she* repent."

And then this change of tense:

iv. 8. *εχοντα pro ειχον* with P 23 *f*. 38 50 56 and 111 177 201 226 (habentes *Vict*.),

to which add:

xxi. 3. *εσκηνωσεν pro σκηνωσει* alone with ℵ 111 167 203*txt*; but compare *syr*S *gig* and *am*.

Again perfect sense, but someone may have thought that it did not accord with *εσονται* and *εσται* following. The Latins are all recorded for habita*b*it. An easy change to habita*u*it would be possible, but the reading is not so far given for the Latin except for gigas and amiatinus. The reason, however, in 143 is obvious. The Coptic does not say "will tabernacle with," but "is being with," and the word is ⲉⲥⲭⲏ. The forerunner of our scribe and of ℵ, while copying his bi-columnar Græco-Coptic, saw ⲉⲥⲭⲏ in the Coptic column, and voluntarily or involuntarily wrote the Greek aorist *ἐσκήνωσεν*. Sight of the Coptic.

This *sight* of the Coptic is observable at xxi. 4 where 143 (alone) writes *ουδε ter* (*pro ουτε*), xxii. 19 *ασμαραγδος*, xxii. 13 —*ο πρωτος και ο εσχατος*, ii. 17 +*αυτω* (*vult αυτο*) *post οιδεν*.

A few changes of order have curious and notable support:

iii. 3. *ηκουσας και ειληφας* only *syr*S (and now 156).

xxi. 16. *το πλατος αυτης και το υψος ισα εστιν*, where +*αυτης post πλατος sec*. has support of 18 39 *f*. 178 *syr*S and *copt aeth Hier*., and the omission of *αυτης* after *υψος* is supported by *f*. 46 *gig etc*. Together it forms a unique reading, yet perfectly legitimate.

All this will prepare us better to consider the additions, if we take note of the character of the foregoing, which are perfectly natural and legitimate changes.

Of *additions* then observe:

i. 4. +*ουσαις ante εν τη ασια* with 36 and *latt. arm copt*.

14. +*και ante ως χιων* 8-24 36 53*ex em*. 146*com*. 200 and so exactly the *sahidic* (extant here) ⲁⲩⲱ ⲛ̄ⲑⲉ ⲛ̄ⲟⲩⲭⲓⲱⲛ retaining *και* and *ως*, and *boh* with ⲛⲉⲙ. So also *gig vg harl Apr. ps-Ambr*. and *syr*S [*και pro ως Tyc* 2(1/2)].

i. 20. +*αι χρυσαι post λυχνιαι* with 36 (notable MS. of Græco-Syriac parentage) and *syr*S.
ii. 10. +*γαρ post ιδου* with 59 (+*δε syr*Σ, +*οτι aeth*).
13. +*μου post ημεραις* with 95 200, 203 [*non rel. fam* 38].
ibid. +*μου post πιστος* with CA 14-92, 146 201.
27. +*και συντριψει αυτους ante ως τα σκευη* with 36 again and *gig*.
iii. 3. +*μετανοησης μηδε* (*ante γρηγορησης*) This is read by no Greeks, but by *boh omn.* and *μετανοησης* substituted for *γρηγορησης* by ℵ* *Prim. arm* 4. But *Vigil* is nearer a pure base with "Sin vero.." omitting *μεταν.* and *γρηγ*.
iv. 8. +*το ante αγιος* So 12 and virtually the *Coptics*.
v. 3. +*ουτε post ηδυνατο* with 36 200 *sah* [*non boh*] *arm latt plur.* [*non gig*].
5. +*γαρ post ιδου* with 36 (+ϫⲉ *sah boh*).
xx. 4. +*ἴδων inter και tert. et τας ψυχας* with 56 *f.* 95 159 169-216 172-217 (a notable combination) and *sah*. +ⲉⲑⲃⲉ *boh aeth*, +*εκλεγειν arm*.
6. +*ο ante αγιος* with 32 164-166.
{ 10. *την καιομενην πυρι* (*pro και θειου*) Cp. 32 113 and *copt*.
{ Note also xxi. 8. *του πυρος pro τη καιομενη πυρι και θειω* and cp. *copt* and *Tert.* and *Hipp.*
xx. 10. +*εβληθησαν post ο ψευδοπροφητης* with 32 113 (130) (*copt*).
11. +*του ante προσωπου* with ℵAP *f.* 95 111 113 200 *syr*S *copt*.
xxi. 19. +*ομοιω ante παντι* with 32 113 (*ομοιοι*).
xxii. 16. +*και ο λογος post δᾱδ* with 32 and 65 and 113 (+*και ο λαος αυτου syr*S).
18. *μαρτυρω εγω* +*ιωαννης* with *Prim.*
19. +*αυτου post πολεως* with *syr*S.

The above will not seem so extraordinary if weighed in the atmosphere of the early stages of transmission and not attributed too late.

As to substitution or the equivalent, observe:

i. 9. *εν ιῡ pro ιῡ χῡ primo loco* with ℵCP *f.* 38 111 146*com. gig Dion. boh Apr. ps-Ambr.*
ibid. fin. *ιῡ* (—*χριστου*) with ℵCAP and a few with *Dion. Oec. Apr.* and *h gig vg.*
ii. 1 *fin.* *χρυσίων pro χρυσῶν* So CA only *χρυσεων* (aureorum *latt*).
iii. 3. *ποῖα ὥρα pro ποιαν ωραν* So 12 22 23 *f.* 178 182 (*cf. copt latt*).
9. *γνωσονται pro γνωσιν* with 36 (49) 56 67-120 169-216 226 251 *syr*S *vg arm a.* 3.
19. *αν pro εαν* with ℵ 16 36 104 146=(*Oec.*) 149 178 186 187-226.
iv. 8. *καθεαυτων pro εν καθεαυτο* *Cf.* 80-138 and *gig*.
ibid. *και εν κυκλωθεν pro κυκλοθεν* *Cf.* 18 56 169-216 *vg arm arab και κυκλοθεν.*
xx. 3. *αχρισ αν pro αχρι* *Cf.* 119 *αχρις ου* (usquedum *Tyc. Beat.* against donec of the rest).
11. *μεγα και λευκον* *Cf.* 50 113 177 *Prim. ps-Ambr.*
xxi. 2. *Trsf. ιδου in loc. ante καινην, non post καινην* (*Cf.* 100 *arm a.* 4).
8. *εστιν pro εν τη ante λιμνη* =*Hipp.* (*εσται εν τη copt*).
[Here, with *Hipp.*, we precede the composite Coptic. Latin and *Prim.* 'pars erit.' *Tert.* = 'particula'?].
10. *επι pro επ* (*ante ορος*) with ℵA *f.* 35 56 59 111 127-215 146 164 200.
11. *την φωτιζουσαν αυτην pro εχουσαν την δοξαν του θεου* *Cf.* 32 113 176-206. *Cf. sah boh Prim.* (Omit A 30 35 98 104 166 187 190. Original indistinct?). See 111 *syr*Σ later in the verse.
12. *ενγεγραμμενα* with 18.
ibid. *α εισιν* (*pro α εστι*) with *gig*.
27. *εγγεγραμμενοι* with 31 47 (84).

xxii. 2. εμμεσω with A alone (εμεσω 113).
3. εσται εν αυτη with 18 *copt*.
5. ετι *pro* εκει with ℵAP *f*. 35 56-108** 65 127-215 146 164-166 200 *copt arm Prim.*
ibid. επ αυτους *pro* αυτους with ℵA 18 *f*. 35 127-215 164 *f*. 178 200 *Iren*gr. *gig aeth Prim. Tyc* 2. *Ambr*1/3.
12. εσται αυτω with 23 (εστιν αυτου ℵA 65).
14. οι πλυναντες τας στολας αυτων with 7-45-104-151 (ℵA *f*. 38 127 146). (56-108** conflate the two readings).

After weighing the above we shall not be so startled to find at:

xxi. 17. ουρανου in full for ανθρωπου with 114-241 alone (*hiat* 193).

This is no late change, and may indeed be basic. The additional witness of such a MS. as 143 is most important.

The ordinary text says that he measured the wall of the new Jerusalem, 144 πηχῶν, "the measure of a man, that is of an angel." This seems strange, and the more likely reading "a heavenly measure, the measure of an angel," *in contrast to* the earthly number 666 at xiii. 18 *fin.* as we read there: "for it is human numeration, and his number is 666." Heavenly or earthly measure.

In early script ο̅υ̅ν̅ο̅υ̅ may have been misread α̅ν̅ο̅υ̅, and perpetuated, instead of *vice-versa.* At any rate this witness of ours is no XIth or XIIth century fakir, as the previous lists have shown, and this reading is *co-aeval* with the regular reading ανθρωπου. That is all we are concerned to show. As a matter of fact our MS. here reads a hundred and forty four *thousand* πηχῶν, which is more of a heavenly measure than that of a man.

We can now proceed to the few remaining unique readings with the greater confidence of not attributing them to vicious or late handling:

i. 3. +ει *post* μακαριος *Cf. aeth.*
5. ὁ μαρτυς *pro* ὁ αρχων
9. επικαλουμενη *pro* καλουμενη (*Lat.* 'appellatur').
ii. 14. εμβαλεῖν *pro* βαλεῖν
xxi. 10. ηνεγκεν *pro* απηνεγκε *Cf. sah gig.*
i. 11. περκαμον *pro* περγαμον (Interchange of kappa and gamma is *Coptic*).
15. πλῆθουσ λαλοῦ *pro* υδατων πολλων (Coptic confusion?).
ii. 10. +μεγαλην *post* θλιψιν *Cf.* pressuram *Tyc.* (*Rell.*: tribulationem).
13. ος αν εκτανθη *pro* ος απεκτανθη Note the use of an uncompounded verb.
15. ο κρατων *pro* συ κρατουντας (και συ κρατοῦν 222).
16. μετα σου *pro* μετ αυτων *cum Prim. et sah*3/4.
22. αυτην *pro* μετ αυτης A rather notable reading: και τους μοιχευοντας αυτην for μετ' αυτης. The latter and usual reading would be a likely change from the possible αυτην of the original draft.
ii. 23. την καρδιαν *pro* τα εργα
iv. 8. αλλα παντοτε *pro* ημερας και νυκτος No trace of this in others except in *Tertullian*orat. "non cesset"...
v. 5. +απεκριθη *post* και *prim.* [*sed* λεγει μοι, *non* λεγων μοι]. Cp. the *Coptic* and *Hier.* which say "He came to me."
9. γλῶττης *pro* γλωσσης (Thus throughout the Meteora MS.).
xx. 4. επ αυτοις *pro* επ αυτους
10. +εκει *post* βασανισθησονται *Ita Cass*psa. *et Auct. pr.* +illic.
xxi. 12. +τα ονοματα *post* ισραηλ (*pleno*). *Cf. Ambr*de virg. (Israel and Jerusalem are written in full throughout).

xxi. 18. ἔνδωσις *pro* ενδομησις

19. ασμαραγδος (*copt.* ΟΥСΜΑΡΑΚΔΟС) *cf. syr.*

[In this connection observe Coptic interchange of κ for г, which throws light on our scribe's unique περκαμον for περγαμον in i. 11 and περκαμω in ii. 12].

xxii. 1. κρυσταλλοσ (for -ον) Not Greek, but many *boh* MSS. and *sah.*

3. ἀνάθεμα *pro* καταναθεμα

7 *init.* +λεγει κυριος *post* ταχυ

8. ὁ ακουων και βλεπων ταυτα +μαρτυρω

9. τούτους *pro* του βιβλιου τουτου (*cf. syr*S).

14. +ου μη *ante* εισελθωσιν

17. +της *ante* ζωης

19. τον λογον *pro* απο των λογων New thus, but not an unlikely reading. *Prim.* omits altogether. Another faint place possibly.

20. +ο θεος *post* λεγει

21. ημων *pro* υμων (So 141 (error), and *arab*).

Crux of the problem.

We can now approach the crux of the problem, which we have reserved to the last, for the opening verse of chapter one is quite unique and different from the common texts, including all our uncials and versions.

The MS. has:

Αποκαλυψις ιῡ χῡ της γεναμενης εις εμε ιωαννην τον αποστολον (eliminating completely ην εδωκεν αυτω ο θεος τοις δουλοις αυτου α δει γενεσθαι εν ταχει και εσημανεν αποστειλας δια του αγγελου αυτου τω δουλω αυτου ιωαννη), and continues verse 2: του κηρυξαι (substitute for ος εμαρτυρησε) τον λογον του θεου και την μαρτυριαν ιῡ χῡ with the ordinary text.

[Note that Methodius' third century quotation omits ο θεος and α δει γενεσθαι].

Proof of age of our MS.

But for the previous studied exhibition of the *very old text* which underlies 143, we might pass this over as some mediæval play of change for change sake. But it cannot be. Are we in presence of a text underlying all? Of a first or early draft?

It has often been remarked, and Swete calls attention to it, that the closing chapter (xxii. 6, 14, 16) reproduces the wording of the opening verses of chapter one. But i. 1, 2 might have been 'accommodated' later to chapter twenty-two.

At any rate, we cannot dismiss this opening of 143 as beneath our notice, given the extremely ancient atmosphere which pervades the whole document. We have established:

1st. That 143 reproduces two readings so far absolutely particular to ℵ (iv. 4, xxi. 14).
2nd. It reproduces a form only used by A (xxii. 2) and another by CA (ii. 1).
3rd. It agrees in a peculiar case with ℵC only.
4th. It has unique agreement with *syr*S.
5th. It has constant and deep sympathy with the text of *Prim.* (*e.g.* alone at ii. 16).
6th. It is well acquainted with some of the base of *gig.*
7th. It has large sympathy with some of our most important cursives as 56, 113, 114, 36, 40, 18, 95, 130, 146, 200.
8th. It agrees alone with the small group ℵCAP 56 *Oec.*, ℵCAP *f.* 38 *syr gig Oec. Prim. etc.*, a very formidable conjunction for early forms.
9th. It agrees alone with *Hippol.* (xxi. 8) as well as with *Prim.* (ii. 16).
10th. It has some special agreement with *sah* where extant together.

I do not emphasize the special agreement with *boh*, because I am in entire disagreement with Guidi and Burkitt as to the date of the Bohairic version. But the conjunction of third and fourth century readings in our MS., coupled with the certainty that it was copied from a bilingual Græco-Coptic MS., does not help their case at all for a late date of the Bohairic version.

We are therefore compelled to ask the question as to whether in the dim past, a standardized version of the opening verse of the book was substituted for the original, and whether that original may be represented in whole or in part by our version, which, immediately after this opening, runs with the ordinary fourth-century traditions.

Ancient readings.

We are forced to ask this question most seriously, because throughout our eight chapters available for comparison (and how much more would there be if all were extant in the MS. 143) a steady stream of the most ancient readings is present, together with unfailing indications of the faint spots in an original, which stands at the source not only of ℵ but of other important documents such as *syr*S. In fact, it begins to appear as if we were upon the foot-prints of the precious papyrus document of the Apocalypse which was extant for the whole world at one time in but one exemplar, far back of ℵ.

We have touched on these 'faint spots' already as being the source of trouble and perplexity to the forerunner of ℵ.

The famous passage at xxii. 14 is another case in point. The ordinary text runs: μακαριοι οι ποιουντες τας εντολας αυτου, whereas these important documents: ℵA 38-178-203-240 127-215, 143, 7-45-104, 146-155(*txtt & comm.*) *sah aeth Fulg. Oec. Ath. Haymo. ps-Ambr.* read: μακαριοι οι πλυνοντες (πλυναντες 7-45-104-151 143, πλυνυντες 215) τας στολας αυτων, and that valuable check MS. for ancient traditions, 56-108**, *conflates* the two readings. But all this is against the rest and *Tert. Cypr. Tyc. syr arm etc.*

The source of this variation is perhaps due to the difficulty of reading the original, but of course may have been imported from chapter vii. 14. A most vicious habit of attempted accommodation in different parts of the narrative obtained from the earliest times.

We will close by touching on another point, not yet referred to, which enables us to go to very high antiquity for light on the subject.

As to xxii. 11.

Probably on the same page of the old archetype occurred xxii. 11. In this verse, with its present fourfold clause:

1. ὁ αδικων αδικησατω ετι
2. ὁ ρυπων ρυπωσατω ετι
3. ὁ δικαιος δικαιωθητω ετι (or: ὁ δικαιος δικαιοσυνην ποιησατω ετι)
4. ὁ ἁγιος ἁγιασθητω ετι.

There are several variations as to the form of No. 2 (ℵ reading (with 18 32 130 and 178* ?) ὁ ρυπαρος ρυπανθητω ετι), while others have ὁ ρυπαρος ρυπαρευθητω ετι *etc.*, but the fourfold clause is made into a *threefold* one by A *f.* 34 65 67 97 121 122 164-165-166 208 214 *who omit* No. 2 *entirely*. THEY ARE NOW JOINED BY 143.

In order to check this, we go as far back as we can into the records of antiquity, and we find the passage extant and quoted in the letter of the Churches of Vienne and Lyons, concerning the martyrdom of Pothinus and others, in the beginning of the last quarter of the second century.

There it takes the form of

"ἵνα ἡ γραφὴ πληρωθῇ: ὁ ἄνομος ἀνομησάτω ἔτι, καὶ ὁ δίκαιος δικαιωθήτω ἔτι,"

and nothing is said of a 'filthy' or 'sordid' one, ῥυπῶν or ῥυπαρός, but of a 'lawless' one.

I take it that in this passage also the basic document was faint, and ὁ ἄνομος ἀνομησάτω ἔτι may be the true reading, and the full clauses be:

1. ὁ ἀδικῶν ἀδικησάτω ἔτι
2. ὁ ἄνομος ἀνομησάτω ἔτι
3. ὁ δίκαιος δικαιωθήτω ἔτι
4. ὁ ἅγιος ἁγιασθήτω ἔτι.

At any rate, 143, with A and others, had difficulty, and cut out the second clause altogether.

As a matter of fact, our textus receptus ought to read only *two* clauses (as Vienne and Lyons), because Apoc. 1, upon which it was founded, reads only:

1. ὁ ἀδικων ἀδικησάτω ἔτι
2. καὶ ὁ ἅγιος ἁγιασθήτω ἔτι,

Erasmus being responsible for ὁ ῥυπῶν ῥυπωσάτω ἔτι, but while the sister MS. 208 omits *και ο ρυπων ρυπωσατω ετι* it has the third and fourth clauses, making it threefold.

A few other cursives (59 104 120 151 153 210) make this a threefold clause, *by omitting* καὶ ὁ δίκαιος δικαιωθήτω ἔτι in the third place, and two of them (104 and 153) adjust the matter by previously changing ἀδικησάτω to δικησάτω, thus:

ὁ ἀδικῶν δικησάτω ἔτι
καὶ ὁ ῥυπαρὸς ῥυπαρευθήτω ἔτι
καὶ ὁ ἅγιος ἁγιασθήτω ἔτι,

while some (*f.* 21 92 147 *arab*) omit καὶ ὁ ἁγιασθήτω ἔτι, and 80-138 omit the third and fourth clauses.

* * * * *

Whence did the old monk Leontius draw this long excerpt, including the special inscription?† It would be interesting to find another copy. Meanwhile, we must pass on.

This MS. has been used by Charles (Crit. and Exeg. Com. on the Rev. of St. John, 1920), who is the first one to give *some* of its readings, but my readers will see from the foregoing that nobody has so far realized its full importance in these studies.

Its grouping with such MSS. as 111 113 130 146 *f.* 178 200 is too striking, and must not be overlooked. See volume II.

† αποκαλυψις του αγιου ιωαννου του αποστολου και ευαγγελιστου του θεολογου· ην ιδεν εν πατμω τη νησω· $\overline{κε}$ ευλ^γο/.

GROUP 119-123-144-148-158 (+149-186).

Apoc. 144 = Madrid, O. 19. 7. Now Natl. Lib. No. 4750, pp. 301/385 (in a communication from the Librarian). [=Greg. 144, new 2051. Sod. Αν[68]]. Photographed in 1912. Collated in 1921. [XVI *cum com̄.*]. Apoc. 144.

And here we come across another member of the interesting group 119-123, which is soon to be joined by two others, *viz.* 148 and 158, and we have a fivefold group 119-123-144-148-158, which enables us now to check all internal error.

This group is a special branch of the great 1 family, but carries considerable interest when this small sub-group perpetuates readings found otherwise only in ℵ or 56 or 130 or in these combined.

As a matter of fact 119 and this MS. 144 are written *by the same scribe*, a man who flourished late along, but who, while fairly painstaking, yet copies nearly all the parent errors in both his editions. † The two documents would appear to have been written a good many years apart, if we can judge from the handwriting. And this agrees with internal evidence, for 144 is closer to 123 than to 119-148-158.

There are but few cases of iota subscript, and not to ᾅδης, showing that both 119 and 144 were copied from a much older MS., either lost now, or so far not unearthed.

The scribe is not ignorant, for he gives us a new and a very good variant at xiv. 13, writing apparently *τρόπων* for *κόπων* (although it may be meant for *τόπων*) against all the family, and against his own previous MS. 119.

Again, at iii. 7 we have the positions reversed, 119 having ᾅδου in the text, and δᾱδ in the margin, while 144 has Δᾱδ in the text, and ᾅδου in the margin. This substitution of ᾅδου for δᾱδ, adopted by a few MSS. (7 16 33 45 69 104 121) is found referred to in Andreas' commentary as a reading found in ancient MSS.

Gregory says of 144: "Apoc. cum comm. Andr. (?)," but there is no need for the query. It has the text interspersed between the full commentary of Andreas, with the long introduction and conclusion in full.

Among other differences between 119 and 144, note that at iv. 4 where *περιβεβλημενους* is omitted by 119*txt*, our 144 adds *και* before the word (alone with *aeth*), and although in iv. 10 and iv. 11 having two remarkable readings alone with 119, yet in verse 11 Apoc. 144 reads *κυριε* +*ο θεος ημων ο αγιος* with 123 and 158, while 119 reads *κυριος ο θεος ημων*.

And so, although with 119 exactly at vi. 6 with *δυναριου* *bis*, and vi. 12 *ασκος*, and vii. 3 *σφραγισωμε* *sic*, yet at vi. 11 we read *ινα πληρωσουσι* for *εως ου πληρωσονται* of 119.

The inscription agrees exactly with that of 119.

There is no subscription at the end of the commentary, not even *τελος* with others, but a later hand has written *τέλος κ ῶ θῷ*
δο ξα εἰς οὔ αἰῶνας.

In the last verse (xxii. 21) we omit *ημων* with 123 158, but against 119.

The following characteristic readings identify the exemplar of 119-144:

i. 1. *και εσημανε ο δια του αγγελου αυτου αποστειλας*
5. *Post* *γης* *in textu* +*αυτος γαρ εστιν ο μαρτυρησας επι ποντιου πιλατου ο πιστος εν πασι τοις λογοις αυτου· ο εκ νεκρων πρωτοτοκος ως ζωη και αναστασις*
9. +*υμων* *post* *συγκοινωνος* So *syr*S and Σ.
11. −*και* *post nomina Eccl.*
12. *βλεπει* *pro* *βλεπειν*

† Observe such things as *επι της χειρων* by both MSS. at xiii. 16.

i. 16. *φαινων pro φαινει* So *Iren.*
19. *μελλουσι pro μελλει*
ii. 5. —εκ του τοπου αυτης So 149 and *syr*S.
10. *μη pro μηδεν* So CAB 24 38 40 95 140 143 *f.* 178 251 *aeth boh arm.*
18. —*αυτου prim.* So A 36 *f.* 38 152 *gig vg syr*S *Prim. Cass. Apr. ps-Ambr.*
19. και την πιστιν και την διακονιαν +και την υπακοην σου και την υπομονην σου
25. *Post αχρις ου αν ηξω in textu* +αχρις αν εντευθεν υμας προσληψωμαι
iii. 17. —και ελεεινος
iv. 4. επι τοις θρονοις *Cf.* in quibus *Prim.*
v. 7. *Trsf.* το βιβλιον *in loc. ad fin. vers.* So *f.* 38 *f.* 62/3 67-120 80 122 251 *Apr. Tyc* 2. *Beat. fu dem.*
8. τουτο *pro* το βιβλιον
13. —ηκουσα
vi. 1. —ενος
4 *init.* και ειδον και ιδου (*pro* και) So ℵ *fam* 34 (all our fam.) and 164.
12. ἄσκος *pro* σακκος So *syr*S only.
16. ελεγον *pro* λεγουσι
vii. 17. —και εξαλειψει ο θεος παν δακρυον απο των οφθαλμων αυτων So 1-208 38 152-179 187 251 and *Er.* 1. *Ald.*
viii. 1. ωσει ημιωριον *pro* ως ημιωριον So 46-88-101 only besides *f.* 119.
13 *init.* —και ειδον So 59 *f.* 62/3 80-138 251 and *syr*S *boh*F*.
ix. 10. ειχον *pro* εχουσιν So *f.* 38.
11. +ρησει *post* ελληνικη So *f.* 38 (+γλωσση 200 *h gig Prim.*).
14. λεγουσης So ℵa.
ibid. ο εχων *pro* ος ειχε So 123-144-148-158*al.*, while 119 omits ος ειχε την σαλπιγγα *txt*; we now know ο εχων to be the true family reading.
ibid. ευφρατη (—μεγαλω) So 108 149-186 *arm pl.*
17. εξεπορευετο *pro* εκπορευεται So *f.* 38 251 *gig.*
19. εχουσι *pro* εχουσαι So 53 and 170 203 (but against their families).
20. αυτων *pro* ταυταις So 149-186. (+αυτων ℵ).
ibid. και τα ξυλινα και τα λιθινα So ℵ 113 *boh* and *syr*S order.
x. 3. βρῦχᾶται *pro* μυκαται (Because: βρυχαται of a lion, μυκαται of an ox).
xi. 1. +μοι *post* λεγων
10. χαρησονται *pro* χαρουσιν *vel* χαιρουσιν So *f.* 38 251 *syr*S and *Oec.*
16. —επι τα προσωπα αυτων
xii. 3. σημειον αλλον Note Syriac order with 149 only, besides the family.
4. —του ουρανου So 1-152-179-208 (and *Iren.*) with *Er.* 1. 2. 3. *Ald. Col.* 57.
10. φωνης μεγαλης So 56.
ibid. εν τω ουρανω λεγουσας, but ε. τ. ουρ. λεγουσης 123-148-158 and 56.
ibid. αυτους *pro* αυτων
xiv. 3. αδοντων (*pro* αδουσιν) (αδουσων 100 *Oec.*).
xv. 3. αδωντας (*pro* αδουσι) *txt* 119-144. (αδοντας *in com.*, and so ℵ and 123-148-158, 155*txt.*, *copt syr Prim. vg*).
4. ει αγιος (*pro* οσιος)
xvi. 2. —*αυτου prim.*
ibid. —κακον και
ibid. τους προσκυνουντας την εικονα αυτου So ℵ 17 152-179 189.
4. +εις *ante* αιμα

xvii. 8. *υπαγει* So also A and a few.
11. —*και sec.* So 55* 95 121 and *Hipp.*
xviii. 3. *τοῦ στρήνου* So C *al.*
4. *αλλης φωνης* So C 56.
5. *των αδικηματων pro τα αδικηματα*
11. *εφ εαυτοις*
12. *και κοκκινου και σηρικου* So (*f.* 62/3) *aeth.*
13. *θυμιαμα* So 1-152-179-208, 56 *al. aliq. sah boh syr*Σ *gig Hipp. Prim. Er.* 1. 2. 3. *Ald. Col.* 57.
17/18 *jungunt,* —*και*
18. *και ελεγον pro λεγοντες* So 36 *syr*S.
21. *λιθον μεγαν ως μυλον* So 32 149 *syr*S.
ibid. *ειπων pro λεγων*
ibid. *ἡ μεγαλόπολις*
23. *και pro οτι sec.* So 56 *ps-Ambr.*
xix. 1. —*κυριω τω θεω ημων*
3. *ειρηκασιν pro ειρηκαν* So 56 *aliq.*
ibid. —*αυτης* So *aliq.*
18. —*παντων* So 1-208 *f.* 62/3 149-186 152-179 *syr*S *copt ps-Ambr.*
20. *βληθησονται pro εβληθησαν* So *aliq.*
xx. 4. *επ αυτων pro επ αυτους*
ibid. *ταις ψυχαις pro τας ψυχας*
ibid. *ἡ pro και oct.* So *f.* 178 *gig vg sah syr*S *Prim. Cypr. Aug. ps-Ambr.*
10 *fin.* —*των αιωνων* So 47 *f.* 178.
12. *και βιβλια ηνοιγησαν και αλλο βιβλιον ηνοιγη*
14. *ουτος ο θανατος εστιν ο δευτερος*
xxi. 4. —*ουτε πενθος ουτε κραυγη ουτε πονος ουκ εσται ετι* So *fam* 35 and 98 149 187 190 222.
12. *και pro εχουσαν sec.* So *boh.*
xxii. 1. +*και ante λαμπρον* So *syr*S only.
3. *εκει pro ετι* So *aliq.* and *syr*S.
3/4 *jungunt.*
14. *εμου pro αυτου.*

The above is not quite exhaustive, but sufficiently so for the purpose.

It is not particularly instructive to see how many mistakes a XVI[th] century scribe makes in copying the same exemplar twice, but here are some of the differences between 119 and 144. The following in 144 are *not* found in 119:

i. 7. *Post και κοψονται επ αυτον* +*πας οφθαλμος και οιτινες αυτον εξεκεντησαν και κοψονται επ αυτον*
15. *οἱ φωνοὶ pro ἡ φωνὴ*
16. —*ο ante ηλιος*
18. *εχων pro εχω*
ii. 10. *βαλλεῖν sic*
13. *ὄνομου pro ονομα μου*
iii. 7. *ο ανοιγων και ουδεις κλειει και κλειω* (119 has *κλειων*).
9. *προσκυνησουσιν*
12. *στύλῶ* (ον) *sic*
ibid. *ἐξέλθῶ* (η) *sic*
ibid. *γραψον pro γραψω* (123 but not 119).

iii. 15/16. —οφελον ψυχρος ειης η ζεστος
16. —ουτως
17. εἰμή *pro* εἶμι
iv. 1. —δει *txt.*
2. καθειμενος
8. πτερυγες εξ
9. λεγουσι *pro* λεγοντες *txt.*
vi. 11. ινα *pro* εως ου *txt.*
ibid. πληρωσουσι
vii. 5. ρο̄ῦμ^{βϊϊ} *sic* (*vult* ῥουβῖιμ) 119 =ρουβιμ.
16. πειναvουσιν
ix. 10. και οι (*sic*) εξουσια αυτων
12. ιδου *pro* ουαι *txt.*
20. —ουτε μετενοησαν εκ των εργων των χειρων αυτων *txt.*
xi. 11. —τας *Contra et* 119 *et* 123. *Supra lin. in* 158.
12. ανεβητε
13. εδωκαν δοξα
18. —και τοις *ante* φοβουμενοις *Contra* 119-158. —και *aliq. et* 123. —τοις ℵ^{solus} !
ibid. —και τοις μεγαλοις *txt.*
xii. 5. μελει
6. εφηγεν
xiii. 7/8. —και εθνος και προσεκυνησαν αυτω παντες
13/14. —την γην ενωπιον των ανθρωπων και πλανα τους κατοικουντας επι, *pergens* της γης δια τα σημεια
15. ινα και λαληση *bis script.*
xiv. 1. τεσσακοντα
10. —του οινου *txt.*
13. τροπων (*vel* τοπων) *pro* κοπων
xv. 8. του *pro* του θεου *txt.*
xvi. 4. πληγας *pro* πηγας
14. [πνευματα] *Contra* 119 πνᾱ (=32 *non rel. fam* 119).
xvii. 4. κεχρυσομενη
5. +και *ante* η μητηρ *Non* 119-123-158.
6. εθαυμασαν (=43 63 67 104, *non fam*).
16. φαγωσοι *pro* φαγωσι
17. [τω θηριω] *Om.* 119.
18 *fin.* —της γης (*nil marg.*) *Cum aeth solo* [*non fam*].
xviii. 7. αὐτὴν *pro* αὐτῇ *post* δοτε *Non fam.*
ibid. βασιλεισσα
9. επ αυτης *pro* επ αυτη =158, *non* 123 (επ αυτη), *non* 119 (απ αυτης).
13. πρωβατα
17. καὶ ὅσ^{οι}αι *sic*
xix. 8. *Post* βυσσινον +τα δικαιωματα των αγιων εστι · και λεγει μοι
9. λεγοι *pro* λεγει *sec.*
ibid. αληθηνοι
12 *init.* εἰ *pro* οἱ
17. συνακτχθητε *sic*
ibid. τὸ μέγαλω του θεου *Error. Rell. fam*: το μεγα του θεου

xx. 4. το χαρασμα
8. τὸ γώγ
12. εκ των γεγραμμενον
xxi. 8. τοις δε δηλοις
14. —το
16. εν τη καλαμω
21 *fin.* διαυτής *sic* (*contra fam*) =ℵ* *sol.*
xxii. 15. ειδωλατραι
16. ημιν *pro* υμιν.

GROUP 62-63-136-145-147-184.

Apoc. 145 = Florence, Laur. VII. 29. [= Greg. 145, new 2052. Sod. Αν[64]]. [XVI *cum com.*]. Apoc. 145. Collated from the original in 1911. On good paper, glazed, but not highly. It ends abruptly in the middle of vii. 5. The heading was never completed. Another hand has added the first line of Andreas' introduction πολλακις κ.τ.λ., p. 194 *verso* (pages not numbered). The inscription, in red, simply uses the first verse as such, as far as ταχει.

The MS. is of the 1 family, closest to 62/3.

A curious ligature for εις is used, looking like ειχ (four times: i. 17, 18, iv. 9, 10).

Five verses, v. 1-5, are omitted.

There is one unique reading of importance, *viz.* at v. 8 *fin.* δικαιων for αγιων (*silet com.*). No other Greek MS. so far reads thus, nor the Versions.

A new hand begins at vi. 7.

There is quite a little sympathy with 113.

At iii. 12 we omit μου *tert.* with only 14-92 and *syr*S.

At ii. 23 we have the order καρδιας και νεφρους.

At ii. 9 we perpetuate the 62/3 reading of πενιαν for πτωχειαν in the text, but the *com.* has θλιψιν και πτωχιαν.

At i. 5 we omit και λουσαντι ημας with 141 alone.

[Scrivener-Miller's Apoc. 146 (Ev.?) =Athens, Nat. theol. 12. =Greg. 110 (Ev. 757. Ac. 260. P. 309). 27 × 21. [XII-XIII]. Miller gives the wrong reference for Evan., referring to 757 where he numbers a *Paris* codex. His Athens numbers begin at 775, but I don't find the *renvoi* to Apoc. 146].

OECUMENIAN GROUP 146-155.

Our *Apoc.* 146 now becomes the same as Gregory's old number 146 (new 2053, Sod. O[a31]), and will represent the Messina MS. University No. 99 (formerly of the Monastery of San Salvatore 99). The reason for bringing it forward instead of dealing with it under our No. 113, as originally intended, is that (a) I had not known whether it was available after the earthquake and so have progressed beyond this number before handling it, and (b) that it will thus come somewhat closer in the apparatus to Nos. 155 and 155[A], which are the only other known sister MSS. I have to thank the librarian of the Messina Univ. Library for making it possible for me to use this MS. at Rome in the Victor Emmanuel Public Library.

Apoc. 146. This Messina MS. is described by Gregory in his *Prolegomena*, vol. III., 1890, as "sæc. XIII. 27 × 21. 2, membr. foll. 138, coll. 2, bl. 24: Apoc. cum comm. (Oec. txt. integro?). [Scr. 113]. Vidi 3 Apr. 1886." I make the measurement about $25\frac{1}{2} \times 20\frac{1}{2}$ and the leaves 139. There are 138 numbered leaves, but the numeration skips a folio between 5 and 6. But Gregory's

Date. date is quite wrong. I do not consider it later than 1100.

This MS. is the only specimen of its kind in the world, and *does* contain the whole of Oecumenius commentary. To Fr. Diekamp is due the honour and credit of pointing this out in the Berliner Sitzungsbericht for Oct. 1901 (Nos. XLII. XLIII., p. 1046 *seq.*), "*Mittheilungen über den neuaufgefunden Commentar des Oekumenius zur Apocalypse, von Privatdocent Dr. Fr. Diekamp.*" No. 155 is only an ignorant copy of part of the text.

Unfortunately Dr. Diekamp has not yet published its text, although more than ten years have gone by, but he writes me (March 1912) that he hopes to do so shortly. I shall therefore content myself with giving the readings. (Still unpublished 1928).

As Oecumenius com. MSS. are rare I will explain why they passed out of use. His method of arrangement, although a splendid 'control' on his textual situation, is complicated, and scribes and students found it difficult to separate text from commentary. In the MS. under review an attempt is occasionally made to mark the text, but it is often faulty in execution, and I have had to read every word of commentary to get the matter tolerably exact. Thus after 1300 years we find ourselves in possession of one copy of this commentary interwoven with the text. It is a well-written bi-columnar MS. of the early XII[th] century, no doubt executed in Messina from a much older exemplar.

The other two MSS. in existence (Vat. gr. 1426 [our 155] and Turin B. I. 15 [our 155[A]]) derive from the parent in all probability or from another copy, and are abbreviated in the sense that they exclude chs. ii-xiv. inclusive. Otherwise they represent in full this same stock for ch. i. and for xv-xxii. as to both text and commentary.

The old guard-leaves of the Messina MS. are missing, and there is nothing to indicate any provenance. The scribe fortunately is accurate, and the errors in the MS. are due mostly to the old exemplar—of this I have no doubt.

The first chapter is rather muddled, but after ch. ii. matters proceed more smoothly, the text being given first in quite considerable sections and then a bit of general commentary, followed by a repetition of clause after clause, so that we have a *double* text for a very large fraction of the whole (but few verses not being repeated in whole or in part) and can control the text proper, which thus proves to have been *absolutely the text used by Oecumenius* when compiling the commentary, and unlike those of Andreas and Arethas in the com. MSS. which

we possess of uncertain descent. After each repetition of the text Oecumenius comments again briefly on the section under review. We thus have a text and com. of approximately A.D. 600 hitherto lost to us.† Where I have simply quoted '146' without remark it is to be usually understood that the text so reads, and that the com. is silent, *i.e.* that it does not specifically repeat the word or phrase. When the com. agrees I print '146*txt et com.*' When they disagree I print '146*txt non com.*' or '146*txt, sed com....*'

Lost commentary of Oecumenius recovered.

We have an excellent check on some strange readings, most of which occur in the text proper and not always in the commentary. Thus at:

ii. 7 while the text says ακουοντι, the com. has νικωντι
ii. 10 while the text says πειρασμον, the com. has θλιψιν,
but at ii. 5 both text and com. have +εν δικαιοσυνη (*post* ποιησον),
and at ii. 6 both text and com. have +αγαθον (*post* εχεις),
while at ii. 7 text says εν παραδεισω (—τω) του θεου μου which would be new, but the com. says εν τω παραδεισω του θεου μου, which agrees with others.

I refer to an article on this MS. which I wrote for the American Journal of Philology (vol. XXXIV. 3, No. 135, July/Sep. 1913), where some of the interesting matters involved are discussed, *e.g.* as to λιθον in xv. 6, and as to the word from the cross (Luke xxiii. 34) here quoted, and as to εδιωκε in xii. 13 now explaining the εδωκεν of ℵ, for ℵ and 146 are very close, especially in the second half of the book, whereas 146 seems to favour C and A more particularly in the earlier chapters.

As to ℵ note, among other sympathy, these particular places:

vi. 1. λεγοντων ℵ and 146, but 146 ηκουσαμεν *pro* ηκουσα ενος (*rescript.* ℵ*).
viii. 13. —εν ℵ and 146 only.
ix. 6. φυγη *pro* φευξεται ℵ and 146 only.
xiv. 19. την μεγαλην ℵ 146 *syr*S and *textus receptus* and a few cursives.
xvii. 12. ἔξουσιν *pro* εξουσιαν ℵ and 146*txt & com.* only with 155*txt* [*non com.*] and 222.
xix. 17. αλλον *pro* ενα ℵ 146 *sah boh syr*S (and 36 113) and 155 159 *arm pl.* and *ps-Ambr.*
xxi. 13. —απο δυσμων πυλωνες τρεις ℵ* and 146 only with 155 and 156.
17. εκατον μδ̄ thus only ℵ and only 146 exactly [*non* 155] (ⲛ̄ⲣⲙⲇ *boh*).
20. αμεθυστινος thus only ℵ and only 146 exactly [*non* 155 = αμεθυντινωσ].
xxii. 2. —των *ante* εθνων ℵ and 146 only and 155 both texts [*non com̄.*].
10. +τουτους *post* λογους ℵ and 146 COM. only.

There is also a close connection with some of the readings of CA:

i. 6. ημιν *pro* ημας A *Oxyr*[1079] *pauc. et* 130 178 *et* 155.
7. επι *pro* μετα C 146 and 155*txtt & comm.* 220*mg**.
ii. 13. —εν αις CA 146 *syr*S 159 178-203-240 and 200.
v. 6. απεσταλμενοι (—τα) A 146*txt & com.*
vi. 7. το τεταρτον ζωον C 146 *gig Prim*¹/₂ (111) —φωνην.
8 *init.* —και C 146 *sah.*
vii. 1. —και *init.* CA 127 130 146 201 215 226 *sah latt.*
ix. 13. —τεσσαρων A 18 146 (and ℵ[a] *copt*) 111 *f.* 178 149-186 220 *latt aliq. aeth.*
xi. 18. κληρος *pro* καιρος C 146*com.* [*non txt*].

† Pointed out by Dr. Diekamp, who remarks that on Apoc. i. 1 as to "ἃ δεῖ γενέσθαι ἐν τάχει" Oecumenius says "και τουτων μελλοντων εσεσθαι ουποτε τετελεσμεν̄ ηδη πλειστου δεδραμηκοτοσ χρονου εξ ου ταυτα ειρηται ετων πλειονων η πεντακοσιων." The MSS. 203 and 240, which have this commentary of Oecumenius, have quite a different *text*, falling into the group (38)-178-203-240.

xii. 4. *των αστρων sic* C and 146 only (both *txt. & com.* deliberately).
xiii. 8. +αυτου (*ante* εν) CA 146*txt & com.* 130 *f.* 178.
xiv. 8. ἣ *pro* οτι CA 146 *al. pauci. syr*S.
18. —εξηλθεν A 146 *gig* (and 81 100 111 114 193 204).
xv. 6. λιθον *pro* λινον *txt & com.* CA 38*marg.*-178 48 146 and 155 203*mg.*
xvi. 17. —του ουρανου A 146 *sah boh syr aeth ps-Ambr.* (and 14-92 *f.* 95 178 200 *al.*) and 155 *Prim. vg aeth.*
xviii. 3. —του οινου A 146*txt & com.* (and 111) and so 155*txt & com.*
10. μιαν ωραν (—εν) A 146 (and six cursives) and 155.
21. μυλινον A 146 only and 155.
xxii. 8. εβλεπον A 146-155 (and 200).

At ii. 20 ἣ λεγουσα is supported by all three uncials ℵ* CA, 200, and no other cursives but 146*txt & com.*

Alone with P (and 200) at:

xxi. 6. —τω *ante* διψωντι (both *txt. & com.*) and so 155*txt & com.*

At xvii. 3. εχοντα with ℵP and *gig.*

146 with *syr*S specially:

i. 15. —ως *prim.* So only *syr*S and 155 *arm sah boh.*
vii. 4. —εσφραγισμενοι So 18 130 and *syr*S *sah* (see as to 18 again later).
ix. 2. μεγαλης καιομενης So 36 *f.* 178 *syr*S and *gig* (*conflate*).
x. 1. —ισχυρον 146*com.* So *syr*S and 113.
7. —της φωνης 146*txt.* So *syr*S and 59 *arm* 2. *Tyc* 1. 2.
8. φωνην (*pro* ἡ φωνη ἣν) *txt* [*non com.*] = 121 127 200 and *syr*S *latt.*
xii. 4. εν τω ουρανω 146*txt.* So only *syr*S.
xvii. 1. *Com.* —της μεγαλης So *syr*S 215.
15. *Com.* +εφ' ὧν = *syr*S. *Cf. latt.*
xix. 14. +και *ante* ενδεδυμενοι *txt.* So 155 *syr*S.
17. —δευτε *txt.* Confirmed by 155 *syr*S.
xxi. 1. ουρανους καινους *com.* So *syr*S and Σ.

146 with *Gigas* alone:

i. 7. +του ουρανου *post* νεφελων (and 59 226) and 155 and *sah.*
iv. 6. —και εν μεσω του θρονου and 220.
(vi. 8. ακολουθησει μετ αυτου)
vii. 2. +και τα δενδρα *post* θαλασσαν (*txt, non com.*)
xix. 4. εν τω θρονω (and *Prim.*) and so 155.
16. —το ονομα 146*com.* 203 217 and *gig ps-Ambr. vg Fulg. Apr.*

146 with *Hippolytus* alone:

xi. 6. βρεξη (*hiat* 155) and so *f.* 178 200.
xviii. 17. σαλπιγκτων [*non* 155 = σαλπηγητῶν *sic*]. (*Obs. boh* ΟΥCΑΛΠΙΓΞ).

146 with *sah* alone:

xviii. 17. ο επι τον ποταμον πλεων = 155.

146 with *syr copt* collectively:

xix. 16. +αυτου *post* ιματιον *txt & com.* So 155*txt* (*non com.*) and a few cursives.

For the rest, notice the following, as regards 18 and 40:

i. 3. ακουων (*pro* οι ακουοντες) *txt.* with 40 113 155 *h vg aeth arm* (146*com.* "τους ακουοντας").

ibid. +οι (*ante* τηρουντες) *txt.* with 40 95 155 176 (*h*). 146*com.* και οι διατηρουντες (οι πληρουντες *f.* 62).

iii. 21. —μετ εμου *txt & com.* with only 10 18 40-210 *arm* 4. and *Moyses ep. ad Cypr.* (quoted by *Sabatier*).

iv. 9. δωσει (*pro* δωσουσι) *txt.* with 13-23 27 40 182 188 (διδοασιν 146*com.*).

ix. 17. θεοειδεῖσ *sic* 146*txt* as *arm* 4. θεοδεῖc 146*com.* (the other extreme), while 40 has θειοεδεις and 210 θεοειδὲς. θεωδεις C.

xiv. 13. τα γαρ εργα 146*txt* [*non citat com.*] with ℵCAP 18 26 *f.* 38 *f.* 95 107 111 113 127 130 159 200 *gig Prim. ps-Ambr. sah.*

xvi. 3. —αγγελος 146*txt* [*non citat com.*] with ℵ^{a}CAP 18 *f.* 95 111 127 130 200 *aeth arm* 4. *gig Prim.* and 155 *h sah*$^{1}/_{2}$.

(See further examples below).

And as regards 38-178-203-240, the Patmos group:

vi. 9. εκκλησιαν (*pro* μαρτυριαν) 146*txt & com.* with only 38[*non* 178-203-240] 220. *Pergit com.*: ειδον φησιν τας των μαρτυρων ψυχας, των ανωτατων τοπον εχουσας.

xii. 1. +ἦν (*post* σεληνη *ante* υποκατω) 146*txt.* with only *f.* 38 *copt* (+εχειν 146*com.* $^{1}/_{2}$).

xiii. 8. εσφραγισμενου (*pro* εσφαγμενου) 146*txt & com.* with 38 and a few. "The lamb 'sealed' since the foundation of the world."

xvi. 14. —εκεινης 146*txt.* with ℵ 14-92 *f.* 38 124 155 200 *aeth arm copt gig Tyc. ps-Ambr. vg.* [*Habet Prim.*].

xviii. 6. αὐτὰ *pro* αὐτῇ *tertio loco.* 146*txt.* with only *f.* 38 and 155.

xxi. 6. γεγονασιν (*pro* γεγονε) 146*txt & com.* with only *f.* 38 56 *f.* 127 155 159 176-206 251 *syr*S (*Gwynn* 'Transactions') *Iren.*

and xxii. 14. πλυνοντες τας στολας αυτων 146*txt & com.* with ℵA *f.* 38 127 (*fam* 7, 143) *vg sah etc.*, and 155.

(See further examples below).

And then observe, to the exclusion of other evidence, the following support in the passages specified:

i. 3. +ταυτης (*post* προφητειας) with *fam* 7 111 *copt syr gig.*

11. +μοι (*post* λεγουσης) with 111 130 *h boh arm aliq. aeth Prim.*

14. και ωσει χιων *com.* only. with 36 *gig syr*S *vg sah* [*non Iren.*]. (και ως χιων 143 200).

17. εις *pro* προς *txt* [*non com.*] with ℵ 13-23-55 36 200 251.

ibid. —μη φοβου *txt.* [*Habet com.*] with ℵ* *f.* 62-63.

ii. 5. —ταχει *txt & com.* with ℵCAP 56 130 143 200 *gig copt aeth syr*S *arm plur. Patr.*

9. —τα εργα και *txt & com.* with CAP 47 111 130 200 *gig vg copt syr*S *Andr*$^{\mathrm{Schol.}}$

10. ἔχετε *pro* ἕξετε *txt & com.* with 1-179-208 12 114 120 143 169 241 *sah* (*aliter boh*).

13. —τα εργα σου και *txt* (*silet com.*) with ℵCAP *f.* 38 130 143 200 *gig vg copt aeth syr*S.

14. —οτι *txt* (*silet com.*: 'εχεις γαρ εκει') with C 111 130 *f.* 178 *Prim.* (εἰ *pro* οτι 200).

16. —τη *ante* ρομφαια *txt & com.* with 111 149.

26. κρατων *pro* ο τηρων *txt* (*aliter com.*) with 13-55 130 ὁ κρατων, while *f.* 38 159 172* *sah* have τηρων without ὁ.

iii. 17. *ουδεν pro ουδενος txt (aliter com.)* with AC 12 81-204 *f.* 114 121 (130) 152-179 *syr*S.

v. 4. *πολλοὶ txt (aliter com.)* with only 1 *f.* 114 123 ? 152** 203 [*non rel. fam* 38] 208* ?
5. *—ο ων txt & com.* with ℵ 14 32 111 *f.* 127 159 *f.* 178 200 226 *gig copt syr*S.
11. *+και ην ο αριθμος αυτων μυρ. μυρ. sed —χιλιαδες χιλιαδων* with 81 130 215 226 (*cf. gig*).
13. *θαλασσησ, σά εστι (pro θαλ. ἅ εστι) Vult οσα ? cum fam* 34.

vi. 2. *—και ult. (ante ινα)* So 26-107 81-204 111 124[*non fam*] 126[*non fam*] 127 171-174 215 *latt.*
4. *—αυτω sec. in com.* [*Habet txt*]. with ℵ^{a}A 31 226 *gig Prim. Tyc* 2. *Beat.*
5. *επ' αυτου com.* So 130 only. *επ αυτον txt* with most MSS.
6. *λεγοντος txt & com.* So only 106 174 182. (See again ix. 16 *—και sec.* and *+δε post ηκουσα* quite alone with 106-171-174-182).
ibid. *χοῖνες pro χοινικες txt.* So 26. (146*com. χοινικες pr. loco. Mox χοῖνες*). This 26 sympathy occurs again later. See below.
7. *λεγον (pro λεγουσαν) txt (non expr. com.)* So 111 *gig Prim*$^{1}/_{2}$ *Vict. Beat. copt.*
12. *εἰς αιμα (pro ὡς αιμα) txt & com.* So 4 29 40-210 45 64 98 109*gr* 129 218 (*Om. ως* 109*arm* 130 226 *copt gig*).
15. *ισχυροι (—οι) pro οι δυνατοι txt & com.* So only ℵ 50 95 111 137 164-166.
17. *αυτων (pro αυτου) txt & com.* So ℵC 18 *f.* 38 111 124 130 200 251 *syr*S and Σ *gig vg* [*contra Prim.*].
ibid. *στῆναι txt & com.* So 36 and *fam* 34 only

vii. 1. *—κρατουντας τους τεσσαρας ανεμους της γης txt.* with B* 10 81-204 92 95* *aeth arm* 2. [*Habet* 146*com.*].
16. *οὔτε μὴν (pro ουδε prim.) txt* [*non com.* = *ουδε*] *ουδε μη* by A 14-92 18 49* ? 111 201.

viii. 1. *—την σφραγιδα txt.* with 122 only. (See below xvii. 8).
3. *—αλλος txt.* with 104 only (*—αγγελος* 200 *syr*S).
ibid. *δῷ pro δωση txt.* with 14-92 75 127-215.
ibid. *τας ευχας com.* with *fam* 46. [*non* 146*txt* = *ταις προσευχαις*].
6. *—τας txt.* with 84.

ix. 2/3. *—του φρεατος και εκ του καπνου txt.* with ℵ* 68.
5. *σκορπιων txt.* with 37 only and *arab boh Prim.* (*των σκορπιων sah*$^{1}/_{3}$).
12. *—ἡ init. txt.* with (ℵ*) ℵ^{a} only and 164-166 218 and 203-240 (*—η bis* ℵ* *sah*).
13. *μεγαλην (pro μιαν) txt.* with *fam* 34 only. (There is a muddle here, for 38 omits, and ℵ* omits the clause, and 130 omits *φωνην μιαν*, and *gig Cypr. Prim.* omit *φωνην*, and 200 has *φωνης ενος* and ℵ^{a} 56** 59 *fam* 119 have *φωνης μιας*).
17. *υακινθους* with 81* [*non* 204] 87 210 [*non* 40].
18. *—εκ tert.* with C 39 61 69.
19. *εχουσαις (pro εχουσαι)* with ℵ^{a}P 12 36 67-120 *f.* 114 152 159 179 204.
20. *ουδε (pro ουτε pr.)* with ℵB 14-92 and *f.* 38 only (*boh*).

x. 8. *το βιβλιον* with CA 14-92 111 127 130 166*mg* 215 *sah boh aeth arab latt syr* ?
ibid. [*ανεωγμενον txt.*] But *om. com.* with 113 130 *syr*S *boh ps-Ambr.txt.*
9. *το βιβλιον* with ℵ 127 130 *f.* 178 215 *sah boh.*

xi. 1. *και μετρησαι (pro και μετρησον)* with *f.* 61 111 (and *f.* 7 partly).
4. *—δυο ελαιαι και txt.* with *fam* 1 *f.* 114.
6. *εχουσι την ἐξουσιαν txt.* with CAP 111 127 *f.* 178 169 201 *syr*S.
9. *και (pro ἡμερας τρεις και ημισυ και τα πτωματα αυτων) txt.* with 113 only and *tol.*
13. *γενομενοι (pro εγενοντο και) txt* [*abest com.*] So *fam* 21.

xi. 16. —οι *prim. txt.* with ℵ*A 72 *boh*[A].
ibid. καθηνται *sine* οἱ (*pro* καθημενοι) with ℵ[a]C *f.* 95 111.
18. εθνων (*pro* νεκρων) *txt & com.* with *f.* 38 *f.* 61 124 200.
19. ηνοιγει (*pro* ηνοιγη) *txt.* with *f.* 114 124 251 (ηνοιχθη 146*com.* with B *mult.*).
ibid. και σεισμοι *com.* with *fam* 34 80-138 203 *sah*$^1/_2$ *boh omn.* [146*txt* και σεισμος].

xii. 2. +και (*ante* κραζει) *txt & com.* with ℵC *f.* 95 178 *h gig Prim. syr*S *aeth.*
13. εδιωκε (*pro* εδιωξε) *txt & com.* 130 203-240*com̄. gig*, and doubtless ℵ (εδωκεν).

xiii. 4. —τις ομοιος τω θηριω with *f.* 114 only.
5. βλασφημια *txt & com.* with 27 61-126-219.
14. ὡς (*pro* ὃ) *txt* (*aliter com.*) with 81-204 200 201 only.
18. ψηφησατω *txt.* with *fam* 46 and 189 200.
ibid. το ονομα (*pro* τον αριθμον) *com.* with 14-92 36 124[*non fam*] *arm* 4. [*non* 146*txt*].

xiv. 1. [*Absque* το ονομα αυτου και *post* εχουσαι *txt & com.* with only 1-141 159 and *textus receptus*].
6. +επι (*ante* τους) with ℵCAP *fam* 34-35 124 132 (*hiant* 68-87) 111 136 *f.* 178 200 *syr*S.
13. απαρτι · και λεγει το πνᾱ (—ναι) So 88. (ℵ* 33 98 and *f.* 16 also omit ναι).
18. φωνη (*pro* κραυγη) with ℵAB and a few and *h gig syr*S.
ibid. —πεμψον σου το δρεπανον το οξυ with 12* 16 72 100 130 154 157 187 194[A] *arm.*

xv. 6. —οι (*ante* επτα *pr.*) *txt.* So 108 only.

xvi. 3. —αγγελος *txt.* (*aliter com.*) So only ℵ[a]CAP 18 *f.* 95 111 130 200 *aeth h gig Prim. arm* 4. *sah*$^1/_2$.
ibid. επι (*pro* εις) *txt.* So 59 91 104 121 151 *copt.*
13. —και εκ του στοματος του θηριου with 16 36.
ibid. —ακαθαρτα *com.* [*non txt*] with *f.* 61.
This is the more remarkable in view of agreement of our *text* with 61-126 in several places here indicated.
16. μαγεδδων *txt & com.* with B 62*mg.* 111 only.
17. Order: εξεχεεν αυτου την φιαλην with 106 only and Coptic. See elsewhere for 106 deep sympathy.
19. [το ποτηριον 146*txt*] But —το twice over in *com.* with ℵ 39 *f.* 95 130 154 159 164*txt* 212 215.

xvii. 1. [της πορνης της μεγαλης 146*txt*] But —της μεγαλης *com.* with *syr*S and 215[*non fam*].
4. γεμοντα βδελυγματων *txt.* with 36 59 169-216 204.
6. —των αγιων και εκ του αιματος with 130 and *boh*[B].
8. —ην και *txt.* Alone with (122). (See above viii. 1).
11. [αυτος ογδοος *txt.*] But *com.* αυτον ογδοον with 36. *Cf. syr*S.
15. Order: λαοι και εθνη εισιν και οχλοι και γλωσσαι with part of *fam* 35.

xviii. 2. δαιμονιων *txt et com*$^1/_2$. with ℵAB and only *f.* 95 111 200 *gig latt sah.*
3. πεπτωκε *txt & com.* but both very hesitatingly. So only 63 91 114 130 187 241.
4. ταις αμαρτιαις <u>αυτων</u> *txt & com.* So only 140?
6. —κερασατε *txt* (*aliter com.*) So only 84* 164-166.
10. μιαν ωραν (—εν) *txt* (*silet com.*) So A *f.* 95 102 111 159 169-216 172-217.
12. —εκ (*ante* ξυλου) *txt* (*silet com.*) So C 18 111 113.
14. —τα (*ante* λαμπρα) So ℵC 36 40-210 59 106 111 119[*non fam*] 121 138 169 176 189 200 206 216.
16. —εν (*ante* χρυσω) So <u>18</u> 92 169 172 187 200 216 217 *gig vg Ambr. Prim.*
ibid. μαργαριτη So ℵCAP *f.* 95 111 149 200 *copt Prim.*

xviii. 19. *επι της κεφαλης* (*pro επι τας κεφαλας*) So ℵ 59 and *boh.*
20. [*ευφραινου txt*] But *ευφρανθητωσαν com. Cf. ευφραινονται* 116 120.
21. *αγγελος ισχυρον λιθον* (*pro αγγ. ισχυρος λιθον*) So 25 40-210 69 78 130? 152.
22. *εισακουσθη* (*pro ακουσθη prim.*) So (12) *fam* 46 and *Aldus.*
ibid. +*και* (*ante πασης τεχνης*) So only 36 90 246 and *ps-Ambr.* [*non* 155].

xix. 3. *ειρηκασιν txt.* with 14-92, 56, *fam* 119 *etc.*
7. *δωσομεν txt* (*silet com.*) with ℵ^a^A 100 *fam* 119 159 (*δωσωμεν* 155 with P *al.*).
19. —*μετα sec. txt* (*aliter com.*) with 58 121.
20. *την εικονα* (*pro τη εικονι*) *txt.* with ℵ* *f.* 38 *f.* 61 111 191 220 *gig latt.*

xx. 6. *αλλα εσονται* So only ℵ 130 [*non* 155 *vid.*] *Cf. sah boh.*

xxi. 6. *γεγονασιν txt & com.* with 38-178 56 127 159 176 206 215 251 *syr*S *Iren.* (*γεγοναν* A 203 240).
18. —*ην txt & com.* with ℵ^a^AP *f.* 62-3 65 111 136 *syr*S *gig aeth.*

xxii. 5. *ετι* (*pro εκει*) *txt.* with ℵAP *fam* 35 56-108** 65 127 143 166 200 215 *copt Prim.* [*non syr*S] *arm pl. Aliter com.: νυξ δε φησιν ουκ εστιν* (*om. ετι vel εκει*) *ως εν χρεια γενεσθαι τους αγιους φωτισμου ἡλιακου ἠ λυχνιαιου.*
ibid. *ουχ ἑξουσι χρειαν txt.* with A 127-215 (143 200) *syr*S *latt.*
5 *fin.* +*αμην txt* [*non com.*] with 81-204 *f.* 114 216 *Beat.*
8. —*εγω txt* (*om. claus. com.*) So 92.
ibid. *ακουων* (—*ὁ*) *και βλεπων ταυτα* So 13 16 38 50 130 140 177 222 232.

As regards the adherence of 155, the sister MS., where extant (that is, everywhere except in chs. ii–xiv. *incl.*, which 155 omits), it will be found dealt with in the grouped collations, and agrees above except where marked '*contra.*'

Apoc. 146 is found entering into almost all the good combinations, while having sometimes a strain, the source of which is not easy to determine. Its presence or absence is to be very specially noticed, and in a good many cases it will serve as a balancing factor.

There are so many matters to discuss, that they must be viewed as a whole in their general bearing as indicated throughout the collected and grouped readings in the general collation, or we may over-emphasize some points at the expense or to the detriment of others.

Pending my complete edition of the MS. and commentary, I must content myself with calling attention to these unique readings :—

In xxii. 7 we are surprised to read :

Ιδου *ερχομεθα ταχυ* both in *txt.* and *commentary* (instead of *ιδου ερχομαι ταχυ*) applying the coming both to the Lord of the Holy Prophets and to the Prophets themselves. This is followed by *μακαριοι οι τηρουντες* (instead of *μακαριος ο τηρων*), and the only support is by *arm* 1. (and by our daughter MS. 155).

Incidentally, I may say, that there is occasional, but not constant, agreement with *arm*, and *arm*, as represented by some of its MSS., seems to trace to an early age, although heavily reworked at different times, so much so in fact that at times they represent merely paraphrases of the original. [Notice xix. 7 *init.* +*και* (quite uncalled for) by 146 and *arm* 4. alone of all authorities. Again xxii. 9 +*και ante των προφ.* alone with 184 and *arm* 1].

In xxii. 17 we are surprised again to find an unique omission of *και το πνευμα*, followed quite naturally by *λεγουσα* instead of *λεγουσιν*. Now while 113 retains *και το πνευμα και ἡ νυμφη*, it also writes *λεγουσα*. This would not be noteworthy but for the fact that 113 is in close sympathy in a score of other places, and we have previously indicated that 113 is no ordinary text. 155 agrees to the omission with 146 in the text, but both have it and emphasize it in the *com.*

Harking back to the beginning of the book, here are the other singular readings. They are not so very numerous, but are of striking interest:

UNIQUE VARIANTS.

i. 6. προφητας (*pro* πατρι) Thus: και εποιησεν ημιν βασιλειαν, ιερεις τω θεω και προφητας αυτου. (So also 155).

(The commentary has: και εποιησεν ημιν βασιλειαν και τις η εν τω γενεσθαι ημας φησιν ιερεις τω θεω· και προφητας αυτου ωφελεια, and again: το δε ιερεις ημας θεου και προφητας γενεσθαι.. omitting πατρι).

8 *fin.* +και κυριος της κτισεως So 155.

9. εν ταις θλιψεσιν (*com.*: διο εαυτον ωσπερ των θλιψεων, and again: υπερ του λογου προξενουσι θλιψεις). This plural is only found in the *bohairic* and *arm* 4, and in the sister MS. 155.

11. +ιωαννη *ante* ο βλεπεις and 155.

14. —λευκαι *txt & com.* (for com. says: η δε κεφαλη αυτου φησιν και αι τριχες ως εριον λευκον και ωσει χιων) is confirmed by *h arm aeth Tyc* 2. and 155 and only 113 and 164-166 Greek.

ii. 5. +εν δικαιοσυνη *post* ποιησον *txt & com.*

6. +αγαθον *post* εχεις So only *lux harl lips. Prim.* and +καλον *Epiph.*

7. ακουοντι *pro* νικωντι (νικουντι A). This must be an error, as the com. has νικωντι.

10. δι' ἃ (*pro* ἃ) *txt & com.*

ibid. πειρασμον (*pro* θλιψιν) *txt* [*non com.*].

iii. 3. ου μη γνως ποιαν ωραν ηξω προς σε (*pro* επι σε) So *latin*, *aeth*, *arm* α, and only the important Greek MS. 56. We omit the first επι σε, and the com. has: εαν ουν μη γρηγορησης φησιν και ως ο εξυπνου της ραθυμιας διαναστης ηξω σοι φησιν κολαστης οτε οὐ προσδοκας.

8. —και *prim.* (*txt & com.*) So only 226 and *sah boh.* The rest mostly have ην *pro* και.

ibid. fin. τον νομον μου (*pro* το ονομα μου) So *txt*, but *com.* has το ονομα μου. (Note *arm* 4 has: τον λογον και το ονομα μου).

9. και *pro* ινα *txt.* The commentary is otherwise. (Note in this verse omission of ειναι with only 109*gr et arm*).

16. An error of ἐν μέσω (for εμεσαι εκ). *Marg*** r[f] ἐμαίcαι and *com.* correctly: μελλω σε φησιν ἐμαίσε (*sic*) εκ του στοματος μου.

17. ο ταπεινος (*pro* ο ταλαιπωρος) So only 113. This does *not* come from Coptic, as both *boh* and *sah* transliterate and have ⲧⲁⲗⲉⲡⲱⲣⲟⲥ, but some Latins: 'miser et miserabilis.'

ibid. The order is: και τυφλος και γυμνος και πτωχος, while the *com.* has: "αγνοεις οτι πτωχος ει και γυμνος (—και τυφλος, =36 *syr*S) τα πνικα και μενοντα."

18. +καινα (*ante* λευκα) And so the *com.*: τουτο γαρ εστι τα καινα και λευκα ιματια. (Splendida *pro* alba *boh*). καινα και λευκα 203 *com. Andr. vult.*

iv. 1. και [μετα ταυτα ειδον] No Greek, except *f.* 178 and 200, but *aeth arm plur. boh*[duo] add copula, and also remaining *boh* +ⲁⲉ [*non sah*].

3. ομοιος ορασει σμαραγδιω *sic* (—λιθω ιασπιδι και σαρδινω και ιρις κυκλοθεν του θρονου ομοιος) So the text, but the *com.* shows knowledge of the clause omitted, but confirms σμαραγδιω at the end.

5. εκπεμπονται *pro* εκπορευονται *txt.* (*Com.*: "το δε εκπορευεσθαι...")

8. και αναπαυσιν ουκ εχοντες (*pro*..εχουσιν) *txt*, but *com.* has εχουσιν.

[After this verse follows an interesting bit of commentary about the four living creatures representing πυρὸς · γῆς · ἀέρος · ὕδατος].

v. 4. *βλέψαι pro βλεπειν txt (aliter expr. com.)* Compare στρεψαι for στρεφειν by 200 at xi. 6.

12. New order: και σοφιαν και πλουτον *txt (non expr. com.).*

13. τω καθημενω του θρονου (—επι) *txt (aliter com.).* (—επι του θρονου 200).

14. και τα τεσσαρα ζωα λεγουσιν (*pro* ..ελεγον) So *sah*$^3/_4$ and *boh.* (Dicebant *latt*).

vi. 1. και οτε (*sic*) φησιν ειδον οτι (*sic*) ηνοιξε *txt (aliter expr. com.).*

ibid. και ηκουσαμεν (*pro* ηκουσα ενος) εκ των τεσσαρων ζωων λεγοντων (*pro* λεγοντος). The latter is agreed to by א, and ηκουσα is written over, although NOC of ENOC stands plainly on the next line.

8. —αποκτειναι *com.* [*Habet txt*].

10. ο δεσποτης και αγιος και αληθινος *txt (aliter com.).* I find no other authority for this και except 233, rather a weak witness.

vii. 4 *fin.* As text +και λεγει λοιπον απο εκαστης φυλης, δωδεκα χιλιαδας τους σφραγισθεντας, omitting the whole of 5/8 and substituting some lengthy remarks, beginning: εντευθεν σαφως τα περισαντα ιουδαιους εν τωι προς ρωμαιους πολεμῳ δεικνυται τωι ευαγγελιστηι, α προφασει γεγονεν αυτοις του σταυρου.

10/11. *Pro* και τω αρνιω· και παντες οι αγγελοι *habet txt*: και των πρεσβυτερων οι αγιοι. The *com.*, however, has και τω αρνιω, and soon after οι θειοι αγγελοι. Observe that 119* omits και τω αρνιω, that 28 adds αγιοι, and א at the end of ver. 10 adds εις τους αιωνας των αιωνων αμην, so that there was some confusion here in the original.

11/12. "προσεκυνησαν τω θεω ημων εις τους αιωνας των αιωνων αμην," omitting λεγοντες αμην η ευλογια και η δοξα και η σοφια και η ευχαριστια και η τιμη και η δυναμις και η ισχυς τω θεω altogether. (The *com.* has very briefly: ἧς γενομενης ευχαριστιας τα εν ουνω· λειτουργικα ταγματα).

viii. 4. +εν *ante* ταις προσευχαις both *txt & com.*, but apparently without any other support except *syr*S. (Cum precibus *aeth sah boh*, De orationibus *gig vg Ambr*$^1/_2$ *Tyc.*, *sed* orationum *Prim. Ambr*$^1/_2$).

5. ελαβεν *pro* ειληφεν *txt* [*non com.*]

12. ινα σκοτισθη το τριτον των αστερων (*pro* ..αυτων). [—αυτων *sah*]. Here, after quoting from 2 Peter in the *com.*, *Oec.* quotes from S. Matthew (referring to the τιτλω εκατοστωι ενvατω), continuing immediately thus: ταυτα και νυν διδασκομεθα δια της αποκαλυψεως εσεσθαι εν τη του παροντος αιωνος συντελεια· τι δε βουλεται το μη παντα τα εν τη γη· και τη θαλασση και τοις ποταμοις...

13. +αλλων *ante* αγγελων *txt (silet com.)* +τουτων *syr*Σ, +των λοιπων *post* αγγ. 59.

ix. 11. απ' αυτων *pro* εφ αυτων *txt.*

ibid. βανδών *sic* (*pro* αβαδδων) *txt.* (*Com.*: ἑβραϊστὶ μὲν βάδδον).

12 *fin.* μετα ταυτα is omitted and joined to the commentary, thus:

ουαι η μια α
πηλθεν· ιδου ερχονται
ετι δυο ουαι· μετα
ταυτα γλαφυρως ημιν
αμα και φοβερως το
κατα τους σκωληκας

Obs. —μετα ταυτα now in 167 *arm a. Prim.* (Tunc *aeth*).

19. και εν ταις ουραις αυτων PRO αι γαρ ουραι αυτων. (—αι γαρ ουραι 108).

x. 7. After omitting της φωνης (with 59 and *syr*S *arm* 2. *Tyc* 1. 2.) the text proper ceases in the middle of the verse, thus: ὅτ᾽ἂν μέλλη σαλπίζειν· κατάσχημα ἐλλείψεωσ εἴρηται· (rushing into commentary). It continues: φῆ γὰρ ὅτ᾽ἂν μέλλη σαλπίζειν ὁ

ἕβδομοσ ἄγγελος πᾶσα πληρωθήσεται κ.τ.λ. for nine lines. Then comes suddenly the mutilated text of the rest of verse 7:

οὗ γενομένου τέλοc λήψεται φη τὸ μυστήριον τῶι θῶι ὡc εὐηγγέλισεν τοὺσ ἑαυτοῦ δούλουσ τοὺσ προφήτασ as if it were commentary, but this is meant for text, for the com. follows. Read therefore:

x. 7. ου γενομενου τελος ληψεται (*pro* και τελεσθη) *txt* (and *com.*: τελος ληψεται). [+το *ante* μυστηριον *txt*] *sed com.*: ἅπαν μυστήριον.

ibid. τω θεω (*pro* του θεου) *txt.* *Om. com.*

ibid. ευηγγελισεν *txt.* *Om. com.*

ibid. τους εαυτου δουλους τους προφητας *txt.* (*Com.*: και πασα προφητικη προαγορευσις).

9. φαγε *pro* καταφαγε So 189*txt. sah boh*[tres] (*rell. boh om.* καταφαγε).

xi. 3. δισχιλιας *pro* χιλιας *txt.*

8. +θησει *post* πλατειας (*txt*). *Cf.* ponet *Prim.* The com. is otherwise, and as follows: "ανθρωπος γαρ εσται, οὗ εστιν η παρουσια κατ' ενεργειαν του σατανα καθως ἐναγχοc ειρηται· τουτο ουν φησιν το θηριον αποκτενει τους δυο μαρτυρας· και τα πτωματα αυτων, αταφα ριψει εν ταις πλατειαις της ιλημ," and further on: "οπου και ο κυριος φησιν αυτων τουτεστι των δυο μαρτυρων εσταυρωθη."

This αταφα is found as an addition after μεγαλης by all the MSS. of *fam* 21, and +ριψει in the same place is found in our No. 18 and 189, while 59 adds πεσονται, and *f.* 62-63 add εσονται. On the other hand, before επι ℵ[c] adds εσται, 113 adds κοιτασθησονται (=the 'jacebunt' of *gigas*), and the same group which added αταφα, add εασει before επι. See my article on this passage in the John Ryland's Bulletin.

11. πνευματα *pro* πνευμα *txt* (no *com.*)

13. —ονοματα ανθρωπων alone (*txt*, no *com.* at all). While *sah* omits ονοματα only, 113 and 203-240 [*non* 178] omit ανθρωπων only, *Prim.* substitutes 'numero' for ονοματα, *aeth* substitutes πνευματα for ονοματα ανθρωπων, *boh* has ονοματων ανθρωπων, *syr*S ονοματα ανθρωποι, and 130 with 200 substitutes ανδρων for ανθρωπων (virorum *Tyc. bis Beat.*).

18. διαφθαρηναι *com.* (alone) [*non txt*] So 164*txt*-166.

xii. 3. —αυτου *txt* [*Habet com.*].

9. —αυτου *txt.* (*Aliter lib. com.*).

18. παρα *pro* επι *txt* (*Silet vid. com.*).

xiii. 3. εθαμβηθη *pro* εθαυμασθη *txt & com.* So now 220[*contra fam*].

4. —λεγοντες *txt* (*habet com.*) So now 218[*contra fam*].

8. την οικουμενην· οὗ, οὐγεγραπται το ονομα αυτου (—επι της γης) *txt & com.*

ibid. οὐῦοῦ *pro* αρνιου *txt & com.* (*Cf.* ℵ xxi. 27).

9. *Com.* has νουν [but *txt* οὖς].

10. αποκτένειν *pro* αποκτενει *Cf.* αποκτανθηναι A only, but A omits the δει following, which 146 retains. The text is not repeated in 146*com.* here.

12. τους ενοικουντας εν αυτη (*pro* τους κατοικουντας εν αυτη) *txt.*

ibid. *Com.* has ιαθη [but *txt.* εθεραπευθη].

16/17. —επι της χειρος *usque ad* το χαραγμα *txt*, and probably *com.*

xiv. 2. ως φωνην (*pro* κιθαρωδων) *txt.* φωνης ως κιθαρωδων (—κιθαριζοντων) *com.*

4. ὃ πἀν (*pro* οπου αν) *txt.* *Com.*=ὅπου δ' ἂν *ut com.* 203-240.

14. επι της κεφαλης } *txt. Aliter com.*
15. κεφαλης (*pro* νεφελης) }

18. θερισον *pro* και τρυγησον *txt* [*non com.*] *Om.* και 100, 130 *gig.*

xv. 3. θαυμασια *txt* (*silet com.*) *et* 155 (*incipit denuo* xv. 1).

xvi. 3. *απασα pro πασα, et απεθανε· (—εν τη θαλασση).* So 155. The com. does not repeat *vv.* 2/3, but has "*προς την απαντων ενεργεσιαν.*" (So 203-240*com.*).

15. *Com.* has *ασχημονησει*, but *txt* is as usual.

19. —*εις τρια μερη* ϗ *αι πολεις των εθνων επεσον και βαβυλων η μεγαλη txt*, but *com.* refers to it three times over. So 155*txt & com.*

xvii. 4. *πορφυρὸν txt* and so 155, but *com. πορφυροῦν bis.*

ibid. *εχουσα ποτηριον εν τη χειρι αυτης χρυσουν txt* (see 61-126), and *com.* = *εχουσα ποτηριον χρυσουν εν τη χειρι αυτης* So 155.

8/9. *Com.* adds *και απολλυται το θηριον* after *και παρεσται*. *Cf. arm* 2.

14. *Com.* has ὁ χ̅ο̅ instead of *το αρνιον* [not so *txt*].

xviii. 13. *ιπποι pro ιππων txt & com.* So 155 (and 149 *Prim.* jumenta).

14/15. *και ουκετι αυτην ου μη ευρησουσιν οι εμποροι τουτων·* So 155. (*Cf. Verss.*).

18. *πονον pro καπνον* So 155 [*non Verss.*]. *τοπον* A 111 *vg ps-Ambr. Haymo.*

21. —*πολις* So only 155 *ps-Ambr. Prim.*

24. —*και tert.* So 155 and *Tyc* 2.

xix. 1. *Com.* omits *μετα ταυτα* [not so *txt*] with *ps-Ambr.* and *Tyc.* only.

3. *εις τον αιωνα των αιωνων* with (*arab syr*S) only. The *com.* in both 146 and 155, however, goes with (*sah boh*) reading (twice over) *εις τον αιωνα του αιωνος*. *Cf. infra* xxi. 19.

4. *εν τω θρονω pro επι του θρονου* and so *gig Prim. Apr. Beat.* and 155.

7 *init.* +*και txt* (*silet com.*) So only *arm* 4. and 155.

8. —*καθαρον και λαμπρον το γαρ βυσσινον txt* (so 155 and 167*txt*), but *com.* has: *περιβεβλημενη φησιν το εξαρετων ιματιον βυσσινον· βυσσον δε δια το λαμπρον αυτης και ισχνον· λαμπρον μεν...*

11. *επ αυτου txt* (and *com*$^1/_3$) So 155.

13. *ερραμμενον* (155 *εραμμενον txt, ερραμενον com.*).

14. *Com.* omits *εν τω ουρανω* with *boh.*

15 *init.* —*και txt*[*non com.*] So 155.

16. *Com.* omits *το ονομα* alone with *gig ps-Ambr. vg. Fulg. Apr. arm* 4. [*contra Iren. Cypr. al.*].

21. —*τη ante ρομφαια txt & com.* So 155*txt & com.*

ibid. —*επι txt* (*aliter expr. com.*) So 155 and *sah* (*ιππευοντος*).

xx. 3 *fin.* *Post μικρον χρονον*, +*ινα παλιν πλανηση τα εθνη·* This may or may not be intended to be text. 155 has *ινα μη παλιν πλανηση τα εθνη.*

8. *Com.* repeats the verse as: *και εξηλθε* (*pro εξελευσεται*) *πλανησαι παντα τα εθνη* (—*τα*) *εν ταις τεσσαρσι γωνιαις της γης· μεθ᾽ ὧν* (*cf. sah*) *φησιν τον γωγ και τον μαγωγ συναγαγειν αυτοις εις τον πολεμον*, running on with the text.

13 *init.* *Ναι φησιν* (*pro και*) *txt.* So 155. (*Om. και com.*).

xxi. 9. *την γυναικα του αρνιου* (—*την νυμφην*) both *txt & com.* Only support is by 155 and *Tyc* 2($^1/_2$).

12. *δεκαπεντε* (*pro δωδεκα pr.*) *txt* [*non com.*] So 155.

16. *Post πλατος* +*και το υψος αυτης ισα εστιν* So 155 and 176-206, *arm a* (—*αυτης*).

17. —*μετρον txt* [*non com.*] So 155. So *aeth vid.*

19. +*αυτης* (*ante της πολεως*) *txt & com.* So 155 [not *Verss.*].

ibid. *κεκοσμηται* (*pro κεκοσμημενοι*) *txt*, as *aeth* and 155. } Compare the same state of
κεκοσμηνται (*pro κεκοσμημενοι*) *com.*, as *sah boh* and 155. } things above at xix. 3.

21. *ανα εἱς εκαστος* +*και εκαστος txt* (*cf. syr*S *et* 'one by one' *arm* 1, *et* ⲡⲟⲩⲁ ⲡⲟⲩⲁ *sah*, ⲛ̄ⲟⲩⲁⲓ ⲛ̄ⲟⲩⲁⲓ *boh*, singulae ex singulis *Prim.*). *Com.* = *εκαστος απο μαργαριτου ενος uno loco; altero: εκαστος απο ενος μαργ.*

xxi. 21 *fin.* δι̉ αὐγῆς *txt*, but *com.* καθαρος, and then again later: "και το της υαλου καθαρον και διαφανες..."

22. ναος εστιν αυτης *txt & com.* So 155 and 156[*non fam*].

23. —ουδε *txt* (*silet com.*) So 155 only.

ibid. φωτισωσιν αυτην (*pro* φαινωσιν εν αυτη) *txt* (*silet com.*) So 155.

xxii. 3. *Com.* has: και καταμαθε φησιν ουκ εσται ετι· νυν μεν γαρ καν σφοδρα φαγη τα αναθεματα.

6. ο κυριος *pro* κυριος ο θεος *txt & com.* *Contra* 155: ο κυριος ο θεος *txt. sed* ο κυριος (—ο θεος) *com.*

7. ερχομεθα already referred to above (ερχονται $\aleph^a$).

9. +και (*ante* των προφητων) *txt* (*om. ver. com.*) with *arm* 1. only and 155 184.

12. ταχυ ταχυ *txt* [*semel com.*] So 155. *Cf. aeth sah.*

17. Referred to above as to και η νυμφη λεγουσα omitting και το πνα.

20. —λεγει *txt* [*Habet com.*] So 155.

See beyond as to 155, which of course confirms most of the text of 146, but is not altogether a reliable guide.

In 203 (at Salonika) and 240 (at Athos) we have now found two other Oec. commentaries. Both MSS. have the *double* com. of Andreas and Oec., which forms a beautiful check on the text of the com. in 146. But the actual text of the Apoc. in these other two MSS. is quite different, and has nothing to do with the Oecumenian *text.*

P.S.—While these sheets are passing through the press we have been able to issue a complete edition of Oecumenius' text and commentary based on the MSS. 146-203-240, as it seemed useless to wait any longer for an edition from German sources. Published by the University of Michigan, Ann Arbor.

Group 62-63-72-136-147-162/3-184. Family 1.

Apoc. 147. *Apoc.* 147 = Modena, Estensis W. 4. 21 *olim* III. E. 1 = [Greg. 147, new 2054. Sod. Aν[500]]. [xv/xvi] *cum com.*

Contains, besides the Apoc. (p. 122), Anastasii Sin. quaest. on f°. 70, Com. in Cant. Cantic. f°. 73, and various other pieces.

We begin with:

πιναξ των κεφαλαιων της ερμηνειας της αποκαλυψεως· του αγιου αποστολου και ευαγγελιστου ιωαννου του θεολογου:—περιεχει δε λογοις κδ ἡ δε παρουσα πραγματεια, κεφαλαια ÷ οα: (sic) αποκαλυψις· ιυ χυ:—

On p. 125 *ανδρεου αρχιεπισω' καισαριας καππαδοκι-*
ας · επιστολη κυρι-
ῳ μου ἀ-
δελ
φῳ
και συλλειτουργῳ.

On p. 127 *αρχη της αποκαλυψεως κεφαλαιον πρωτον·*
κειμενον:

It is not an attractive handwriting, but the document is very well copied, and absolutely reproduces the 62/63 type of family one, and only has a dozen or so of errors peculiar to the scribe.

See, however, a curious place at xiii. 18 "*ἡ δε σοφια εστιν*" just after traces of a very old text thereabouts.

Our MS. 147 is a very close relative to the Venice codices 162-163 besides 62-63.

Note 147 at xviii. 4 writes *εξελθετε · εξελθετε* [*εξ αυτης ο λαος μου*]. This express dittography is not, however, countenanced by 62-63 nor by 162-163, but is by 136, which appears to be the closest sister of all. See vi. 9, 12, ix. 6, x. 2, xiii. 18, xvi. 12, xviii. 4, 12, xix. 6, 10, xxi. 8, xxii. 4.

Judging from xiii. 3 *εθαυμαστη* 62, 136, 141 and 147 only, we might have assumed that they were derived from each other (apart from 63, 72), but in the same chapter at xiii. 6 we write *κατοικουντας* with the 25 family *against* *οικουντας* of 36 62/63 70 72, but countenanced by 136.

As the 25 family sometimes joins this group (see ii. 5, v. 3, xxii. 19) we may think both 62 and 147 derive from a common original, which is lost.

147 is extremely true to type, as will be found from the collation.

It seems unnecessary to say more. Besides adding 162-163, there are still other members of this big family to add to the group, *viz.* 152-159-179-184-187-204, swelling the Erasmian codices now to some twenty-five manuscripts, besides the affiliated *fam* 29 and *fam* 119.

But our sub-group here is plainly 62-63-72-136-147-162-163-184. We have not entered 162-163 fully, but have given indications from time to time where they go apart or definitely agree.

136-147-184 is exactly one type.

GROUP 119-123-144-148-158.

Apoc. 148 = Modena, Estensis V. 8. 14 (*olim* III. F. 12) =[Greg. 148, new 2055. Sod. Aν[53]]. [xv] *cum com.* Apoc. 148.

Contains *Dionys. Areop.* De caelesti hierarchia ad Timotheum *etc.*
Basil. Magni. Antirrhetici contra Eunomium I-V. *etc.*
Varia de paschate, chronologica etc. (f°. 308).
Andr. Caes. Apoc. cum com. (f°. 319).

On f°. 321 inscription with 37 (62) 63 119-144 *Compl.*

The MS. very readily falls into the family of 119-123-144, and so, with 158 to follow, it becomes fivefold:

Paris	Paris	Madrid	Modena	Rome
119-	123-	144-	148-	158,

which is dealt with quite fully elsewhere.

We will note here a very few aberrations, as at:

i. 20. εν τη δεξια with A 81 only (again in combination with the family at v. 13).
xx. 15. εμβληθη alone.

And occasional alternative readings, without cancellation:

i. 5. λύσαντι *sic txt.*
iii. 2. γενοῦ *sic.*
iv. 8. γεμοντα *sic.*
xvii. 4. και των ακαθαρτων της πορνειας αυτης
xviii. 9. ἐπαὔτῆ standing for επ αυτης or επ αυτην.

Where other MSS. join this group in their exceptional readings, the most sympathy is shown by 38, as at iv. 3 λιθων *pro* λιθω, ix. 11 +ρησει, ix. 17 εξεπορευετο, xi. 10 χαρησονται, xxi. 19 χαλκεδων both *txt. & com.* with 38 alone against *fam* 119, occasionally with *fam* 46, or *fam* 62, and with 18, 111 and *f.* 114, and with 56 in the matter of the genitive after ηκουσα, and notably at xviii. 23 και *pro* οτι *sec.* 56 *fam* 119 and *ps-Ambr. com. Apoc.* only, and with *Hippolytus*, and a good deal with *syr*S.

148 is much the nearest to 123 of the group.

There are vellum guard-leaves at beginning and end with IX[th] century double-column writing upon them. The one at the end apparently containing an extract from *Euthymius.*

After the Epilogue we find this:

τοῦ μεγάλου αὐγουστίνου ἐκ τοῦ προς πέτρον · ὄγδοος κανὼν πίστεως ·
οὕτω φησὶ βεβαιότατα κάτεχε · καὶ μὴδαμῶς ἀμφίβαλε · αὐτὸ τὸ
πνᾶ τὸ ἅγιον · ὃ πρς καὶ υἱοῦ ἓν πνᾶ ἐστὶν · ἐκ πρς καὶ υἱοῦ
ἐκπορεύεσθαι · φησὶ γὰρ ὁ υἱὸς · ὅταν ἔλθῃ τὸ πνᾶ τῆς ἀληθείας,
ὃ παρὰ τοῦ πρς ἐκπορεβεται (*sic*)· ἔνθα πνᾶ αὐτοῦ εἶναι ἐδίδαξεν,
ἐστὶ γὰρ αὐτὸς ἡ ἀλήθεια · καὶ ἐκ τοῦ υἱοῦ δὲ ἐκ πορεύεσθαι τὸ
πνᾶ τὸ ἅγιον · ἡ προφητικὴ τὲ καὶ ἀποστολικὴ δῆδασκαλια
ἡμῖν παραδίδωσιν · ἡσαΐας γὰρ φησὶ περὶ τοῦ υἱοῦ παράξει

τὴν γὴν · τῇ ῥάβδω τοῦ στόματος αὐτοῦ · καὶ τῶ $\overline{\pi\nu}$ί τῶν
χειλέων αὐτοῦ ἀνελεῖ τὸν ἀσεβῆ · περὶ οὗ καὶ ὁ ἀπόστολος
λεγει · ὃν ἀποκτενεῖ ὁ $\overline{\kappa\varsigma}$ʹ $\overline{\iota\varsigma}$ τῶ $\overline{\pi\nu}$ὶ τοῦ στόματος αὐτοῦ ·
τοῦτο καὶ αὐτὸς ὁ μόνος υἱὸς τοῦ $\overline{\theta\upsilon}$ · $\overline{\pi\nu}$ᾶ στόματος αὐτοῦ
εἶναι παραδηλῶν · μετὰ τὴν ἀνάστασιν αὐτοῦ · ἐμφύσησας
† εἰς τοὺς μαθητὰς εἶπε λάβετε $\overline{\pi\nu}$ᾶ ἅγϊον περὶ τοῦ στόματος
αὐτοῦ τοῦ $\overline{\kappa\upsilon}$ $\overline{\iota\upsilon}$ ἐν τῇ ἀποκαλύψει φησὶν · ὅτι ῥομφαία
ἑκατέρωθεν ἠκονημένη ἐξεπορεύετο · αὐτὸ τοίνυν τὸ $\overline{\pi\nu}$ᾶ τοῦ
στόματος αὐτοῦ τοῦτο ἐστὶν ἡ ῥομφαία ἡ ἐκ τοῦ
στόματος αὐτοῦ · ἐκπορευομένη :—

┼ ἐκ τῶν κατευνομίου τοῦ μεγάλου βασιλείου · ℂ

┼ διὰ τοῦτο καὶ $\overline{\theta\upsilon}$ μὲν λόγος ὁ υἱὸς ῥῆμα δὲ υἱοῦ τὸ $\overline{\pi\nu}$ᾶ · φέρων γὰρ φησὶ τὰ πάντα τῶ ῥήματϊ τῆς δυνάμεως αὐτοῦ · καὶ ἐπειδὴ ῥῆμα ὑϊοῦ διὰ τοῦ $\overline{\theta\upsilon}$ · τὴν μάχαιραν φησὶ τοῦ $\overline{\pi\nu}$ς ὅ ἐστϊ ῥῆμα $\overline{\theta\upsilon}$ · λόγος δὲ $\overline{\theta\upsilon}$ · καὶ ῥῆμα ζῶν καὶ ἐνεργὸν :—

Then a blank leaf, and then a page and a half by another hand of matter not worth copying.

† It seems a settled ecclesiastical belief that Jesus breathed *upon* the apostles, but in John xx. 22 there is no 'upon them' (except in very few authorities), and the Greek merely says 'He breathed hard and said to them.'

GROUP 149-186.

[*Apoc.* 149 (Ev. 792) = Athens, Nat. 67m. = Greg. 111 (Ev. 792). [XIII].
Scr.-Miller under Ev. 792 gives the wrong Apoc. reference to 111, confusing Gregory's number with his own 149.

This Scr. 149 now becomes our Apoc. 113. Real Athens No. is now 107].

Our 149 now becomes in our list the MS. at Athens in the hands of Γεωργ. Χατζιδακης No. 3, formerly listed by Gregory as 'Dominae Mamoukae' (2) = Gregory's old 112 (Evan. 808. Ac. 265. P. 314) and Scrivener 150 (Evan. 808. Act. 265. P. 403). [Soden's new δ 203 and Gregory new 808]. [XII]. Apoc. 149.

This turns out to be a most interesting help as to transmission and revision of the text. It is written in a fine clear hand of the XIIth century, but without any subscription to the Apocalypse. Iota sub. is regularly given to nouns and adjectives, and placed very neatly *after* the letter, thus: τουτωι δουλωι τωι

The MS. at some time has been revised to the B type, but not carefully enough to conceal basic matters, which intrude continually, and reveal a link with a Syro-Greek base. ix. 11 αυτω εστιν *pro* εχει is conclusive; and so is xii. 3. The MS. 186, now at Jerusalem, is a full sister, but is wanting i. 5–iii. 1, and in some other short sections.

There are a good many somewhat startling new readings (such as δυναστεια in the first chapter, ver. 16, for δυναμει), and quite a little fresh change of order. Some of these changes can be traced to the Versions, but only a few, and the rest appear to me to be simple excuses for the scribe not to scratch or impair the fair outlook of his copy; so that when he wrote the wrong word he changed the order of the phrase and transposed to suit himself. This does not often occur among our MSS. and reveals the mentality of the scribe, who writes good Greek and evidently knew better. So that all Greek novelties must be accepted with great reserve, except where supported by the Versions. [As 186 is not copied from 149, and has the same transpositions I have probably wronged the scribe of 149, and these transpositions are due to the older exemplar]. Mentality of scribe.

Besides the agreement with *syr*S (listed subsequently) we have considerable agreement with such Syriac-Greek documents as 18 and 40, and a most evident consanguinity with that other recension represented by the 119 family, relating us through that ancient stem with the forerunner of the 1 family, itself of Syro-Greek parentage.

But we can adjust our MS. to none of our regular families throughout, and it must take its place as an independent. I think, as it is a MS. containing all the books of the N.T., it would be worth while for some scholar to investigate the text of the Gospels, Acts, and Epistles, especially that of the Acts.

An interesting connection develops between 149–186 and the text underlying the Arabic version.

But here are the new *transpositions*:

ii. 14. κατα σου εχω (*Obs.* — κατα σου ℵ). (*Hiat* 186).
iii. 8. οτι ετηρησας μου τον λογον · και μικραν εχεις δυναμιν [και ουκ ηρνησω] So 186.
vi. 1. εκ των δ̅ ζωων ενος So 186.
7. την τεταρτην σφραγιδα (with 38 81) and 186.
vii. 12. και η ευχαριστια και η σοφια So 186. (*Cf. fam* 119).
viii. 10. αστηρ εκ του ουρανου So 186 *boh*.
11. απεθανον των ανθρωπων So 186.

ix. 7. και στεφανοι χρυσοι επι τας κεφαλας αυτων (*pro* και επι τας κεφ. αυτων ως στεφανοι ομοιοι χρυσω) So 186.

12. ιδου ετι δυο ουαι ερχονται So 186.

x. 9. δουναι μοι λεγων αυτω
xi. 11. εισηλθεν εκ του θεου with C 13 *fam* 119.
13. χιλιαδες ανθρωπων επτα with 123 (but not others of *fam* 119).
xii. 3. σημειον αλλο Syriac order with *fam* 119.
4. του ουρανου των αστερων
8. εν τω ουρανω ετι (with 130).

} *Hiat* 186.

12. μεγαν εχων θυμον (with *fam* 119). So 186.
16. και ηνοιξε το στομα αυτης η γη So 186.
xiii. 10. η υπομονη των αγιων και η πιστις So 186.
xiv. 5. και ουχ ευρεθη ψευδος εν τω στοματι αυτων So 186.
13. αποθνησκοντες · απαρτι λεγει ναὶ το πνευμα So 186 (ναὶ).
xv. 6. οι ησαν λῖνον ενδεδυμενοι So 186.
xvi. 6. και εδωκας αυτοις αιμα πιειν (So 92). So 186.
xvii. 4. κοκκινον πορφυρουν *pro* πορφυρα και κοκκινω So 186. (*Cf.* 18).

8. απο καταβολης κοσμου επι το βιβλιον της ζωης
12/13. μιαν ωραν λαμβανουσι: μετα του θηριου μιαν ουτοι εχουσι γνωμην
xviii. 7. και ου μη ιδω πενθος
16. τιμιω λιθω και μαργαριτη
21. λιθον μεγαν ως μυλον (So 32 *fam* 119 and *syr*).
xx. 6. και μετα ταυτα (*sic*) βασιλευσουσι (—μετ αυτου)
xxi. 4. ουκετι εσται with 143 only.

} *Hiat* 186.

9. πληγων επτα των εσχατων (*pro* των επτα πληγων των εσχατων) So 186.

New or unusual *substitutions*:

i. 10. φωνης οπισω μου μεγαλης with 34-156-165-188-191-220.
13. επ *pro* προς with *fam* 34 38 102 146 148* (of the 119 *fam*) and *copt*.
15. χαλκωκλιβανω Again at ii. 18.
16. εισπορευομενη
ibid. δυναστειᾳ *pro* δυναμει
17. ωσει *pro* ως with א^{a} 36 40-210 59.
ii. 8. της εν σμυρνη εκκλησιᾳ
9. αλλα πλουσιος ἠ with 113.
17. εκ *pro* φαγειν απο (*Cf.* א).

} *Hiat* 186.

iii. 1. και *pro* οτι (*Obs.* και οτι *syr*). So 186.
2. τοῦ λοιποῦ
7. του θανατου και του ᾁδου *pro* του δᾶδ So 186 (ᾅδου). (This involves the addition of του θανατου και as well as substitution of αδου for δᾶδ).
20. εν τη θυρᾳ quite alone. So 186. (επι τη θυρα 36 56).
v. 5. ανοιγων *pro* ανοιξαι with 33 alone and 186 (ὁ ανοιγων B *al.*).
8. εχοντος εκαστου *pro* εχοντες εκαστος So 186.
13. ὧν *pro* ὅ ἐστιν (*Cf.* ω 113). ὃν 186.
vi. 6. εκ μεσου *pro* εν μεσω with *syr*S only and 109^{arm}. So also 186 *prob.*
9. εσφραγισμενων (*pro* εσφαγμ.) So 7 *al. pauc.* [*Non* 186]. (*Cf.* also xiii. 3 and 8† and xviii. 24).

† These changes are deliberate. See xiii. 14 —την *ante* πληγην (with B *etc.*). *A* wound, in contradistinction to a seal-mark, instead of *the* wound.

viii. 3. εστη So F and only *f.* 62/3 125 166 *f.* 178 and 186 (218 εστϊ).

12. ινα σκοτασθη So 100 only and 186.

ix. 11. αυτω εστιν *pro* εχει = *Syr* and 186. (αυτω *pro* εχει 123 of the 119 family).

20. αυτων *pro* ταυταις So *fam* 119 and 186. (*Obs.* +αυτων ℵ).

ibid. και οὐ *pro* ουτε *pr.* So 186.

x. 1. ἡ ἴρης So C 140. (ἡ ἴρις 186).

3. φωνὴν· *pro* φωνη μεγαλη So 186.

9. επι *pro* προς· Very curious change. No version support.

xi. 3. περιβεβλημενοις [σακκους] So 90 167 171-174 172-217. *Gig* alone amictis ciliciis.

5. αδικηθηναι *pro* αποκτανθηναι

xii. 10. και κατηγορος αυτων *pro* ο κατηγορων αυτων

(x. 9 – xii. 10: *Hiat* 186.)

13. εἴτισ (*sic*) *pro* ἥτις So 186. (*Cf.* εἴ τις *aliq.*).

14. καιρὸν καιροῦ *pro* καιρον και καιρους So 186. (*Cf.* 146. *Cf.* *syr*S).

xiii. 1. εχοντα *pro* εχον So 28 233 only and 186.

5. κβ (*non* μβ) *pro* τεσσαρακοντα δυο. Alone. νβ 186.

12. πᾶς *pro* πασαν So 186.

ibid. τωι θηριωι τωι πρωτωι So 18 and a few and 186 (without iota subs.).

14. λεγοντος *pro* λεγων So B** only and 186.

xiv. 15. επι των νεφελων *Contra* 186 [επι της νεφελης].

16. εν τη νεφελη So 149. (επι τη νεφελη B).

ibid. εν τη γη (*pro* επι την γην) So 186.

xv. 5. και μετα ταυτα ειδον και εφανε(ρ)ωθησαν του μαρτυριου εν τω ουνω (*om.* ηνοιγη ο ναος της σκηνης) Not so 186.

xvi. 3. εν τη θαλασση So 149.

4. εγενοντο [αιμα] So A 36 56 *f.* 95 100 111 130 146*txt* 169 189 200 206 216 and 186 *aeth copt syr gig h Prim.*

10. επι του θρονου So 186 and a few.

11 *fin.* αυτου *pro* αυτων So 186.

13. ως βατραχους *pleno* So 18 36 38 97 123*** marg. (ὡς βατρα^χ^· 186 *et vult* βατραχοι).

18. ουνοι *pro* ανθρωποι So 26-107 and 186. (Cp. xxi. 18 for the converse in others).

xvii. 11. τοῦτος *pro* αὐτὸς (*Cf.* τοῦτο 40).

xviii. 3. αρχοντες *pro* εμποροι

ibid. τοῦ στρίνου

11. θρηνησουσιν *pro* πενθουσιν†

15. επ αυτης

19. [εκραζον] λεγοντες και πενθουντες (—κλαιοντες)

(xvii. 11 – xviii. 19: *Hiat* 186.)

xix. 7. αγαλλιομεθα So 140, but αγαλλιωμεθα 186.

15. θῦ μου *pro* θυμου (*Cf.* 146). *Non* 186.

xx. 4. πεπελεκημενων (*fam* 25 and 130).

10. ψευδοπροφητις

12. και βιβλια ηνοιξαν και αλλο βιβλιον ανεωχθη (This combination, one of no less than twenty-eight varieties, is *alone* with 18 and 164-166).

(xx. 4 – 12: *Hiat* 186.)

xxi. 16. και εμετρησεν αυτην *pro* και εμετρησε την πολιν So 113 only and 186.

23. ἢ *pro* ουδε So 13 150^sup^ 207 only and 186. (*Prim. et arm*^pl.^ = et; *sah* = cum).

xxii. 6. υποδειξαι σοι *pro* δειξαι τοις δουλοις αυτου New (= 186*vid.*), but equivalent of the γνωρισαι σοι of the important combination 97-122-214.

† So many of these savour of retranslation that the connection with the Syriacisers 18 and 40 and *fam* 119 and with *syr*S itself should be closely observed.

Substitution involving an *addition*:

xxi. 18. αὐτῆσ· ἤ γουν τοῦ τείχουσ, ἰάσπισ, · *pro* του τειχους αυτης *Non* 186.

Of *additions*, note the following:

ii. 14. +τοῦ *ante* φαγειν with *fam* 9.
16. +δια *ante* του στοματος Alone.
19. και την πιστιν και την αγαπην και την διακονιαν (—σου) +και την υπακοην σου (*Cf.* 119).
} *Hiat* 186.

iv. 10. προσκυνησουσιν +αυτω [τω ζωντι] *pro* προσκυνουσι τω ζωντι. (*Obs. fam* 119 has αυτω *pro* τω ζωντι). So 186 *aeth.*

vii. 2. +και *post* οἷς Alone with 186.
4. +των *ante* υιων 16*** 29 36 96* *fam* 119 164-166. [*Non* 186*vid.*].

x. 6. +θεω *post* ζωντι So again *fam* 119, and 186 (latter wanting after ος εκτισε to xii. 11).

xiii. 8. +του *ante* εσφραγισμενου (*sic*) So 1-208 21 38 48 67 80-138 106 146 176 187 233 241 and 186.
18. +ὁ *ante* αριθμος [γαρ] Alone. [*Non* 186].

xiv. 1. +ενωπιον αυτου *post* εστηκως Alone with 186.

xv. 2. —μεμιγμενην *usque ad* υαλινην *sec., sed* +και τινας αλλους *ante* εχοντας κιθαρας του θεου Alone with 186. (*Obs.* +και *aeth arm syr*Σ).

xvi. 17. +του θεου *post* θρονου with *f.* 61 and 186.

xvii. 18. +των επι *post* βασιλεων with 39-69-102-180.
xviii. 24. +παντων *ante* αγιων Alone.
} *Hiat* 186.

xix. 3 *fin.* +αμην So only 12 and 186.
9. +οἱ *ante* αληθινοι So A *fam* 4 121 222 and *syr*S. [*Non* 186].
20. +και *ante* ζωντες So only *aeth arm a. syr*Σ (S) and 186.

xx. 11. +αυτου *post* προσωπου with a very few, *syr*S and *copt.* [*Hiat* 186].

Omissions, on the other hand, are much more frequent:

i. 4. —εστιν with CB *Oxyr*1079 some cursives and 130 143 200 222 (and so *prob.* 186).
ibid. —του θρονου Alone (and 186 *prob.*).
5. —ημας *prim.* with 18 and 143 (and 186 *prob.*).
} First page of 186 very faint.

11. —και *bis, ante* εισ σμυρναν *et ante* εις περγ. Alone thus.
15. —ομοιοι Alone. [Here and at ii. 18 we have χαλκῶκλιβάνω alone, but at ii. 18 we retain ομοιοι].

ii. 5. —εκ του τοπου αυτης So *fam* 119 and *syr*S only.
6 *fin.* —α καγω μισω with 103-112-135 only.
16. εν ρομφαια (—τη) So only 111 and 146*txt & com.*
17. —λευκην και επι την ψηφον Only *syr*S.
} *Hiat* 186.

iii. 9. —και *prim.* Alone. [*Non* 186].

iv. 5. [αι εισι] —τα επτα [πνατα] Alone with 186.
10. —αυτων Alone with 186.

v. 6. τα επτα πνατα (—του θεου) Alone with 186.
13. —ἅ εστι So ℵ *f.* 21 *f.* 38 47 113 *aliq. pc.* and 186 and *gig.*

vi. 3. —ζωου Alone. [*Non* 186].
15. —εις *sec.* So only 140 *sah boh* and 186.

vii. 12. —και η τιμη Alone with 186 (and 211).

ix. 2. —καπνος *sec.* *Id est* ως καμινου. Alone with 186.
3. —εξουσιαν *in sec. loco* So 40-210 121 130 186 and *syr*S.
13. —τεσσαρων So ℵ[a]A 18 111 146 *f.* 178 186 *copt latt aliq.*
14. —μεγαλω So only 108 and *fam* 119 with 186.
xiii. 3. —αυτου *sec.* B* *aliq.* and 186.
xiv. 10. —αγιων So A* *aliq.* 186 and *boh.*
12. —εστιν So 186 and *sah* only (*aliter boh et arm aliq.*).
13. —οι νεκροι οι Alone. (*Supra lin.* οἱ *sol.*). —οι νεκροι 186.
19. —την *ante* ληνον Alone. [*Non* 186 *vid.* =ἐιο̃ *vid.*].
xv. 8. —εκ *ante* της δοξης So *f.* 13 *f.* 34 *partim* and *syr*S and 186.
xvi. 17. —εις τον αερα Alone with 186.
xvii. 11. —εκ Alone with 240[*non fam*].
14. [κλητοι και πιστοι] —και εκλεκτοι *Cf.* 38 113.
xviii. 13. Verse ends at ἵπποι· (*sic* 146*txt & com.*) omitting και ρεδων και σωματων και ψυχας ανθρωπων altogether. Alone.
14. —τα *ante* λιπαρα So 14-92 106[*non fam*].
ibid. —και τα λαμπρα Alone with 218[*non fam*] *sah arm* 2. *vid.* *Hiat* 186.
19. [εκραζον] λεγοντες και πενθουντες (—κλαιοντες) Alone. (—πενθουντες 189, —κλαιοντες και πενθουντες A 1-208 67 113).
22/23. *Om. omnino* και πας τεχνιτης *usque ad* και νυμφης μη ακουσθη εν σοι ετι, *pergens* οι εμποροι (—οτι *pr.*).
23. —οι *ante* μεγιστανες with 58 only [*non fam*].
xix. 18. —παντων with 1-152-179-208 *f.* 62 80-138 and *fam* 119 with 186.
xxi. 5. —ουτοι Alone with 186.
10. [εκ του ουρανου] του θεου *absque* απο So 61 only. (*Suppl.* 149** εκ). εκ τὸν ουνο̅υ εκ του θυ̅ 186.
12. —των υιων So 27 47 65 126 146*com.* 219 and *syr*S. [*Non* 186 =υιων (—των)].
16. —τω *ante* καλαμω Alone with 186.
xxii. 5. —ο θεος Alone with 186 and *Ambr.* (*ter*).
19 *init.* —και So only *f.* 46 80-138 102 186 and *ps-Ambr.*
21. —χριστου ℵA *pauc.* 186 and *sah.*

But it is where 149-186 add their voice to small powerful groups that they should be observed. This recension had access to ancient critical authorities.

COMPLUTENSIAN GROUP 10 *etc.*

Apoc. 150 (formerly listed by Scr. as Dominae Mamoukae, see our previous No.), now becomes ATHENS NAT. 150 (OLIM 12), a MS. of the whole N.T. [XIII/XIV]. Our No. now corresponds to the Athens numeration. [Scr. 146. Greg. 110, new 757. Sod. δ 304]. Apoc. 150.

Collated Aug. 1923 from recent photographs supplied by Andreou of Athens, and received through the agency of Mr. Bolides late of the National Library, who has kindly superintended the photographer's work throughout.

The present is a straightforward, clearly and accurately written MS. of the type of the Complutensian family (as seen to the last detail at xviii. 21 —ουτως, at ix. 11 in the spelling of αββαδδων, in the accenting of τῶν πόρνων in xvii. 5, and in iii. 18 where we find κουλ^λούριον

sic and Compl. ed. has alone κουλουριον), but needs hardly any comment, as it has no helpful affiliations with the groups bearing on the history of the text.

This Compl. group family of 10 *etc.* has quite a mixed text, but the group holds the revision quite steadily.

The inscription is with 10-96-110 of the family. The subscription (with Apoc. 13) is by a second supplementary hand, of whom more anon.

The main scribe has an easy-flowing hand, is very accurate and very easy to follow in collating. He does not use iota sub. or post., although writing somewhere about 1300, but he uses ν εφελκ. only once. He doubles the accent on μὴ̀ almost always, and sometimes over ἂν̀. The breathing over ὧδε is invariably soft, as in ἁρμάτων at ix. 9. His circumflex is very angular. Frequently ου is left without breathing as in ἄχρις οῦ, ἀφ'οῦ, which is a form somewhat fashionable at one time.

The few unique readings are limited to:

v. 3. αποκατω for υποκατω
ix. 5. —οταν
xi. 3. εδοθη for δωσω
xiii. 12. το πρωτον θηριον (but this is corrected),

besides these few: iii. 5 φυλαδελφεια, vi. 15 βασειλεις, viii. 5 πυρρος for πυρος (but only at this place), xii. 7 δρακωντος, xvi. 6 εδοκας (with 114), xvii. 17 αχρη *pro* αχρι.

There are a handful of marginal comments by a hand considerably younger, but they are of slight importance. However, at viii. 1 we notice opposite ημιωριον this: "το του καιρου βραχυ, και αγγελοις και $\overset{\alpha}{\pi}$ι αγνωστον ειναι την β̄ παρουσιαν θυμιατηριον." This last word is to be compared with the disputed diminutive termination in ημιωριον.

At xviii. 13, opposite ῥαίδων of the text, we find "ῥαιδούμ ῥωμαϊστὶ τὸ ὄχημα" by the Commentator.

Apoc. 150sup. But at xxi. 9 the scribe ceases, whether felled by an apoplectic stroke or not we shall never know. For at the close of folio 412 *verso* he wrote as far as "καὶ ἦλθεν εἷς ἐκ των," and then, contrary to his usual accuracy, begins to repeat an earlier clause, thus: on the line below, ὁ ἐστιν ὁ θάνατος ὁ δεύτερος· καὶ η . . . and ceases for good.

The work is continued and finished by another scribe, who is of a later brand, for he makes his circumflex ~ and not even ˆ (as against our earlier scribe's ^), and, neglecting to cancel the old scribe's blunder, he calmly commences the next page with επτα αγγελων, as if nothing had happened of any importance. (He writes in double columns). But we soon find out that something *had* happened, for the exemplar he now copies is a different one from that used by the earlier scribe, and at once accords with Apoc. 13 in this very verse, having "την γυναικα και την νυμφην του αρνιου." This is a different grouping, *viz.* 13-23-55, but 55 is mutilated and absent throughout this end section. Again in verses 12 and 23 we agree with Apoc. 13 alone, and the subscription agrees with 13.

But at xxi. 19 —τιμιω runs with 21 40 73 103-112, while σαμπφειρος agrees with 32 67 136 147, and in verse 20 χρυσοπρασινος with 9 13-23 27 39 65 102 113, and in xxii. 12 —εσται *fin.* agrees with 39 56-108** 113 *gig boh sah syr*S.

In these few verses we have three unique readings:

xxii. 3. ἀρνΐνου for αρνιου
12. ὁ μϊσθός μοϲ for ὁ μισθος μου, and finally the monstrum:
16. ἀνὴρ for ἀστὴρ,

which no MS. had yet written.

We have entered the readings of this scribe as 150sup.

GRÆCO-LATIN GROUP AS SET FORTH BELOW.

Apoc. 151 (Ev. 922. Ac. 270. P. 407) = Athos, S. Gregorii 3. = Greg. 116 (Ev. 922. Ac. 270. P. 320), Greg. Latest No. 1380. Sod. δ 200. [a. 1112]. Apoc. 151.

Photographed by German Society for Promoting Archæological Research in 1911.

Dated June ͵ςχκ· = 6620 = A.D. 1112, the ε following κ does not belong to the date, but Greg. calls it 1116 having absorbed the ε into the date.

This is another of the Græco-Latin tribe located as follows:

London	Hamburg	Rome	Florence	Rome	Paris	Cheltenham	Athos	Florence
7	16	39	45	69	102	104	151	180,

and is much the closest to 104, although it has συντριβεται at ii. 27 with textus receptus against 104, and μεστας at v. 8 with the group (*pro* γεμουσας) against the exceptional μετα of 104.

A long account will be found of this (Calabrian?) type under our No. 104. Apoc. 151 has the full list of special agreement with 7-45-104, which it seems unnecessary to relist here. And the agreement *alone* with 104 will be found fully tabulated in the grouped collations.

We find ιδον absolutely constant in 151 throughout, generally with rough breathing. αιων and cases nearly always have the rough breathing, as frequently οὑδεῖς. No breathing is accorded to ρομφαια (or ρομφεα as the scribe writes it). Iota post. occurs rarely, once in αἶδουσιν, but twice with αἴδης. We find also ποιῆσαντι, κατ᾽ οἰκουντων, θυμιἀματων, κατοἰκιτηριον, πρὸσ εὐχαι, and ὡσ ἄκισ for ὁσάκις.

Yet the scribe intends to be very careful and is really quite true to type.

Apart from spelling, these readings seem to be new, or nearly so:

vii. 5. +και *ante* εκ φυλης γαδ (Scrivener says that the sister MS. 7 adds before verse 6).
6. We transpose and write: εκ φυλης συμεων.. εκ φυλης μανασὴ (as does 140 only).
ix. 15. μηναν So 217 and 113 (with which there is much sympathy in orthography).
xi. 4. —αι (*ante* ενοπιον *sic*)
xiii. 2. ἦν *pro* ἦν
xx. 11. μεγα λευκον So 40 176-206 200 207 (λευκον μεγα 38 113 114-241, μεγα και λευκον 143).
xxi. 19. σανπφειρος (but this is only spelling),

which practically amounts to nothing.

At xviii. 12 we do not follow 104 with παν ξυλων σκευος τιμιοτατων but write παν σκευος εκ ξυλων τιμιωτατων with the bohairic Version alone.

104 and 151 are quite alone together in the following places:—i. 7 επ αυτω *pro* επ αυτον; i. 19 —ᾶ *tert.* (and *syr*S); ii. 15 +ομοιως *post* συ; iii. 20 ανοιξι μοι *pro* αι οιξη; v. 8 +παντων *fin.*; v. 14 *Desunt omnia post* αμην; vii. 9 και γλωσσων και λαων, xi. 5 —και *tert*; xi. 11 εισηλθεν εις αυτους εκ του θεου; xi. 13 απεθανον *pro* απεκτανθησαν; xi. 14 και η ουαι η τριτη (—ιδου); xiv. 14 και ο καθημενος επι την νεφελην; xiv. 16 εις την γην; xxi. 2 εκ του ουρανου εκ του θεου; xxii. 15 —και οι φονεις.

As to spelling, I will not burden these sheets any further, but, curiously enough, when not alone or in agreement with 104, we are in frequent agreement alone with the other sister MS. 7.

At the close of the Apoc., the scribe writes (in cursive):

τῶ σὺντελ'εστὴ τῶν καλῶν θῶ, χάρις :—

Opposite the last page of the Apoc. follows, in rather ornate capitals, the following additional subscription [I have slightly divided the words to facilitate the reading]:

⁘ ЄΓΡΑΦΗ Η ΠΡΟC ΘΕΟΛ ΕΚΤ · ЄΥΑΓΓЄΛΙΚ
ΚΑΙ ΑΠΟCΤΟΛΙΚ ΒΙΒ ΑΥΤ · ΗΓΟΝΤ Α ЄΥΑ
ΑΙ ΠΡΑΞΕΙC ΤΩΝ ΑΠΠ · ΑΙ ЄΠΤ ΚΑΘΟΛΙ
ΚΑΙ ЄΠΙCΤΟΛΑΙ ΑΙ ΔЄΚΑΤЄCCΑΡΙC ЄΠΙ
CΤΟΛΑΙ ΤΟ ΑΓΙΟΥ ΠΑΥΛΟΥ · ΚΑΙ Η ΑΠΟ
ΚΑΛΥΨΗC ΤΟΥ ΘЄΟΛΟΓΟΥ: ЄΓΡΑΦΗCΑ
ΟΥΝ ΤΗ ΤΟ ΚΥ ΗΜΩΝ ΙΥ ΧΥ CΥΝ
CTAN
ЄΡΓЄΙΑ ΚΑΙ ΧΑΡΙΤΙ ΔΙΑ ΧЄΙΡΟC ΚΩΝΤΟ
ЄΥΤЄ ΚΑΙ ЄΛΑΧΙC · ΔΟΥΛΟ ΙΥ ΧΥ ΜΙ (= μηνι)
ΙΟΥ ΙΝ Є · ЄΤΟΥC ςΧΚ · ЄΥΔΟΤ ΥΛΗΝ (?)
Ο ΑΝΑΓΙΝΟCΚΟΝ ΤΟΝ ΓΡΑΨΑΝΤΑ
ΤΑΥΤΑ · ΑΜΗΝ ·

and on the next page:

⁘ ЄΥΧЄC ΔЄ ΠΝΙΚΟΙ ΑΔЄΛ ΦΟΙ Κ ΤΟΝ
ЄΚ ΠΟΘΟ ΠΟ ΛΛ Κ ΠΙϤЄΩC ΚΑΥCΑΜЄ (this capital ligature ϥ for στ is unusual)
ΝΟΝ · ΤΗΝ ΠΑΡΟCΑΝ ΑΠ ΤΟΥ ΘΥ ΒΙ
ΒΛΟΝ ΤΑΥΤΗΝ ΛЄΟΝΤΙΟΝ Α Κ ΔΟΥ
ΛΟΝ ΧΥ · ΟΠΩC ΑΝΤΑΜΙΨЄΤЄ ΜΟΙ
ΚC ΤΟΥ ΤΟΙΟΥΤΟ ΠΟΝΙΜΑΤ · ΤΗΝ
Τ CΦΑΛΜΑΤ CΥΝΔΟΡΙCΗΝ · Κ Τ ΑΥΤΟ
ΒΑCΙ ΚΛΗΡΟΝΟΜΟΝ ΠΟΙΗCЄΙ · ΑΜΗΝ ⁘

There can be no question but that this is by the original scribe (and therefore the date is secure), as he spells αποκαλυψης here, exactly the same as in the first verse of chapter i., which is done by no other scribe so far.

I had the pages photographed twice, but both times they came out wretchedly; the meaning, however, is all clear except the last two words after the date. The name of the scribe—(δια χειρος seems certain)—appears to be Constantius, although I can only see AN of CTAN above κωντο. The name of Leontius coming in later complicates matters.

Group 152-179, slightly differing from 1-208. Family 1.

Apoc. 152 = Rom. Vat. gr. 370. = [Greg. 152, new 2059. Sod. Αν[10]]. Collated in Rome, Feb. 1912. [xi]. Apoc. 152.

Large 4° shaped MS. containing the works of *Dionysius Areop.* followed by the *Apoc.*, with *com.* of Andreas, on pp. 149 *seqq.* No real inscription. It begins:

ΠΕ ΤΗϹ ΑΠΟΚΑΛΥψΕωϹ ΚΥ
ΡΙω ΜΟΥ ΑΔΕλφω Ϛ ϹΥλλΕΙΤΟΥΡΓω

Follows list of chapters to OB. Then prologue. Then follow on f°. 153 *seq.* text and commentary without further heading. No indications of κειμενον and ἑρμην. by the first hand except some quotation marks in the margin. A considerably later second hand has added κειμενον and ἑρμ. (sometimes varied by σχωλ.), but has not always correctly indicated the proper places.

The scribe uses iota post. quite freely, even writing (xxi. 6) ὦι for omega, but not with ᾅδης; on the other hand, is free with the use of ν εφελκ. His omega is peculiar, ꙍ, and he writes δοα for δοξα; otherwise there is not much to notice.

The MS. at once ranges itself in the 1 family, and has a few scribal peculiarities with 69 and 72.

It it very clearly, however, close to 1 itself as can be seen at:

iii. 8. εχει for εχεις
iv. 5 *init.* —και εκ
v. 4. πολοι* (*pro* πολλα) 1 114 and 152.
vi. 1. —μιαν
vii. 9. —και φυλων
17. —και εξαλειψει *ad fin. vers.*
viii. 9. —των εν τη θαλασση
13. εν μεσουρανισματι *etc.*

It is really quite useful as a check, for it confirms Delitzsch sometimes against Tregelles as to Apoc. 1 without the necessity for me to consult 1 itself.

In some agreements with 12 it absolves the scribe of 12 from errors I had imputed to him, and which belong to the common exemplar.

From f°. 200 on there is confusion in the binding of the pages, but nothing is missing. Read as follows: 200 after 208, 211 after 200; 209 after 216, 210 then 219 to 224 after 210, come back to 217 218, then, jumping 225 226 read 227 to 232 after 218. Come back to 225/226 after 232, then jumping 233/4 read 235/240 after 226 and come back to 233/234 after 240. Jump 241 and go to 242/247. Then back to 241 and then forward to 248/251. The MS. may have been rebound correctly since I handled it, as I left the correct list with Father Ehrle the Prefect. Now has a full sister in our No. 179, the second Patmos MS.

The new readings (or almost unique ones) are not of great importance, but may be mentioned (besides νοικτος, μελλας, σαλπηγγας, εμα (for αιμα), ποιεισαι, εἰκουσα, θαλασαν, εθνι, γεγραμενος, δακροιον, γυνεκα, μαργαρητου (xviii. 12) and μαργαρειται with ℵ (xxi. 21)†, αγαλιωμεν *etc.*):

i. 4. —και* (*ante* ο ερχομενος)
6. +και* (*ante* αυτω)
8. η αρχη και τελος
ii. 13. σαναvᾶ

† Compare also xx. 6 αναστασι with ℵ 72 only.

iii. 4 *init.* +και*
5 *init.* —ο νικων So also 1*-179*-208.
18. —και *sec.** (*ante* μη φανερωθη) So *Beat. Compl.* (*sah*).
iv. 8. —ο* (*ante* ερχομενος)
11. ὃ (*pro* ὅτι) So 179*.
v. 6. —εν (*ante* μεσω *sec.*)
vi. 12. σεληινη
14. —απεχωρισθη* *Cf. copt.*
vii. 3. την θαλασσα*
8 *init.* +και (at vii. 6 *init.* +και 152 has the support of 7, and at vii. 5 before εκ φυλ. ρουβ. of 7-45, and, same verse before εκ φυλ. γαδ of 151, all members of the Græco-Latin family).
ix. 18. —εκ του πυρος *usque ad* εκπορευομενου* [*non* 179].
x. 1. —και το προσωπον *usque ad* ποδες αυτου* [*non* 179].
3. —φωνη μεγαλη ωσπερ λεων μυκαται και οτε*, *ita*: και εκραξεν, ελαλησαν [*non* 179].
xi. 2. παντήσουσιν (*pro* πατησουσι)
3. προφητευσωσιν* So 179.
5. αὐτῶν (*pro* αυτον)* So 140 214. [*Vult* αὐτοὺς*** *cum* 16 35 39 69 87 102 *syr*S]
xiii. 2. —το *prim.** So 121. *ibid.* αὐτῶν* *vid. pro* αυτω.
7. γλῶcαν (with 22 72).
10. ει τις εις αιχμαλωσιαν συναγει (*pro* ει τις αιχμ. συναγει εις αιχμ. υπαγει) So 179.
18. ὧ (*pro* ωδε)* (with 53) [see below at xix. 18].
xiv. 2. —εκ του ουρανου ως φωνην υδατων πολλων και ως φωνην* [*non* 179].
[—εκ του ουρ. ως φωνην 16-69-102-180, 113.
—και ως φωνην βροντης μεγ. 13** *f.* 21.
—βροντης μεγ. και φωνην 67 [*non* 120].
—ως φωνην υδατων πολλων και *copt*].
19. ελαβεν (*pro* εβαλεν) *bis* (*cum* 179*) (*sec. loco Er.* 1. *Ald.*).
xvi. 7 *fin.* κρίσεισου *sic** (and 39 218).
xvii. 3. γυναῖ* (*pro* γυναικα). (γυναιον 28).
4. και τα ακαθαρτα τα της πορνειας αυτης So 179.
8 *init.* +και το *et* 179**prob.* (*al.* +το)
14. οτι (*pro* και *quart.*) So 1-179-208.
xviii. 4. εξελθεται* 72 176* 241 (εξελθαται ℵ; εξελθατε A 79-100-103-112, 81-204 113).
4/5. *Jungit ita*: ινα μη λαβητε οτι εκολληθησαν αυτης... (119 137 140 146 153).
11. κλεουσι* (C κλεουσιν).
15. κλεοντες So 36 114 200 210.
19. κλεοντες* So 200.
ibid. —λεγοντες So 114-241.
ibid. —ωρα*.
xix. 2. ἔκρηνεν ⸀πόρνην *vid.** (εκρηνε 72).
8. βυσινον *pr.* (*non sec.*) So 103-112*.
9. αληθηνοι So P 12 35 62 144 189 233.
11. αληθηνος* So 119 151.
18. —και σαρκας ισχυρων (with 53*txt* 104-151 *arab*). —και σαρκας χιλιαρχων 1-208 [*non* 179].
xx. 7. και οτε ετελεσθη So 179.
13. —τα (*ante* εργα) So 16 112 [*non* 179].

xxi. 6. γεγόναι (γεγοναν A 203-240).
7. και αυτοι εσονται μαι (*sic*) υιοι *Cf.* 1 *etc* (μοι).
xxii. 8. μου (*pro* μοι) So 179* (and 114).
18. γεγραμενας So 72 113 161.

The most interesting is γεγόναι at xxi. 6, quite a new variation from γεγονε, γεγονα of others, and γεγοναν and γεγονασιν of *syr*S and *Iren.*, while ℵ and his correctors had doubts and difficulties here, and perhaps the plain omission of ℵ[c] *lux harl.*223 *aeth boh arm Cypr. Tyc.* and *pseud-Ambrose* may be correct.

The following are bolder, but not probably malicious:

i. 9. και εν τη πατμωι (*pro* τη καλουμενη πατμω). —τη καλουμενη 1-208, καλουμενη *rescrpt.* 179.
ii. 20. —σου ολιγα οτι εας (reading "κατα την γυναικα") So 179*.
xi. 11. —εκ του θεου* with 22* 55* 74 127 156 218 (*ord. mut.* C 13 *f.* 119).
xxii. 5. +αυτος (*post* θεος) with *Ambr*$^2/_3$ (*sah*) [*non* 179].
15. πόρναι (*pro* οι πορνοι) [αι πορναι only E 12 114 137 179** 241, but πορνοι (—οι) 1-208 *f.* 62/3 *Hipp. Er. Ald. Col.* (and 57)].

Other affiliations may be consulted, as at:

ii. 21. —και ου μετενοησεν
iii. 17. ουδεν (*pro* ουδενος)
19/20. +βαβαι τησ φιλανιας παση αγαθοτητι ὁ ελεγχος κεκραται with *f.* 21 169 216 and 208, plainly indicated by 152* to be read in the text.
v. 4. —εγω
vi. 4. —απο
6. +ως (*ante* φωνην)
ibid. ἔλεον*
8. —αυτου *pr.*
9. +των ανων (*post* ψυχας)
12. +και (*ante* οτε)
vii. 13. —εισι
16. —ετι *sec.*

Noticeable are also:

i. 7. οψονται
vi. 13. —μεγαλου *txt.* So 12 53.
vii. 2. εκραζεν (*pro* εκραξε)
viii. 13. ουαι ουαι *bis* (*non ter*)
ix. 19. [οφεσιν] εχουσαις
x. 6. —των αιωνων
ibid. —και την γην και τα εν αυτη
xi. 4. —αι δυο ελαιαι και }
+αι (*ante* δυο *sec.*) }
6. —αυτα
7. οτε*
ibid. —και αποκτενει αυτους
18. φθειροντας
xii. 9. —μετ αυτου

xiv. 19 *fin.* τον μεγα So A 18 179* 200 251.

xvi. 2. προσκυνουντας την εικονα αυτου (*pro* τη εικονι αυτου προσκ.) So ℵ 17 *f.* 119 179 189.

11. —εκ *sec.*

17. —μεγαλη

18. αστραπαι και βρονται (—φωναι και)

xvii. 3/4. +η γυνη ην ειδες εστιν η πολις η μεγαλη η εχουσα την βασιλειαν επι των βασιλεων της γης

xviii. 4. —και *sec.*

xix. 1. —κυριω 22[com] 36 46-88-101 47 109 123 *syr*S.

9. —του γαμου ℵ*P 1 *etc.*

11. —καλουμενος AEP *fam* 1 *etc.*

14. ενδεδυμενοις ℵ 113 *f.* 178 179* 182 and *syr*S *Orig.*

(Compare our other sympathy throughout with ℵ and *syr*S, which this clinches as to common base).

As a matter of fact this is immediately followed by the
addition at xix. 16 of αυτου (*post* ιματιον) with *syr*S *copt* and only a few Greeks
and *omission* at xix. 18 of παντων with *syr*S *copt ps-Ambr.* and only the 1 and 119 family.

xxi. 23. αυτην (*pro* εν αυτη)

xxii. 16. +και (*ante* ο αστηρ).

Being an XI[th] cent. MS. this 152 is most useful in checking 179 208 and the 1 family.

The scribe sometimes adds above the line a word or part of a word omitted. Then there is a busy early second hand, who corrects, and a late third hand who does more; but sometimes all the correctors leave alone a glaring misspelling or a palpable error. I have tried to enter all I could under the different heads.

At the end of the Epilogue and after αμην is this by the first hand:

τὸν τοῖς λόγοις λέγοντα τοῖς τοῦ βιβλιου·
τὸν δακτύλοις γράψαντα· τον κε
κτημενον· φυλατται* (φυλαττε**) τοὺς τρεῖς·
ὦ* (ὦ***) τριὰς πάσης βλάβης·

The real sister to our 152 is now found in Apoc. 179 at Patmos (No. 64 in the Library there), a codex of approximately the same age, both derived from an elder exemplar.

Family 1. The more the 1 family is studied the older seems its base, and 152-179 with 1-208 will well repay study.

Curiously enough two hands have also been busy correcting and overhauling 179 down to the matter of accents. Possibly these two MSS. issued from the same scriptorium, though now the distance between Rome and Patmos separates them.

[*Apoc.* 153 (Scr.-Miller Ev. 1262. Ac. 417. P57?) = Jerus. Patr. Bib. 37. [XI]. *No corresponding MS. in Gregory.*

Under Act. 417, however, Scr.-Miller says = Paul 64 = Jerus. Patr. Libr. 43 [XII] "came from S. Saba"!

Under Paul 64 he says "of Griesbach is the portion of Evan M. Instead = Act. 417."

Under P. 57 he says (Evan 218)!

Gregory's Apoc. 153 = Noster 114.

Gregory's Evan. 1262 is a Paris codex of Evangelia alone.

Gregory's Jerusalem codices of Evangelia occur at Nos. 450/456 and 607/621.

Jerus. (sepulcr.) 37 would appear to be a mistake, and Jerus. sepulcr. 38 to contain the *Apoc.* Gregory's latest number for this is "Apoc. 1888."

See under our No. 181].

GROUP 41-42-53-107 } Type fam. B.
153-211-222. }

Apoc. 153.

We will use this vacant number now for the *Apoc.* in Evan 935 (Ac. 272. Paul 322) which was not reported as containing the Apoc. [= Greg. new 935. Sod. δ 361]. Apoc. 153.

It is a codex at Athos, *S. Dionys.* 27; the Apoc. was photographed for me in 1912 by the German Society and collated by me in 1921. Gregory (Textkritik, vol. 3, p. 1113) has corrected his description to include the Apoc. (Sod. δ 361). He calls it XIV, but it is more likely XI[th] to xxii. 16, where, the last page having perished probably, a later scribe (XV) takes up and finishes. As to date.

The MS. is very neatly written in an educated hand, and is absolutely free from any trace of iota *post.* or *subscript.*

It would appear to be the oldest member of the small sub-B group 41-42-53-107, and as it is very free with the retention of ν εφελκ. throughout, and uses ἴδον (*sic*) for ειδον, ἴδεσ for εἶδες *throughout* with the rarest exceptions (45 times out of 51, exceptions at vii. 1, xii. 12, xvii. 8, xx. 1, 4, 11), we may take it that it was copied from an old MS., and doubtless an uncial (and no late one at that), for on countless occasions it joins up verses where the sense calls for a stop.

It is, however, a clear B type, but rarely opposing B and group, yet ranks with the somewhat large 'cursive' group at times, that is the group (composed of various sub-groups) which have the countenance of *none* of the uncials ℵABCEFP, but really are to be included in the B grouping, where B itself is merely aberrant.

Although favouring 41-42-53 in special places, as in the strange:

λέγω for βαλῶ at ii. 24
and τον τριτον for το τριτον at viii. 10
απηλθα for απηλθον at x. 9
ταύτης for αὐτῆς at xiv. 8
εχοντα for εχων at xiv. 14
ελαβεν for ελαβον at xx. 4,

yet, curiously enough, it is not so true to the type of this family but that it ventures off aberrant, Aberration.

once at iii. 14. πιστεως *pro* κτισεως with the *fam* 25 211-222 and 166 *arab.*
and again: xi. 10. —ουτοι with 87-181 159 *syr*S. [Obs. our inscription agrees with 87].
and: xvi. 2. τον θηριου το χαραγμα with all family 7, 233 and 211-222 the sister MSS.

and : xix. 1. [*Abest* ὡς] with *fam* 7 and very few.
and : xix. 4. και οι πρεσβυτεροι επεσαν with *fam* 7 and 211, 233.
and : xix. 14. καθαρον λευκον with *fam* 7 and 211-222 233.
and : xxii. 11. {δικησατω *pro* αδικησατω with 104.
—και ο δικαιος δικαιωθητω ετι with 104 and 59 120 151 210.}
and : xxii. 19. —βιβλιον *prim.* with 59 113.

Although carefully written there are quite a few omissions from homoioteleuton, at :

vi. 6. —και τρεις χοινικες κριθης δηναριου with 21 27 35-188 103-112 113 218.
vii. 8. —εκ φυλης ιωσηφ ιβ χιλ. εσφρ. with 14 182 240[*non fam*] and 211-222.
xiii. 4. —και προσεκυνησαν το θηριον with E *al.*
xvii. 12/13. —ωραν λαμβανουσι μετα του θηριου ουτοι μιαν Alone with 211.
17. —ποιησαι την γνωμην αυτου και with 16-39-180 63-136-162 120 [*non* 67].
xx. 5. —οι δε λοιποι *usque ad* ετη with ℵ *aliq. and the fam* 41-42-53 [*non* 107-211-222 *vid.*].
13. —τους εν αυτη νεκρους και ο θανατος και ο αδης εδωκαν New. (*Cf.* 121 211-222).
xxii. 6. —δειξαι τοις δουλοις αυτου with a few cursives *and the fam.*

Accents are very carefully imposed, however, the scribe varying between σφραγίδα and σφραγῖδα. Rather a novelty is οὐαὶ̈ · οὐαὶ̈ · οὐαὶ̈ · at viii. 13. But elsewhere we find οὐαῖ with circumflex.

Yet we find once χαῖρουσιν at xi. 10, where the readings vary between χαίρουσιν and χαροῦσιν.

Twice we have the mistake βαλεῖν *pro* λαβεῖν (iv. 11), and ελαβεν *pro* εβαλεν (xii. 15), alone with 211-222. *Cf.* 53 at xviii. 19 ελαβον for εβαλον, where we do *not* have it.

Unusual readings, which may or may not be fortuitous, are :

iii. 10. τηρησω σε *pro* σε τηρησω with 59 233 [*non* 211-222]. —τηρησω ℵ.
vii. 9. ἑστῶτα *pro* εστωτες with 19 93 and 211-222 (rest of family has εστωτας).
ix. 19. +αυτων *post* κεφαλας with 69 233.
xvii. 5. —η *ante* μητηρ with *f.* 114 130 and 211-222 only.

Unusual spelling occurs thus :

i. 3. ακουωντες So 154 236.
14. αἱ τρίχαις CB and few.
iii. 21. εκαθησα B and few.
vi. 12. ὥσ σάκος
15. σπίλαια
viii. 2. σαλπιγες Alone.
ix. 17. εχωντας So 154.
x. 1. στύλλοι Alone.
10. μέλυ 28 and 233.
xiv. 10. κερασμενου *pro* κεκερ. 1 *aliq.* [*non fam. exc.* 233].
xvi. 10. εσκωτομενη 109.
xvii. 3, 4. κοκινον 1 72 113 187 200 (140).
xviii. 7. βασιλεισσα B *etc.* and 53[*non rel. fam.*].
8. πηγαι *pro* πληγαι Alone.
17. ερημωθη E *aliq.* [*non fam. exc.* 233].
xxi. 1. ϛνὸν *pro* καινον using the abbreviation for και. The only occurrence.
23. εφωτησεν 7-45-151-180 81-204 107 152*.

Unique readings are:

ii. 17. *αὐτὴν pro αυτω sec.* (αυτον 113 145 222).
iv. 8. *ανα πτερυγας· εξ κυκλοθεν...* Thus the punctuation.
x. 6. —*τα ante εν αυτω*
xiv. 19. —*του θεου*
xvii. 1. —*εἷς* Now also 211-222 251? *arm a.*
xviii. 17. *ναῦτα pro ναῦται*?
xxii. 1. —*του θεου* Now see 211 and 222 which agree.

Readings opposed to family 41-42-53 to be noticed are:

iii. 1. *τηρησον* (with 222 against *στηρισον* of the *fam.*).
iv. 8. *αγιος novies* (against *octies* 41-42).
ix. 3. *αυτοις pro αυταις* (against family except 211-222).
5. [*παίση*] (against all the family *πληξη* except 211-222).
xii. 2. *εκραξεν* and 211 (against all the family *εκραζεν*).
xvi. 21. *αὔτη pro αὐτῆς* and 211-222 (against all the family; —*αυτης* B).
xviii. 6. Whole verse treatment opposed to family traditions.
xx. 8. *ωσει αμμος pro ως ἡ αμμος* but with 211-222.
xxi. 4/5 *jungens —και.* So 211-222.
5. —*μοι* So 211-222.
xxii. 2. *αποδιδους εκαστος* So 211-222.
3. *λατρευουσιν* So 222.

The inscription is:

αποκαλυψις του αγιου ιω̄ του θεολογου ην ειδεν εν πατμω τη νησω

and, as the scribe uses *ιδεν* throughout his *text*, it is clear that this was not in the original, but is improvised, agreeing almost exactly with 87 (with which we have a few points in common).

Subscription there is none. The last leaf, as in so many MSS., must have perished, for a much later hand has added the text for the end xxii. 16-*fin.*, and concluded with a table of lessons, but no subscription.

A few scholia (by the scribe) begin at ii. 16, gradually increase in importance, but cease altogether after vi. 14 until xx. 12 where they encircle this one page.

Now see 211 a full sister (at Vatopedi) with a few aberrancies which are not without interest, but both were copied from a common original and not from each other. This is clear from the omissions from homoioteleuta, certainly due to the original and not to the infirmity of our two careful scribes.

Perhaps even more than one generation intervenes, as 211 writes *ειδον* with absolute consistency and insistence (not once *ιδον*), while 153 writes *ιδον* consistently and habitually.

This small family group 153-211 is to be further increased by the addition of an immensely important MS. (because dated 1015), *viz.* our MS. 222 (at the Laura), photos of which reached us just as we were closing our labours in despair at not having obtained the witness of this MS. The catalogue numbers must have been revised and confused. See under 222 for a résumé of the whole matter. All three MSS. 153-211-222 derive from an old document doubtless long since perished. The first hand in 222 ceases at xxii. 7 *fin.*, yet xxii. 8-15 seem to have been in the parent when 153 made his copy. As to Ap. 222.

Somewhat eclectic MS. of the large Compl. family (nearest to 212).

Apoc. 154. *Apoc.* 154 = Rome, Vat. gr. 1190. =[Greg. 154, new 2061. Sod. α 1588]. [xv/xvi]. Contained in vol. I. of this large folio MS. at pp. 174/184. No commentary.

The inscription is new:

αποκαλυψις του αγιου αποστολου φιλου ηγαπημενου και παρθενου ευαγγελιστου ιω̄ˢ του θεολογου,

for φιλου occurs in no MS. so far examined, although ηγαπημενου occurs in 4-64 and 30 166 174, and παρθενου in 61 102 and 108 166 226. (For φιλου see 236).

Collated from the original. Its nearest sister is 212 with which it agrees specifically alone at xi. 18, xiii. 1, xvii. 8, xviii. 20/21, xix. 15, xxii. 6, 8, and see iv. 11, xvi. 13, but 212 falls into line with only about half of the peculiarities of 154.

This No. 154 is not a very interesting MS. although it opens with a strange reading at i. 3 τον λογον with only ℵB 32 100 102 130 *f.* 178 238. It runs now with B and now against it, and develops no absolute type, although alone from time to time with 16, 99, 100, 104 (and 102 at the end, the handwriting of which MS. it rather resembles), and such MSS. It has the Compl. additions at i. 2/3, xi. 1, and goes with the joint Compl. and Erasm. families and P at vi. 12 +και (*ante* οτε). See also ii. 2, 5, 7, iii. 18, v. 13 and beyond.

I think we can dismiss it rather briefly, only stopping to record its peculiarities for future reference.

As regards idiosyncracies, note:

i. 5. —και λουσαντι ημας So 141 145 [*non* 212].
6. εις τον αιωνα (So ℵ* *syr copt*) τον αιωνος (but not thus regularly elsewhere).
9. τη καλουμενω (*sic*) πατνω (*sic*)
ii. 3. και εβαστασας · και δια το ονομα μου υπομονην εχεις
4. εχεις (*pro* αφηκας)
10. —σοι See 119 120 144. (υμιν *syr*S).
14. —αλλ εχω κατα σου ολιγα οτι εχεις εκει
ibid. ι̅λ̅ή *sic* (*pro* Ισραηλ) [vii. 4 ἰη̑λ̓].
19. τα εχοντα (*pro* τα εσχατα) So only *arm* 1.
23. παντες (πα̑ν) αἰ ἐκκλησιαίϲ *sic*
iii. 11. λάβει (*pro* λαβη) So 200. λαβοι 59 143.
12. εισελθη (*pro* εξελθη)
iv. 8. ἄγϊοϲ · ἄγϊοϲ · ἄγιοϲ · ἄγιοϲ · *sic quater.*
11. ο κ̅ς̅ και θ̅ς̅ ημων (*pro* κυριε) with 111 143 212.
v. 1. —εσωθεν ϗ οπισθεν κατεσφραγισμενον
13. εκλογια (*pro* ευλογια) [*Non* vii. 12].
vi. 5. +μεγας (*ante* μελας): "ἵπποϲ μέγαϲ μέλαϲ".
6. +μεγαλην (*post* φωνην). *Cf. aeth copt.*
ibid. τὸ ἔλεοϲ (*pro* το ελαιον)
vii. 2. επι *pro* απο
ibid. φωνην μεγαλην
7. +εκ φυλης νεφθαλειμ ιβ χιλ. (*ante* εκ φυλ. συμεων) [*Habet etiam supra ver.* 6].
9. καλω̑ν (*pro* και λαων) *Ita*: "καὶ φῢλω̑ν καλω̑ν."
viii. 8. εβληθει
ix. 5. ἀλλἐῖνα *pro* ἀλλ' ἵνα
10. κέντροισ (*pro* κεντρα)

ix. 14. σαλπιγκαν (This is to be noticed in connection with Coptic method at xviii. 19 and xx. 9 below).
20. +ουτε βλεπειν δυναται *bis reper.*
x. 4. +μεγαλην (*post* φωνην)
8. βαλε (*pro* λαβε) [*ver.* 9 λαβε].
xi. 18. —και διαφθειραι τους διαφθειροντας την γην So 212 and compare *boh*[Dmg]. "not in some copies."
xii. 5. ἄρρεναν [*sed* xii. 13 αρρενα]. *Cf.* A xii. 13 'αρσεναν.' *Cf.* 154 *ad* v. 13 κτισμαν, xiii. 14 εικονην, xvii. 3 γυναικαν.
5/6 *Jungit.*
8. εστι (*pro* ετι) (*Cf. lat.*).
xiii. 1. κερατα δεκα · κεφαλας επτα · (—και *sec.*) So 212.
8. κατῆκοῦντεσ *sic* | xviii. 2 κατῆκητήρϊον *sic*
14. και (*pro* τους *ante* κατοικουντας)
ibid. επι την γην (*pro* επι της γης *prim.*)
ibid. εικονην (*pro* εικονα) *Cf. latt.*
16. πλησιουσ (*pro* πλουσιους) So 187 only.
xiv. 18. ἐφώνησεφώνησε (*pro* εφωνησε)
xv. 4. σαι (*pro* σε)
xvi. 21. θαλάσσης *sic* (*pro* χαλαζης)
xvii. 3. γυναικαν (*Cf.* αρρεναν *supra*).
6. —εκ του αιματος των αγιων και *Cf.* 130 146 156 189.
8. μεταβολης (*pro* καταβολης) So 212.
15. καθϊται
xviii. 1. καταβαίνον (*pro* καταβαινοντα)
6/7. διπλᾶ οσα εκερασεν και εδοξασεν εαυτην (*Cf.* 120 130 *syr*S).
14. οὐκἔτου (*pro* ουκετι)
19. λεγοντες μετα κλαυθμου και πενθους πικρου (*pro* κλαιοντες και πενθουντες λεγοντες) (*Cf. copt.* "crying out, weeping with mourning, saying").
20/21 *Jungit.* So 212.
23. ακουστῆ (*pro* ακουσθη) (*Etiam ver.* 22 *cum* 14? 98). *Cf.* 233.
xix. 10. +της μαρτυριας (*post* πνευμα) (*Variant inter al. soli* 80 *et boh arm*).
15. —την (*ante* ληνον) So 212 (*cum latt.*).
ibid. του οινου του θυμου (—και) της οργης του θυμου του θεου So 212.
17. φωνῆ μεγάλην *sic*
xx. 9. εκ του ουνου απο θυ So 167 218. *Cf. copt* exactly alone.
xxi. 1. +ωδε (*ante* ετι) *Cf. boh fin.* ϫⲉ.
9. +γεμουσας των επτα φιαλας (*post* φιαλας)
15. αὐτῶν *sic* (*pro* αυτης *prim.*)
xxii. 6. —αυτου *prim.* (*post* αγγελον) So 212.
8. —ηκουσα και Alone with 212 and MS. *boh*[F].
14. του θεου (*pro* αυτου) (αυτου του θεου 98 *sol. inter al.*).

One of the boldest of the above is:

vi. 5. ιππος μεγας μελας,

but perhaps the most outstanding is:

xviii. 8. μεταβολης for καταβολης,

and the least attractive:

vii. 9. καλῶν *pro* και λαων.

Coptic strain. Again in this MS. we seem to see a Coptic strain. Compare i. 6, ii. 6, vi. 6, ix. 15, x. 6, xviii. 19, xx. 9, and note remark in the MS. D^{boh} margin at xi. 18 "not in some copies," although 154 is the first to omit (so 212) "και διαφθειραι τους διαφθειροντας την γην." Also xxii. 8 —ηκουσα και only confirmed by 212 and the MS. F^{boh}. The reason for this can be found at xviii. 10, where we trace to an Egyptian base through *f.* 34. Latin traces are seen at some places x. 7, xii. 8, xiv. 3, xvi. 1, and sympathy with Græco-Latins at vi. 6, iii. 18 *fin.*, xiii. 1, xiv. 14, xvi. 19 (—το *ante* ποτηριον with only ℵ 39 95 *latt*) and with B and *gig* xiv. 7, P and *gig* xv. 8.

Where corrections of itacisms are made the double reading is given without cancellation of the error as ποιμένειν (αι written above) *sic* xii. 5. This would point to a faithful copy of the exemplar, itacisms and all. Perhaps the majority of the exceptional readings are therefore not due to the scribe himself.

The relation to the Græco-Latin MS. group is evident in several places in spelling, and is rather prettily brought out at xviii. 21. (As to xviii. 21.) We had just been with 7-16-39 12 103 at xviii. 19 in a spelling τιμιωτητος. At xviii. 21 we omit ουτως with only 10 77 91 96 110 *al.* (the Complutensian group), but in doing so we write ορμηματι in a peculiar way, thus: ὁρμήματι (with ligature). Now it is to be observed that the Græco-Latins 16-39-69-180 add οτι here (with ℵ 102 *f.* 178 and *copt*), but they implicate a difficulty as to ουτως, 16 writing οτι ορμηματι ουτος and 39-69-180 οτι ουτος ορμηματι. In a common original οτι may have been confused with or taken the shape of the above ligature for ορ in ορμηματι.

This +οτι links up *copt. latt* and ℵ, and with other sympathetic points for 154 in this combination elsewhere is rather definite.

A few other points may be touched on to complete the record, apart from the incomplete revision to B which took place at some time.

Note then:

viii. 9 *fin.* διεφθαρησαν ℵ(A)P 10 *etc. Compl.*
13. +τρις (*post* μεγαλη) 10 *etc. Compl.*

ix. 5. πληξη (*pro* παιση) 10 26 37 41 42 49 53 77 96** 107 *al. Compl.*
15. +την (*ante* ημεραν) 10 21 28 37 38 49 73 77 91 96 103 110 *al. copt.* (+εις την B *etc.*). (—και ημεραν ℵ 1-208 *Compl.* !)
20. —τα (*ante* αργυρα) 6 31 36 46-88-101 106 108 114 *al. pc.*

x. 6. —και τα εν αυτω 21 28 62-3 72 73 79 80 103 *al. copt.*
ibid. αυτοις (*pro* αυτη *prim.*) *f.* 21.

N.B.—These relations with *f.* 21-28, 36, *f.* 38, here and there further emphasize deep and old Egyptian base.

x. 7. —και 10 17** 25 37 *etc. gig Compl.*
ibid. ὃ (*pro* ὡς) 10 21 28 *al. pauc. syr*S *Compl.* } Together reading of 10 21 28 37 49 73
ibid. ευηγγελισατο 10 12 17 18 21 *etc. Compl.* } 77 79 80 91 96 103 110 *al. Compl.*

xi. 1. +και ειστηκει ο αγγελος ($ℵ^c$B) 10 14-92 19 34-35-87 37 49 77 91 96 110 *al. Compl.*
19. τον θεου (*pro* αυτου *prim.*) ℵ *f.* 25 59 [*non* 121] 61[*non fam*] 144 [*contra fam*] *f.* 178 251 [*non* 200].

xii. 5. ηρπαγη (*pro* ηρπασθη) ℵ *Compl. etc.*
7. του πολεμησαι CAP 10 *etc. syr Compl.*

In between comes xii. 14 οπως τρεφηται with the B group and *Compl.*, then xiii. 13, 14, where the cursive group without B finds *Compl.* support.

xiv. 3. —αι $ℵ^a$ 7 16 28 39 45 69 81 84 93 102 106 *al. et latt.*
6. ευαγγελισασθαι 10 *etc. Compl.*
12. +του (*ante* ῑῡ) 10 17* 37 49 67-120 77 91 96 110 *al. Compl.*

xv. 4. αγιος ει (*pro* οσιος) 10 37 *etc. Compl.*
6. ουνου (*pro* ναου) 10 49*txt* 56 77 91 96 110 *al. Compl.*
Then conjunction of B and *Compl.* family at: xv. 6 +οι ησαν.
8. —επτα *sec.* P *etc. Compl. gig.*
xvi. 1. —και *sec.* Cursives and *gig copt Compl. Er. Ald. Col.*
13. —εκ του στοματος του δρακοντος και C 9-27 39[*non fam*] 44-52-82 154 *et* 212. (No doubt only an independent error from homoioteleuton).
14. παντοκρατωρος 7 12 20* 28 39-69-104-151-180, 149[*non* 186] 156[*non fam*] 207 *Compl.*
xviii. 5. +αυτης (*post* εμνημονευσεν) Cursives and *Compl.*
xx. 11. ο ουνοσ και η γη *Compl.* and *Compl.* group +E 67-120 114[*contra fam*] *tol. Prim. Aug.*
12. ϗ βιβλια ανεωχθησαν · ϗ αλλο βιβλιον ανεωχθη · *Compl.* and *Compl.* group +38 121 178 *al.*
14. ουτος εστιν ο θαν. ο δευτερος *Compl.* and *Compl.* group +59 *al. gig* and *syr*S.
xxii. 3. εκει (*pro* ετι) 1 4 7 10 *etc. syr*S *Compl.*

Finally observe:—

xvii. 4. [χρυσουν ποτηριον] against ℵAB and the multitude.
5. πόρνων (*pro* πορνῶν) 49 77 81 96 104 107 108 110 *al. Compl.*

Also:

xii. 4. τικτειν (*pro* τεκειν) 10 17 37 *etc. Compl. Hippol.* }
xviii. 6. διπλασατε 41 51-90 59 95 142 176-206 212 246 *Hippol.* }

All things considered, it can fairly be placed in the Compl. group, whose readings it favours throughout, apart from the stranger element. This is confirmed by 212, which is a kind of sister without most of the peculiarities of 154.

In Gregory under No. 154 you will find it stated that Simcox considered this MS. to be similar to the Chigi MS. (Gregory's 151 and our 122), but this is hardly the case. For as we show elsewhere the Chigi MS. equates 97 as its nearest relation.

OECUMENIAN GROUP 146-155.

Apoc. 155 = Rome, Vat. gr. 1426. [= Greg. 155, new 2062. Sod. O[a30]]. [xv]. Apoc. 155.
Scr.-Miller in error gives Ac. 264 as belonging to this MS. and adds "= Greg. Apoc. 121." What he means is this:—

Gregory's Apoc. 121 = (Ac. 250. P. 299) at Paris: Nat. Coisl. 224, which is the same as Scr.-Miller's Ac. 264. P. 337, but he gives no Apoc. On the other hand, he confounds this Greg. Apoc. 121 with his Apoc. 155, *which latter agrees with Gregory's number* and description.

Therefore we must note that *Gregory's* 121 *Apoc. finds no place in Scrivener,* just as Scrivener's preceding 153 finds no place in Gregory.

As regards Greg. 121 it disappears from my list anyhow. See 79[a]. Scr. 153 also disappears, as Jerus. 37 does not appear to contain the Apocalypse.

This MS. 155 is contained in a very thick paper folio volume (containing works of Dionysius, Photius, Liberius, Athanasius *etc.*), of later date I judge than Gregory indicates. It looks more like XV † than XIII. He says "Apoc. cum comm. (Oec. txt integro?)." But for a few

† Diekamp agrees with me (Sitzensbericht, Oct. 1901, p. 1046 *seq.*).

marginal marks > at the beginning the text is entirely buried in what appears to be the complete commentary of Oecumenius (which is shortened generally when it accompanies Andreas' com. MSS.). It may be to this that is due the abandonment of Oec. MSS. in favour of Andreas' com., but Oec. has the advantage of repeating a large part of the text when he begins to comment.

The MS. is thus headed :—

Ἡ τοῦ μεγάλου ἀρεοπαγΐτου διονυσιου θεοειδὴς
θεωρία προφώνησΐς καὶ πρόρρησης πρὸς τὸν ἐν
τῆ πάτμω τῆ νήσω περιορισθέντα μέγαν εὐαγγελΐστὴν ἰωάννην,
περΐτε τῆς θείας αὐτοῦ ἀποκαλύψεως πέρας λαβοῦσα, γέγραπται,
καὶ πάση τῆ οἰκουμένη ἐφήπλωται· κατὰ τὴν τοῦ τῆς μεγάλου
διονυσΐου, ἐπιστολῆς περιοχήν, ἣν καὶ ὁ ἐνφιλοσόφοις ἀοίδιμος
οἰκουμένιος, [He does not even dignify Oekumenios' name with a linea as the other proper names] *θεοπροβλήτως κϊνηθεὶ*

ἡρμήνευσε :—

λέγει γὰρ :—

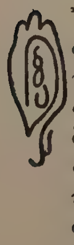
Ἑρμηνεία τῆς ἀποκαλύψεως τοῦ θεσπεσΐου καὶ εὐαγγελΐστοῦ καὶ
θεολόγου ἰωάννου, ἡ συγγραφεῖσα παρὰ οἰκουμενίου [again without distinguishing mark as a proper name] *ῥήτορος*: λ^Γ α :—

Πᾶσα γραφὴ θεόπνευστος, καὶ ὠφέλημος, ἔφη ποῦλογΐον ἱερόν· ἐν
πνι γὰρ ἐποφΐσθησαν ἅπαντες, οἱ κηρύξαντες ἡμῖν τὸν σριόν
λόγον· προφῆται καὶ ἀπόστολοι κ εὐαγγελισταί· ὁ δὲ γε θεσπέσΐος
ἰωάννης, πάντων κηρύκων ἁγϊώτερος, καὶ παντὸς πνικοῦ
πνικώτερος, ὡς ἐπὶ τὸ στῆθος ἀναπεσὼν τοῦ κυ, καὶ
διὰ τῶν φιλημάτων, ἀρυσάμενος δαψηλευτεραν τοῦ
πνσ χάριν......

We reach an important point in our studies with this MS. For further information consult *F. Diekamp* in *Sitzungsbericht*, Berlin, Nos. XLII. XLII, Oct. 1901, p. 1046 *seq.* "*Mittheilungen über den neuaufgefunden Commentar des Oekumenius zur Apocalypse*" and refer back to *Apoc.* 146 (Messina 99).

Notwithstanding Diekamp's proof that Oecumenius flourished before 600 A.D., and that Andreas' com̄. was rather based upon his than the reverse, the contrary has several times been stated since. Unfortunately Dr. Diekamp never published the full text of Oecumenius' commentary (divided into twelve chapters) as promised. It is rather long, and necessitates the reading of every word to get the text, and as regards this MS. the scribe hastened matters by jumping from the end of chapter i. and from λογος 2 to λογος 8 to the beginning of chapter xv., concerning which, after quoting as in Apoc. 146 to γραψον as follows :

Λογος δευτερος



ὁ μὲν δὴ πρῶτος ἆθλος, τῶν ἐμῶν λόγων τε καὶ ἑρμηνειῶν, τετέλεσται· νῦν ἀνθέτερον βλητεον σκοπόν· δεικνῦντα τΐς ἡ τῶν ἐκκλησιῶν παραίνεσΐς· πρώτη τοιγαροῦν τῆ ἐν ἐφέσω ἐκκλησΐα, ὡς προκαθεζομένη τῆς λοιπῆς ἀσιάς γράψαι δΐα κελεύεται οὕτω πῶς λέγων τῶ ἀγγέλω· τῆς ἐν ἐφέσω ἐκκλησίας γραψον· he says: *ὅθεν οἶμαι καὶ τὴν πρόρρησΐν τῷ θείῳ μεγάλω ἱεράρχη διονυσίω τῶ ἀρεοπαγΐτη πεπληρῶσθαι κατὰ τὴν ἐν τῆ φρουρᾷ τούτῳ τυγχάνοντϊ πεφθεῖσαν θείαν ἐπΐστολὴν· τοίνυν· τὰ πολλὰ προβεβηκότα καὶ παρελθόντα τῆς θείας ταύτης ἀποκαλύψεως παρέασας· ἀπὸ τὸ μεσέτατον τοῦ ὀγδοόυ λόγου, τὰ τ' ἐνεστῶτα καὶ μέλλοντα, ὡς ψυχωφελῆ καὶ ἀγαθὰ, καὶ τῶν κακῶν ἐκκοπτΐκὰ καὶ τῆς αἰωνίου καὶ μακαρίας ζωῆς ἐπικερδῆ· γράψαι σὺν θῶ καὶ τοῖς φιλομαθέσΐ προσθῆναι ἐπηγομαί· λέγει γάρ·*

Then follows chapter xv on f°. 136 *verso* and full commentary to the end.

The MS. 84 at Turin (not listed in Gregory) is said to be a sister of our MS., but not derived directly from it.

The three MSS. at Messina, Turin and Rome are thus the only MSS. which we know to contain the real text of Oecumenius.

As regards Vat. Ottob. 126/127, given in Gregory under new No. 1824, it is a purely servile copy of our Vat. 1426 and can be neglected. After certain MSS. were sold to the Vatican, the owners had some of them copied (after A.D. 1612). This is one. The text begins in vol. I. (No. 126) at p. 544, and the very heading, incorporating a marginal note in Vat. 1426, shows what took place.

Neglect therefore Gregory's 1824.

Although these *Oec.* MSS. are very tedious to examine, the texts in the commentary agree more often than not with the readings of the text proper previously given, which shows that we have here the real *text* which *Oec.* used, whereas in the case of *Andr.* and *Arethas* MSS., several differing Greek recensions were used by scribes, and their remarks merely added to these by them. Oec. frequently repeats whole verses twice over in this way, and I have accordingly marked *txt* or "*txt et com*" *etc.* Where nothing is said, it means, as a rule, that the reading is not repeated in the commentary.

As regards ch. xv. 6 concerning λιθον or λινον, it is to be noticed that Oecumenius is the great authority for λιθον, and says nothing about λινον. Perhaps this is the reason that in MSS. like Chigi R. v. 33 (Apoc. 122) with double com̄. extracts from Andreas and Oec., no commentaries at all on this passage are given.

Here is what our scholia say on the subject:

Apoc. xv. 6. *Txt* λίθον.

Com̄.: τὸ δὲ ἐνδεδύσθαι τοὺς ἀγγέλους› λίθον καθαρὸν λαμπρὸν δεῖγμα τυγχάνει, τῆς τϊμϊάς αὐτῶν, καὶ καθαρᾶς ϗ φωτεινῆς› καὶ εἰς τὸ καλὸν ἐχούσης φύσεωσ› ἢ ἄρα τὸν χ̅ν̅ ἐνεδέδοτο (ἐνεδέδυτο 146) λίθος γὰρ ὁ κ̅σ̅› παρὰ τῆς θείας ὠνόμασται γραφῆς› ὡς παρὰ Ἡσαΐα› ἰδοῦ ἐγὼ ἐμβάλλω εἰς τὰ θεμέλϊα σϊῶν (*sic*, σιὼν 146) λίθον πολυτελῆ ἐκλεκτόν› καὶ παρὰ τῶ προφήτη· λίθον ὃν ἀπεδοκίμασαν› οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνϊας· τοῦτον ἐνδεδύσθαι τὸν λίθον› καὶ ἡμῖν ὁ σοφώτατος παῦλος παραινεῖ· ἐνδύσασθε (ἐνδυσασθαι 146) λέγων (*om.* 146) τὸν λίθον ἡμῶν ι̅ν̅ χ̅ν̅· καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας (*sic*, ἐπιθυμίαϲ 146)......

As 146 seems to be more reliable than 155, we can generally accept 146 as against 155, but a few places remain where 146 may be in error as to type, and these will be found indicated in the grouped collations.

Apoc. 155A. Nat. Library Turin B. I. 15 (Pasini cat. No. 84). Not listed by Gregory or Von Soden, but described by F. Diekamp in 1901 (Sitzungsbericht, Berlin, p. 1046 *seq.*). Apoc. 155A.

Sister of previous MS.

It seems hardly necessary to go over the whole ground again, but this MS. exists and is safe, and in case of disaster to the others of this small family, it is in reserve.

The Oec. family then consists only of 146-155-155A [plus the duplicate of 155=1824 *apud Greg.* (Ottob. 126/127)], to which add as to commentary—not as to text—our MSS. 203 and 240 of Apoc. at Salonika and Athos respectively.

GROUP 34-35-68-87-(124)-132-156-(165)-181-188.

Apoc. 156.

Apoc. 156 (Ac. 139. P. 174) =Milan, Ambros. H. 104 sup. [=Greg. 156, new 616? Sod. *α* 503]. [xv].

Note Scr.-Miller says Ac. 159 by mistake, and under Ac. 139. Paul 174 he forgets to number for the Apoc.

Bi-columnar codex.

Collated in 1921 from photographs procured some years ago. It is said to be dated 1434, but my photos show no date and absolutely no subscription to Apoc., which ends at the top of a page, with the rest blank.

The subscription is on page 163 and gives a date of ϙ̄϶μ̄β, and if the last letter be beta it does correspond to A.D. 1434. The scribe Athanasius was apparently six-fingered ἐξεδακτίλου (read ἐξαδακτύλου), and was anything but enthusiastic over his task, and glad when it was finished.

Decadence of later work in the Scriptoria.

There is no iota post. or sub., but some itacism and misspelling, and a good many omissions from homoioteleuton and some additions from the same cause. I collated this after two splendid XIth century scribes' work, and the decadence of the scriptoria in 350 years is as obvious as it is deplorable. μὴ and ὅταν are so written, evidently after the exemplar used. Many smooth breathings occur for rough, and many accents are incorrect, as δῶδεκα.

It develops at once that this is a sister MS. to the group 34-35-68-87-124-132. Besides sharing the various idiosyncracies of the whole group with 181-188, it goes beyond them at times. For instance, while sharing in the addition of κυριος at ii. 1 and iii. 1, 7, it adds κυριος in ii. 8 alone, where the others do not. The inscription agrees with 34.

It deserts the family and has the following unique readings (apart from a number of more or less vicious spellings) at:

i. 12. βλέπων *pro* βλέπειν

ii. 3. και ουκ εβαστασας

5. new order: και τα εργα σου τα προτα ποιησον (*Cf.* 226).

8. +κυριος *ante* ο πρωτος

15. κολαϊτῶν *pro* νικολαιτων *Cf. boh* (ⲚⲚⲒⲔⲞⲖⲀⲒⲦⲰⲚ. This means 'of the' (.ⲚⲒ =the) Kolaites, or 'of Nikolaitons').

16. μετ᾽ αὐτὸν *pro* μετ᾽ αυτων *Cf. arm* 2. 3. and tecum *pro* cum illis *Prim.*

17. —και επι την ψηφον (Homoioteleuton, but see 106 149 *syr*S).

iii. 3. πως ηκουσας και ειληφας This order is countenanced only by 143 and *syr*S! (124 has a separate variation of order. Another bad place in the original).

4. ἄξια *pro* ἀξιοί

5. περιπατεῖ τὰ *pro* περιβαλειται

18. ἐὰν *pro* ινα *ult.* (Only variation in Versions is και *pro* ινα *arm* 4).

20. προς ἐμ ἀὐτόν *pro* προς αυτον

iv. 2/3. καθημενον with *Oxyr*[1080] and 200 only.

4 *init.* και ην κυκλωθεν *pro* και κυκλοθεν So the sister MS. 188 only. +ην is a clear reflection of both Coptics.

11. +και την πιστιν *post* δοξαν An absurd addition, showing scribe was somnolent.

v. 7. —και ηλθε with *boh*[T] only.

vii. 11. +αυτων *post* θρονου *sec.* Others +αυτου.

ix. 6. *αυτον pro αποθανειν* (*Cf. boh et sah*$^{1}/_{2}$ *θανατον, et fam* 7 *—αποθανειν et —ὁ θανατος*).

xii. 4. *αυτων pro αυτου* (*—αυτου* 1-208 *sah*$^{1}/_{4}$ *et Er.* 1. 2. 3. *Ald.*).

xiii. 15. *ἡ εἰκόνα pro ἡ εἰκὼν* The original of many MSS. must have been faint here. See variations in others.

xiv. 10. *ποταμω pro ποτηριω* making perfect sense, but without authority. Compare *boh* ΠΙΑΠΟΤ or ΠΙΑΦΟΤ. (*εν τω θυμω sah*: ⲚⲤⲰⲚⲦ).

11. *και ο βασανισμος του βασανισμου pro και ο καπνος του βασανισμου* Equally without authority and difficult to see how such an error could occur. Not *boh*, but *boh*^{G} *ὁ πυρ του βασανισμου.*

14. *λευκη νεφελη* A new order.

17. *+και ante εχων*

xvi. 1. *του θεου του θυμου* A new order.

2. *ἕλκακοσ sic pro ἕλκος* It is followed by [*κακον ϗ πονηρον*].

4 *fin.* *+ως νεκρου · και πασα ψυχη απεθανεν εν τω ποταμω και εις τας πηγας των υδατων*

8. *τεταρχος pro τεταρτος* (Found also in 165 of the family).

9. *των ανθρωπων pro ταυτας* Makes some sense, but lacks authority.

18. *—ουτω* with only 113 214* 244* *aeth* and *arm.*

19/20. *αυτῆς pro αυτῇ* and *νῆφος pro νῆσος*

xvii. 4. *—τιμιω*

6. *—εκ του αιματος των αγιων και εκ* So 130, however, and 146 189 *boh*^{B}.

7. *+του βασιλεως post θηριου* Difficult to understand how this could occur.

8. *—τα ονοματα επι*

15. *οἷα vid. pro ἃ*

xviii. 7. *αὐτοὺς pro εαυτην*

16/19. *Ex homoiotel.* *—η περιβεβλημενη βυσσινον ver.* 16 *usque ad η πολις η μεγαλη ver.* 19, *pergens ἐν ᾗ επλουτησαν κ.τ.λ.*

xix. 10. *ὅραμαμή · pro ορα μη*

xx. 14 *init.* *—και ο θανατος* Error, for it is followed by *εβληθησαν* as usual. There is no authority for this omission, but curiously enough, note that *boh* says "The abyss and Amenti" conveying Hades, and not mentioning "*Death.*"

xxi. 2. *ειδον* is transferred to the usual place, but *καινήν* is written *καὶ νῦν*, which makes some sense (so 207).

7. *δῶσω <u>αὐτὰ</u> pro κληρονομησει* Observe, and *not δώσω αὐτῷ.*

17. *εστιν pro αυτης* This again with the absence of *εμετρησε init.* makes some sense. *Cf. copt. Cf. Prim.* dimensus *est*, (—mensus est *init.*).

19. *χαλκóc planè pro χαλκηδων* Remember the sister MSS. have *καρχηδων* with *boh* alone.

22. *ναος εστιν αυτης* (with both Oec. MSS. 146 and 155 and with them only).

23. *+του αρνιου και ante του ηλιου* In very questionable taste.

ibid. *και pro ουδε* So *sah arm Prim.*

25 and 26 are written twice over in error, owing to homoioteleuton.

xxii. 16. *ο πρωινος <u>και</u> λαμπρος* So 182. A few others write the order, but as *ο πρωινος ο λαμπρος.*

19. *το μετρος pro το μερος.*

(In addition to the above, and to itacisms not mentioned, add four or five cases of *υ* for *β*, as in *εὐασίλευσαν* for *ἐβασίλευσαν*).

A very careless exhibit after all said and done. In only two places do any sisters collaborate, *viz.* 188 at iv. 4 and 165 at xvi. 8.

Two rather singular agreements with א absolutely alone are to be recorded:

xvii. 18. *βασιλείων pro βασιλέων* (and so *aeth arm boh*$^{3}/_{12}$).

xxi. 13. και απο βορρα . . . και απο νοτου . . —απο δυσμων πυλωνες τρεις

In both cases in *exact* agreement.

On the other hand the general characteristics of 34-35-68-87-124-132 are fully borne out. I will not record them all. But the principal ones can easily be recognized, as follows:

i. 5. ος μαρτυς πιστος εστιν with the fam. only.

ibid. ος ηγαπησεν ημας · και ελουσεν ημας with the fam. and *gig* (*h*) *syr*S *copt.*

7. —των *ante* νεφελων with the fam. only.

13. +των χρυσων *post* λυχνιων with the fam. only.

ibid. εν τοις μαστοις with the fam., 38 102 and *copt.*

ii. 13. —ος *post* πιστος fam. only with *fam* 6.

iii. 1. +κυριος fam. only.

iv. 4. θρονους *pro* θρονοι fam. only.

8. εν καθ εν αυτω εστως εχων with fam. and *syr*S, but αυτω appears new.

v. 2. +αλλον *ante* αγγελον fam. only with 143 and *syr*S *Orig.*

vi. 4. +ειδον και ιδου *post* και *init.* with (א) the fam. and 119-123 (*copt*).

9. +ιῡ χῡ *post* μαρτυριαν with the fam. only *boh*^{F}. (+ιησου *syr*S).

17 *fin.* στηναι with fam. only and 36 146.

viii. 1. +και *ante* εγενετο with the fam. and only 98.

7. εβληθησαν fam. only *boh syr*S.

8. +μερος *ante* της θαλ. with fam. only and *copt latt aeth.*

9. +μερος *ante* των κτισμ. with א the fam. and 36 111 *copt latt.*

[Curiously enough none of the family add μερος in verse 10, showing that the above additions all trace to one old source].

12. και εσκοτισθη *pro* ινα σκοτισθη fam. only and *syr*S.

ibid. και η ημερα ουκ εφαινε with fam. only and *syr*S.

ix. 2. ωσπερ *pro* ως with fam. only. [After this 68 is wanting].

13. μεγαλην *pro* μιαν with fam. only.

14. τω εχοντι *pro* ος ειχε with fam. and the important witnesses 111 200.

x. 10. —οτε εφαγον αυτο with fam. only and 113 189 218. *Cf. Prim.*

xi. 7. τελεσω *pro* τελεσωσι with 34 and 165 of the fam. but no others.

19. σεισμοι *pro* σεισμος with the fam., 80-138 146*com.* 203[*non fam*] and *sah*$^{1}/_{2}$ *boh omn.* *Cf. latt*: terraemotus, '*anceps.*'

xii. 11. τας ψυχας with the fam. and 23 113 130 *copt, latt aliq. Prim. Beat.*

xiii. 10. ει τις εις αιχμαλ. ἀπαγει · εις αιχμαλ. υπαγει with 34-124-132-165-181 (35-87) *syr*S and Σ.

13. μεγαλα σημεια with fam. only and 130 *sah.*

17. μηδεὶς *pro* μητις with fam. only and 130 200 *sah boh.*

ibid. πωλησαι η αγορασει +ετι with fam. only. *Cf. Prim.* quicquam. (*Cf. copt.* ⲓⲉ ⲉϯ).

xiv. 6. αγγελον αλλον with fam. only [*non* 188].

ibid. ευαγγελισασθαι επι with א(CAP) the fam., 111 130 146 *f.* 178 200 *syr*S.

xv. 2. +την μεμιγμενην πυρι *post* υαλινην *sec.* with the fam. and 36 only.

3. φωνην *pro* ωδην *sec.* with fam. only. Apparently not a Version influence.

xvii. 4. περικεχρῦσωμενη *pro* και κεχρυσωμενη with fam. only. Apparently a question of 'pairs' with περιβεβλημενη.

xviii. 2. +και φυλακη παντος θηριου ακαθαρτου with the fam.
10. ουαι *ter* (*pro bis rell.*) with fam. and 154-212 *syr*S.
13. —και *ult.* with fam. only.
16. ουαι *ter* (*pro bis rell.*) with fam. and *boh*[B] [*non syr*S].
23. επλανησας with fam. only and *syr*S.
xix. 3. εκ δευτερου ειρηκασιν with fam. only and *latt.*
xxi. 24. των εθνων *pro* αυτων with fam. and *boh syr*Σ (—αυτων *syr*S).
xxii. 2. +καταγγελλεται *post* ξυλου with 34-165-188 and 20 32 74 106 113 164 171-174 182 *Cass.*
11. +και *ante* ο αδικων with fam. and 164-166 *syr*S, *Prim.*(autem).

A[gr.] comes in occasionally, as at:

xiii. 5. βλασφημα with A, the fam. and 12 *f.* 21 22** 36 47 109*gr.f.* 119 152 164 *f.* 178 200 251.
xxii. 11. —και ο ρυπων ρυπωσατω ετι with A, the fam. and 65 67 97 121 122 143 155 164-166 176-206.

The exceptional codex 38 has already shown sympathy. We are alone with it (+the sister 178) at:

iii. 16. +και ελεγχω σε *post* εμεσαι An addition now confirmed by 165 *marg.* and 188 of the family. But see Apoc. 200 for the straight half of the conflation, without εμεσαι.
v. 4. ευρεθην *pro* ευρεθη 38 and 113.

With 36 often in combinations, and alone in iv. 7 with μόσχον.
As to xxi. 12 του *pro* των υιων read by many, it appears deliberate *against* all the family.

A curious combination is found at:

xx. 5. ανθρωπων *pro* νεκρων with B 20 32 74 113 189 and only 34-165-188 of the group. No Versions. (*Aug.* 'eorum').
xviii. 22. φανη *pro* ακουσθη *sec.* with 4 6 20 31 48 64 74 106 171-174 182 and only 34-165.
ii. 17. ειδεν *pro* εγνω with 26 33 59 88 92 101 106 108 144 161 204 *boh.*

Larger groups, including the family, are found (involving matters of order) at:

v. 9. καινὴν ωδην 34-35-68-87-124-132-165-181-188 and 40 56 90 127 161 164-166 170 171-174 211 215 217 *Prim.*
ibid. ημας τω θεω the fam. and *f.* 7 18 31 36 56 81-204 113 143 169-216 251 *latt boh.*

Or other matters, as at:

ii. 13. —ος *post* πιστος with the fam. and *f.* 6 *al.*
xi. 1. +και ειστηκει ο αγγελος with fam. and others.
xii. 16. ηνοιξε (—η γη *secund.*) with fam. and 36 40 41 42 53 *etc. gig Anon al.*
xiii. 12. τω θηριω τω πρωτω with fam. and 18 41 42 53 55 102 127 149 *al.*

The group is quite absent at xx. 7 —και οταν τελεσθη τα χιλια ετη with 53 84* 98 218, so we know it is an error (homoiotel.).
So at xix. 15. εκ αυτη *pro* εν αυτη by 46-88-101-137 is an error from type.
So at xix. 6. ηκουσαν with 72 88 is an error.
So at xii. 12. εν αυτη *pro* εν αυτοις with 102.

So at xi. 11. —εκ του θεου with 22** 55* 74 127 152* *latt aliq.*
So at xiii. 3. εσφραγισμενην with some, but not the family.
So at x. 5. χειραν with 39 72 98* 222.
So at ix. 5. ως βασανισμον with 120 138.
Or at ix. 11. απολυων with 16 40 56 59 90 98 113 120 151 172-217 226 (but so 188 of the fam.).
Or at vii. 9. οχλος πολλυς with 56 122 200.
Or at i. 9. νησσω with 44 104 201 217.
Or at vi. 14. νησσος with CB 233.
Or at iii. 12. —και εξω *usque ad* θεου μου *sec.* with (97 122). Homoiotel.
Or at ii. 5. τα εργα σου τὰ πρότα with 72. (προτερα 59-121).

On the other hand:

xiv. 5. ουτοι εισιν οι ακολουθουντες τω αρνιω *pro* ενωπιον του θρονου του θεου by 4-48-64 74 is also found in 34-35 132 (*hiant* 68-87) and the rest of family.

vii. 1. πνευση for πνεη by ℵ (22) 23 40 46 47 88-101 127 130 137 226 is also found in 34-87-132-165-181. (πνευσει 188).

14. ειδας for οιδας by 69 103 121 176 218 is also found in 35.

At i. 11. α *pro* ο by *f.* 38 *f.* 62 *f.* 119 130 169-216 236 251 *syr*S is also found in the rest of the family.

iv. 4. θρονους *pro* θρονοι unique agreement is found with the fam. and 146 *f.* 178 169-216.

I am inclined to think that the lady who copied 132 has maintained the truest and fairest type of the family (which now becomes a nine-fold or ten-fold family). Add 181 and 188 to the group, 165 and 188 being nearest neighbours to 156.

COMPLUTENSIAN GROUP 10 *etc.*

Apoc. 157 = Athos, Esphigmenou 186. = *Greg.* 117 (Ev. 986. Ac. 277. P. 326). [Scr. 157. Greg. old 117, new 986. Sod. δ 508]. XIIth century, and waterstained. Apoc. 157.

Photographs done by a monk at Athos with the Harvard apparatus reached me in Dec. 1923.

The MS. is of the Compl. family, carefully and honestly copied.

Inscr.: *αποκαλυψις του αγιου ιω̄ του αποστολου και ευαγγελιστου θεολογου* with 10 96 110 150 of the family.

No *ν εφελκ.*, no iota post., and only these cases of iota subscript:

ii. 2. δύνῃ
xiv. 3. ᾄδουσιν ᾠδὴν [not to ωδην *sec. loco*].
xv. 3. ᾄδουσι and ᾠδὴν *bis.*

There are no novelties, with the exception of the following (which constitutes a good record):

ii. 12. —λεγει* (*errore*)
ix. 21. *φόβων pro φόνων*
xi. 8. —*πολεως*
xiv. 14. *εἶδον καὶ ἰδοὺ* (—*και init.*),

to which add:

vii. 2. —*αλλον* with 32 111 and 218 only with *Prim.*
xiv. 4. *γυναικος*, the famous generic singular, with 113, 159*ex em.* 164-166 189 214* 222* 227* 228 230 *aeth boh sah.*
xvii. 4. *πορφυραν κοκκινον* (—*και*) with 91 160* only. (*κοκκινον πορφυρουν*, —*και* 149-186).
xviii. 12. *χρυσοῦν pro χρυσοῦ* with P and a few.
xix. 2. *πολιν pro πορνην* with a few, but not the *Compl.* group except 49.
xxii. 7. *ταυτης pro του βιβλιου τουτου* with 121 146-155 only.

Add these six *alternative* readings, by the first hand:

iv. 8. *λεγοντὰ: sic*
vii. 17. *ποιμ*$\overset{\alpha\iota}{\text{ᾶ}}$*νεῖ sic*
ibid. *ὁδηγ*$\overset{\varepsilon\iota}{\text{ή}}$*σει sic* (with its sister 110).
xvii. 16. $\overset{\varepsilon}{\text{ἠ}}$*ρημωμένην sic* (the inverse occurs in 110).
xviii. 7. *ὅσ*$\overset{\alpha}{\text{ο}}$*ν sic* (the inverse occurs in 92). *οσον latt*$^1/_2$, *εφ᾽ οσον syr* and *latt*$^1/_2$.
xxii. 8. *ἔπεσ*$\overset{ov}{\alpha}$ *sic.*

Otherwise it is quite true to type, with the usual characteristic Complutensian readings:

i. 2/3. +*και ατινα etc.*
iii. 2. *α εμελλες αποβαλειν*
18. +*επι post εγχρισον*
ix. 5. *πληξη* (without alternative).
11. *αβββαδδων*
xii. 4. *τικτειν*
xv. 6. *ουνου pro ναου*
xvii. 5. *πόρνων* very definitely, as all Compl. MSS.
xviii. 7. —*και πενθος*
14. *απωλοντο pro απηλθεν sec.*
21. —*ουτως* with the Compl. MSS.

There is one case of omission from homoioteleuton *οξυ...οξυ* at xiv. 18 involving omission of *λεγων πεμψον σου το δρεπανον το οξυ* with 16 72 100 130 146 and 154 187 194^A.

There appears to be a one-line subscription but only this is legible:

. . . . . . ὃ ἡ συχί, τελος —

No date is readable at the beginning of the line.

Last of the Group 119-123-144-148-158.

Apoc. 158.

Apoc. 158 (Evl. 389) = Rome, Vat. gr. 2129. [= Greg. 158 (Evl. 561), new 2064. Sod. Aν⁶²]. [xvi] *cum com̄.*

MS. on stout glazed paper, written in double columns, and probably imitating the parent MS. It is an Andreas com. MS. with the text plainly marked, and is most carefully executed for such a late MS.

It develops immediately that the text is the counterpart of the important group 119-123-144-148, and almost the exact counterpart of 119-144-148.

I have taken the trouble to collate it carefully from the original, because it acts as a fifth check on this very interesting group. A reference back to the Introductions to 119-123 and 144-148 will be all that is necessary to show the exact situation.

158 can be relied upon to give us the true 119-144-148 text, as it is the more carefully executed, and only in spots goes over to 123. It is very rarely alone.

At that peculiar place, xx. 12, we find the five MSS. together:

και βιβλια ηνοιγησαν· και αλλο βιβλιον ηνοιγη,

whereas even the family MSS. generally split over this passage.

Enallage. xviii. 5.

A point I did not touch upon under 119-123 was the change of case at xviii. 5, where the four MSS. 119-123-144-158 agree to write ϗ εμνημονευσεν ὁ θσ̄ των αδικηματων αυτης for the accusative ϗ εμνημονευσεν ὁ θσ̄ τα αδικηματα αυτης of all other MSS. here (which I do not find recorded in my collation for 148, but it is also read in 113). It is impossible to date this change, but in view of our other affiliations, which do not give it, it does not go exceedingly far back †. Whether it is bound up in any way with the Latin mind of some scribe or reviser we cannot say, but possibly a sight of the Latin genitive caused the change. While the accusative or even the dative is permissible after μνημονεύω, N.T. Greek generally favours the more usual Greek genitive, only St. Matthew using the accusative (xvi. 9 μνημονεύετε τοὺς πέντε ἄρτους, which St. Mark (viii. 18) turns by: μνημονεύετε ὅτε τοὺς πέντε ἄρτους), and St. Paul once (2 Tim. ii. 8) μνημόνευε ιν̄ χν̄ ἐγηγερμένον ἐκ νεκρῶν. Otherwise St. Luke, St. John (xv. 20 τοῦ λόγου, xvi. 4 αὐτῶν, xvi. 21 τῆς θλίψεως) and St. Paul all use the genitive.

The family splits over σημειον αλλον or σημειον αλλο at xii. 3, whilst maintaining this order, and at xiii. 2 as to αρκου or αρκτου, and at xviii. 9 as to επ αυτης, επ αυτη, απ αυτης; but agrees at xxii. 11 as to και ο ρυπαρος ρυπαρευθυτω ετι (except 148).

I do not find any new readings in 158, and there are practically no mistakes. Once at xvii. 3 there is a slip (uncorrected) of εἰσ ἔέρημον *sic.*

† Note that at i. 11, where the family omits the copulas between the various churches named, this is the way *Beatus'* text read, but I do not find other special sympathy between his text and our family. Beatus' text, however, may here, as largely elsewhere, represent Tyconius and the fourth century. Tyc. is missing in the early part of the Apoc., but Primasius suppresses connecting particles also.

159 is an independent, allied to family 1.
[159 must not be confounded with 59. *Both* are critical documents].

Apoc. 159 =Rome, Vat. Ott. gr. 154. [=Greg. old 159, new 2065. Sod. $A\nu^{503}$, and used in his apparatus]. Collated from the original in Rome 1911. [XV *chart.*] or end XIV. Apoc. 159.

Small book on paper 6 in. × 4½, neatly written in a very small hand. Difficult to date exactly, for the scribe is imitating an older writing. It is of the 1 family with the com. of Andreas. The rubrication was never completed.

There is no inscription proper.

I thought we had about exhausted the small changes to be rung on the 1 family, but this, while in spots supporting 1 alone, runs a new series of readings:

ii. 10. μεχρι (*pro* αχρι) with 22 and all *f.* 38 with 113 and 226.
13. —εν αις with CA and 146 *f.* 178 200 and *syr*S.
26. —ο (*ante* τηρων) *primum* with *f.* 38 172* *sah.*
iii. 18. εγχριση with *f.* 38.
iv. 5. —πυρος with 36 *syr*S *aeth vg* and *ps-Ambr.* only [against *Hier*[Dan]].
6. +μου *post* θρονου *sec.* with 38[*non fam*].
v. 5. —ο ων with ℵ 14 28** 32 111 127 146 178[*non fam*] 200 *syr gig copt* (*rell.* —ων).
13. —η (*ante* ευλογια) with P 121 139. This P sympathy is shown at:
iii. 18. ασχημοσυνη with P *al.* Note also:
vi. 14. εκεινηθησαν with C 200 201.
vii. 6. μαννασσῆ with A. (μανασσην C).
viii. 7. μεμιγμενον with ℵP 12 *al.*
ix. 11. εχουσαι επ αυτων (—και) with 14-92 17 only.
20. —τα (*ante* αργυρα) with *f.* 6 36 *f.* 46 106 108 *f.* 114 130 171-174 *f.* 178 193 200 210.
x. 2. εχει (*pro* ειχεν) with 17 *f.* 114 121 137.
11. λαοῦσ with 87-181[*non rel. fam*] 113.
xi. 10. —ουτοι with 87-181 137* 153 *syr*S.
xii. 16. ὃ (*pro* ὃν) with A 75 112.
xiii. 10. εἰσ τισ εἰσ αἰγμαλωσιαν (*sic*) υπαγει with (19 38 169*mg*-216*txt*).
17. —η το ονομα with 40 41 59 61 81 111 170 210.
18. οὖσ (*pro* του νουν) with ℵ* 16-39-69-102-180 (28) [Compare this Latin group with xi. 8 +ριφησεται =*gig etc.* to show the *age* of these things].
xiv. 10. —των [*ante* αγιων αγγελων] with 14 36.
xv. 3 *fin.* των αιωνων (*pro* των αγιων) with ℵ*C 18 56 95-127-215 111 169*mg*-216*txt.* 172-217 203[*non fam*] *vg syrr arm sah*²/₃ *ps-Ambr.*
xvi. 16. —εβραιστι with 56* 106 (130).
17. —του ουρανου with A *Oxyr*[848] 14-92 95-127-215 111 146 *f.* 178 200 *sah boh syr*S *aeth vg Prim. ps-Ambr.*
xvii. 4. κεχρυσωμενον with 56 127-215 167 169-216 172-217.
17. —την *prim.* with 40-210.
xviii. 10. μιαν ωραν (*pro* εν μια ωρα) with A 95-127-215 102 111 146-155 169-216 172-217.
† 13. ιππουσ with 56 *f.* 95 130 200 *syr.*
18. λεγοντες (*pro* ορωντες) with ℵ* 32* 164-166.

† *Schol. interject. Rursus*: +(κ)αὶ ἵππων *sic.*

xix. 10. τον αγγελον (*pro* αυτου) with 16-39-102-180 *f.* 95 172-217.
ibid. +ποιησησ (*post* ορα μη) with 32 (36) *f.* 95 169-216 172-217 and *gig latt.* (113).
13. ἐβαντισμένον *sic* with 32 *Hipp.* (P *f.* 35 36 *f.* 95 109 113 164 203*mg** -240).
17. αλλον (*pro* ενα) with ℵ 36 112 113 146-155 177 *boh sah syr*S *arm pl. ps-Ambr.* (ενα +αλλον *f.* 34).
xxi. 5. εν τω θρονω (*pro* επι του θρονου) with *f.* 21 *f.* 34 127-215.
6. γεγονασιν with 38 56 *f.* 127 146-155 176 178 206 251 (*syr*S), γεγοναν A 203-240.
7. —αυτος with A 127-215 (*hiat* 95) *f.* 178 *syr*S.
xxii. 9. ορα μη ποιησησ συνδουλοσ σου ειμι (—γαρ) 32 56-108** 113 127-215 164 *latt.*

Nearly all, be it observed, with MSS. of some age, and then it deflects from 1 to the B type occasionally, as:

ii. 10. παθειν
ibid. ημερας
iv. 7. ανθρωπου (*pro* ως ανθρωπος)
v. 5. ο ανοιγων (*pro* ανοιξαι)
xiii. 3. —αυτου *sec.* B* *f.* 46 58[*non fam*] 67-120 113 149-186 210[*non* 40].
xv. 4. αγιος (*pro* οσιος) B *permult.*

[It is clearly a critical text, but preserves many old readings and is generally to be counted on in difficult places. For instance we find it in the list above at

xv. 3 *fin.* for βασιλευς των αιωνων,

and shortly afterwards, by omitting εβραιστι at xvi. 16, it gives a sure indication of Græco-Syriac parentage].

As this deflection is accompanied by a particular *type* of B text, it has its interest, for note:

iii. 5. των ζωντων 61-126-219 80-138.
8. τα εργα (*pro* τον λογον) 61-95-126-219.
v. 1. κατεσφιγμενον 61-95-126-219.
11. πολλων αγγελων 61-95-126-218-219 166 *boh* (—πολλων *fam* 7 *omn.*).
12. λεγοντων 38 61-95-126-219, 97-122, 143, 164-166.
viii. 8. +εγενετο (*ante* ως ορος) 61-95-126-218-219 164-166 *syr*S *arab.*
ibid. +και (*ante* εβλη *sic*) 61-95-126-218-219 164-166.

This, with iv. 9 +και προσκυνησουσι (*ante* τω ζωντι) with 93 and 95 164-166 (219), marks a text before 61-126 and 95 went apart. See also xi. 16 +και (*post* θρονους αυτων) with ℵ 95-127-215 154 only. Also xii. 17 +και (*ante* μετα) with 95-127-215 *sah* only. Also xiii. 8 +αυτων (*ante* εν) with ℵ* 95-127-215 111 *f.* 114 122 177 200 *syr arm aeth* (+αυτου CA 124 130 146 *f.* 178). Also xiii. 16 λαβωσι το χαραγμα αυτου (*pro* δωση αυτοις χαραγμα) with 95-127-215 (26-107). Also xiv. 13 +το αγιον (*post* πνευμα) with 95 124 142sup 189. Also xv. 4 τισ σε ου φοβηθη (—μη) with ℵ 95-127-215, and (same verse) +τισ ου (*post* και *prim.*) with 95 alone. Also xvi. 3 +των (*post* απεθανε) with 36 95-127-215 *syr*Σ. Also xvi. 5 +του επι (*post* αγγελου) with 95-127-215 169-216 251 only. Also xvi. 14 +ακαθαρτων *post* δαιμονων with 95-127-215 169-216 172-217. Also xvi. 19 —το with ℵ 39 *f.* 95 130 146*com.* 154 164 212. Also xvii. 6 +του (*ante* ιησου) with *f.* 95 136* and *Hippolytus.* Also xvii. 9 και (*pro* αι) with 95 187 218 alone. It is true we write αὶ, but it is *init. peric.*, merely omitting the rubricated K (as we do on numberless occasions), and the διορθωτής checks the και, for he *adds* αἱ thus: αἱαιἕπτα. Again xviii. 14 +σου (*post* λιπαρα) with *f.* 95 only *aeth* and *boh.* And xviii. 17 —ὁ (*ante* τοσουτος) with P *f.* 95 and 217 only. And xviii. 19 επεβαλλον with *f.* 95 (A 56). Further xix. 2 +ὁ κσ̄ (*ante* ἐξεδικησε) by 159 and 215, +κσ̄ by 95-127 169-216 172-217. Again xix. 5 ἡμῶν· *sic* +αινειτε (*ante* παντες) with *f.* 95 169-216 172-217 again. Further at xix. 15 we write: τον θυμου του θεου (θῡου *errore pro* οινου) και τησ οργησ του θῡ. By this we mean του

θυμου του οινου... as *f.* 95. Again xix. 16 μετοπον (*pro* ιματιον) as *f.* 95 alone μετωπον. Also xx. 4 +ειδον (*ante* τας ψυχας) 56 (143) *f.* 95 169-216 172-217 and *sah.* Same verse +του θηριου (*post* χαραγμα) 32 56 *f.* 95 113 169-216 172-217 (59 and *copt* +αυτου).

The above clearly brings us as a member of the 1 family squarely up against the collateral strain of 95-127-215, which is itself an important mediæval grouplet with stout affiliations with ℵ, and with which 169-216 and 172-217 are in the strongest sympathy; more occasionally 164-166, with such MSS. as 56, 113, 130, 146, 189 more rarely joining this chorus.

Other ancient features of some MSS. also survive here:

i. 7. οψονται *pro* οψεται ℵ 1-152-179-208 12 81*-204 *f.* 114 *f.* 119 125** 201 236 *syr copt Vict.*
11. —και (*post* εσχατος) 38 59 104 136.
ii. 2. δυνασαι (*pro* δυνη) 23 67-120 146*txt & com.*
2/3. *Jungit cum f.* 119.
10. ἔχητε AP 36 81-204 121 130 251.
20. πολυ (*pro* ολιγα) ℵ *pauc. gig syr*S.
ibid. ιαζαβελ *vid. cum* ℵ* *solo.*
21. —και ου μετενοησεν ℵ* 12 49 59 *f.* 114 121 122 152-179 169-216 *f.* 178.
23. καρδιας και νεφρους 51-90 113 *f.* 114 130 141 145 200 215 240 246 *Vict-Tun. aeth arm.*
iv. 1. —ἡ *prim.* *f.* 38 *f.* 62/3 97 104 122 200 214.
4. —εν AP 17 *f.* 21 67-120 130 169-216 *syr*S.
v. 4. εκλεον ℵ[a] 12 36*txt* 201 (εκλελον 159) εκλααν ℵ*.
8. ἃ (*pro* αἱ *pr.*) ℵB 36 92 113 121 127-215 143 *syr*Σ.
13. —α εστι ℵ *f.* 21 *f.* 38 47 111* 113 149-186 226 251 *gig copt.*
vi. 1. φωνην (*pro* φωνης) ℵ 26 36 61-(φωνη 95-126) 91 100 107 125 130 203-(*fam* φωνη) 207 220 *gig.*
8. —αυτου *pr.* CP 1-152-179-208 12 *f.* 46 59 81-204 *f.* 114 121 146 *f.* 178 251 *Er.* 1. 2. 3. *Ald. Col.* 57 *et harl.*
ibid. —ο (*ante* θανατος) ℵC *fam* 10 (*Compl.*) *et* 61-95-126 111 120 127 130 146 164-166 187 210 *al. pc.*
12. +και (*ante* οτε) P *fam* 1 *fam* 10 *etc. Compl. Prim.*
15. —και οι δυνατοι 1-152-179-208 12 36 59 81-204 *f.* 114 121.
vii. 9. —του θρονου ϗ ενωπιον 75 164-166.
17. ἐξάλει (*pro* εξαλειψει) *Cf.* 12 59-121 67-120 81-204 *f.* 114 169*txt.*
viii. 2. —επτα *pr.* 26-41-42-53-107 44-52-82 and 200.
3. τας προσευχας 17* 36 53* 59-121 67-120 77 *f.* 114 137 169-216 176-206 187 190 232 *gig Prim.*
ix. 2. εσκοτωθη A (12) 14-92 121 127-215 204.
10. —ην *fam* 1 *etc.*
15. —οι *sec.* ℵ 41 51-90 98 100 172* 241* 246.
16. δισ (*pro* δυο) A 1* *etc.*
ibid. μυρίαδᾶσ *sic** *Cf.* ℵ 47 103-112 *f.* 178 220 *syr*SΣ.
18. —εκ *sec.* [*Habet tert.*] *f.* 21.
20. δυνανται ℵCAP *etc.*
21. φῶνων *sic** ℵ* *pauc.*
x. 2. εχει (*pro* ειχεν) 17 *f.* 114 121 137.
xi. 7. —και αποκτενει αυτους 1-152-179-208 12 36 41 59-120 *f.* 62-3 *al. pauc. f.* 114 *al. pauc.*

xii. 1. —η (*ante* σεληνη) 1-152-179-208 20 32 67-120 *f.* 97 *f.* 119 *Er. Ald. Col.*
5. αρσενα EP 59-121 67-120 81-204 *f.* 95 111 *f.* 114 116 130 146 152-179 189 216 217 *Method.*
18. εσταθη ℵCA 46-88-101 56 69 87 92 102 113 124 130 137 181 187 201 218 *Ald.*
xiii. 4. οτι (*pro* ος) ℵCAP *etc. syr*S *sah Iren. ps-Ambr.*
ibid. —κ̧ προσεκυνησαν το θηριον E 12 36 *f.* 46 59-121 67-120 81-204 100 101 104 *f.* 119 152 153 218.
7. +εξουσια (*post* εδοθη αυτω *pr.*) 19 *f.* 25 *f.* 38 126 207 218 219 *Beat. Prim. Auct. prom.*
8. +αυτων (*ante* εν) ℵ* *f.* 95 *f.* 114 177 200 (+αυτου CA 124 130 146 *f.* 178).
15. +ινα (*ante* οσοι) AP 7 27 36 41 42 45 53 80-138 *f.* 95 104 107 124 151 200 *gig Hipp. syr*S.
17. —η το ονομα 40-210 41 59 61 81 111 170 *arm* 1.
xiv. 4. παρθένι (*sic*) γὰρ εἰσιν, οὗτοι ͻ οἱ ἀκολουθοῦντες *ita interpuncta. Ergo* —εισιν *tert. cum* ℵCAP 1 *etc.*
13. γαρ (*pro* δε) ℵCAP 18 26 *f.* 38 *f.* 95 107 111 113 130 142 146 200 *sah gig Prim. ps-Ambr.*
ibid. —αυτων *sec.* 1-152-179-208 12 59-121 67-120 81-204 100 *f.* 114 137* 187 189 *Er.* 1. 2. 3. *Ald.* [*non* 141].
xv. 1. ταυταις (*pro* αυταις) E 17 *f.* 28 *f.* 46 59-121 67-120 80-138 81-204 100 *f.* 114 169-216 189 251.
xvi. 5. καὶ ὅσιοσ *sic.* —ὁ 32 59-121 *f.* 62 *f.* 95 109 176-206 200 *syr lat sah.*
14. —του *ult.* 12 31 32 75 89 112 155 [*non* 146] 189 220 222 233*.
xvii. 1. —εκ ℵ *f.* 21 *f.* 95.
xviii. 2. εν ισχυρα φωνη μεγαλη 12 55 81*-204 *f.* 114 121 189. (εν ισχ. φ. και μεγ. 36 176-206).
3. πεποτικε 18 *f.* 21 59 244 *Compl. syr*S.
4. —εκ των πληγων αυτης EP 1-152-179-208 12 17 67-120 81*-204 100 121 130 170 189.
7. —οτι (*post* πενθος) E 17* 59-121 67-120 *f.* 114 (και *pro* οτι 1-152-179-208 *f.* 62).
12. μαργαριτων ℵ 35-87-132-181 59 *f.* 95 111 113 *f.* 178 *syr gig Prim. boh*¹/₂.
xix. 3. ειρηκασιν 14-92 *fam* 25 34-132-156 56 *f.* 95 *f.* 119 121 146-155 169-216 172 191 207 220.
5. εξηλθεν (—λεγουσα) 1-152-179-208 12 47 59-121 67-120 81*-204 *f.* 114 189 *Er. Ald. Col.*
ibid. αινειται ℵ 12 39-104-180 114 200 210 233.
7. χαιρομεν 36 43 44 59 73-79 122 139 146 149 152* 155 170* 177 200 203 210 *syr*S.
9. του θῦ αληθηνοι εισι(ν) ℵ^a *f.* 95 98 200.
14. ηκολουθουν E *fam* 1 *fam* 21 *fam* 38 *f.* 46 59 67 *al. pc.*
17. —και συναγεσθε E 1-152-179-208 *f.* 46 59-121 67-120 80-138 81-204 *f.* 114 241 *Prim.*
xx. 2. —τον οφιν* 21-73-79-100-103-139-170 45*txt. et aeth.*
9. εκ θῦ απο του ουνου E 17 67-120 81-204 121 169-216 172.
10 *fin.* +αμην 16-104, 155*com.*
xxi. 2. εκ του ουνου (—απο του θεου) 41 155*txt.*
4. —οτι APE 18 *f.* 21 59 65 67 *al. pauc. f.* 114 146 *f.* 178 200 *gig.*
10. —και (*post* μεγα) 12 *f.* 46 59 65 67 81 *f.* 114 *al. pauc. arab sah*²/₃.
11. —ο (*ante* φωστηρ) 65.

xxii. 3. του θεου (*pro* αυτου) 7-45-104-151 47 92 111 *boh aeth arm* 1.
6. +ὁ (*ante* κυριος) ℵA 35[*non fam*] 58[*non fam*] 72[*non fam*] 92 111 146-155 171sup 200 *syr*S.
ibid. +μοι (*post* απεστειλε) (+με ℵ* 26-41-42-53-107 127-215 *f.* 178 *syr*Σ).
11. και ο ρυπαρος ρυπαρυνθητω ετι (ℵ 18 32 130 178*? ρυπανθητω).
20. —ναι *sec.* ℵAB *etc.*
21 *fin.* —αμην A *f.* 21 *al.*

In the above list I have underlined 114 (or *f.* 114) when it comes into the combination, as this MS. (see beyond) has the same exceptional subscription as 159.

The situation is complicated (but not obscured) by many new readings, which I tabulate for reference, underlining the more striking ones, which require explanation.

i. 4. ἄσηα *vid.*
ibid. —και *post* ερχομενος (So 113 *aeth syr*Σ and *h*?).
6. —το (*ante* κρατος)
9. πατμº (*pro* πάτμῳ)
17. +γαρ (*post* εγω) (+οτι *ante* εγω 13-23-55 *syr copt*).
19. +καὶ ἃ ακουσασ (*vel* ηκουσασ) *post* ειδες
ii. 5. +τα εργα ποιησον (*schol. interject. post* ποιησον) *ante* ει δε μη (*Cf.* 59 67-120 167 169-216 208 251).
13. τὴν* (*pro* ποῦ) [*Habet marg.* ποῦ].
iii. 14. —η (*ante* αρχη) *txt, et com. bis*
16. χριαροσ *pro* χλιαρος (*Cf.* xviii. 14 ριπαρα *pro* λιπαρα ℵ, *et* ροιπαρα 113).
21. —ὁ *init.* (*non init. lin.*).
iv. 10. τεφανους . . . ενωποιων
v. 2 *init.* —και?
5 *fin.* αυτων *pro* αυτου
vi. 1. (κ)αι οι πρεσβυτεροι επεσον και προσεκυνησαν *de novo script.* (*schol. interject.*) *ante* και ειδον οτε κ.τ.λ.
10. —της (*ante* γης) [See Latin sympathy elsewhere].
13. λ̄ίθουσ (*pro* ολυνθους) (ολιθους 113).
vii. 2. +ἀτω (*ante* απο)
ibid. εκατον τεσσαρακοντα τεσσαρ̈ων *sic**
viii. 1. την εβδομον
ibid. —εν τω ουρανω (*Cf.* 226).
5. και φωναι εγενοντο [και βρονται και αστραπαι και σεισμος]
8. εβλη (*pro* εβληθη)
10. τρισσὸν (*pro* τριτον) (*Cf. gig h*).
11. ἀννω′ (*pro* ανθρωπων)
12. και η ημερα μη φανη (*sic*) το φωσ αυτησ· και η νυξ ομοιωσ το τριτον αὐτ̃οι (*sic*) *Cf.* 36.
13. —και *sec.* (*ante* ηκουσα) *Ita* 28. *Cf. ad* viii. 8 τοίτ* (*pro* το τριτον). *Voluit forsan* τριτ\ *sine* το *cum* 28 *solo.* [*Post* τοίτ\ *adjecit*** ὕδορ].
ibid. απο *pro* εκ
ibid. πολλων (*pro* λοιπων) So 200. (—λοιπων (59) *syr*S *ps-Ambr.*).
ix. 4. του θεου την σφραγιδα *Ordo novus. N.B. f.* 1 12 17 *f.* 21 47 59 *etc. om.* του θεου. [*non syr*]. *Ergo error fam* 1, *non seq.* 159.
11. ἀββαδόν=*gig* Abbadon (*malè Belsheim*). (*fam* 1 = αββαδων). *Cf.* xvi. 16 ἁρμαγεδόν.

ix. 17. των ιπποντων (*pro* των ιππων) *vid.* ἵππον) *sic* (*ut* λεόντ) *seq.*). *Voluit* ιππευοντων *more sah*?

x. 2. τον δεξιον αυτου (*pro* αυτου τον δεξιον)

8. και ἡ φωνη (—ἣν) ηκουσα (*Cf.* 200 *et f.* 7 *et* 130).

10. βιβλιδιον

ibid. κοικηα *vid.* (*pro* κοιλια) *hoc loco, tantum.* *Cf.* 81.

xi. 1 *fin.* ἑαυτῷ (*pro* εν αυτω) *Cf.* 31* *gig.*

4. και (*pro* αι *prim.*) *Obs.* και ουτοι εισιν αι 121 189.

ibid. fin. —εστωσαι = only *Prim.* and *Auct*de prom. No others.

5. αὒτω *sic* (*pro* αυτον)

6. οὗ (*pro* ουτοι)

7. ημεραν (*pro* μαρτυριαν) *Cf.* 90 122. *Cf.* 81 159 *ad* x. 10. *Exempl. non lucid.* *Cf. arm.*

ibid. +και *ante* το θηριον = *arm* 2.

† 8. +ριφήσεται (*post* πλατειας) So 176-206. (*Cf. Ezec.* vii. 19 ριφησεται εν ταις πλατειαις).

ibid. αἴγυπτῳσ *vid.*

9. αφιῶσι *sic* (αφιασι 95-127-215).

12. ἐκ νεφέλησ *sic*

15. ἐγένεντο (*sic*) αἱ φασιλεῖαι *sic*

17. —και ο ην *ex industria ut sah*$^1/_3$ *Tyc. Beat.* [*Habet* και ο ερχομενος]. —και ο ην *arm pl.* (*sed* +εις αιωνας).

18. *Post* των νεκρων (*com. interject.*). +διο φησιν : Και ηλθεν η οργη σου και ο κληροσ (*sic*) των νεκρων (*Cf.* 12 36 59 62-3 *etc.*).

ibid. διέφθειρε (*pro* διαφθεῖραι) (διαφθεῖρε 113).

ibid. φθειραντασ (*et* 63 146*com.* 204).

xii. 7. του πολεμησαι, και οι αγγελοι αυτου *sic* (—επολεμησαν κατα του δρακοντος και ο δρακων επολεμησε)

9. ο αρχεμος? *vid.* (ὁ ἄρχεμ°) *Vult prob.* ὁ αρχειοσ (ὁ αρχεος 69).

ibid. οσαπαν *sic* (*pro* ὁ σατανας)

11. ηγαπησασ (*pro* ηγαπησαν) (ηγαπησαντες, —και *sah*).

17. —και *sec.* *cum sah et boh*C.

xiii. 6. ἐναυτῇ *sic* (*pro* ἐν τῷ *ante* ουνω) (—τω 55* 59 62/3 72 81 119-23).

7. λαον (*pro* γλωσσαν) *txt.* [*In com.* "φυλης και γλωσσης"].

10. ἀποκτέμνει *sic*

12. τὸ ανα τον (*pro* τὸ πρῶτον,) (ατον *pro* πρωτον 112).

xiv. 8. ἡ βαβιλὼν (ἡ βαβυλων 177).

9. καὶ λ τὴν χεῖρα *sic* (*Cf. supra* x. 10, xi. 7). και *pro* ἡ 113 220 *Cypr*$^1/_2$. —επι *boh.* *Om. claus.* 21 *syr.*

16. ὑπο (*pro* ἐπι *prim.*) (εν 149-186 *aeth*).

19. δρέπανäν *sic*

20. —χιλιων *txt.* (*Habet com.*) *ut ps-Ambr. txt.*

xv. 1 *fin.* —θεου (*errore*) *Ita* : ὁ θυμὸσ τοῦ θῦ (αυτου *pro* του θεου 69).

8. —αι (*ante* επτα *pr.*) *et* 171?

xvi. 2 *init. peric.* αὶ ἀλλ θεν (*pro* και απηλθεν)

† The examples underlined are worthy of consideration. Especially this reading at xi. 8 taken in connection with the Latin group readings and such things as at xiii. 18 οὖσ (*pro* τον νουν) with ℵ* (28) and the Latin group 16-39-69-102 180.

xvi. 2. +επι (*post* ανθρωπους)
3. τεύτεροσ (*pro* δευτερος)
4. των υδατων και τας πηγας (*pro* και εις τας πηγας των υδατων) (—εις *sec.* ℵCAP *etc.*).
10. ἐκμαστο *sic* (*pro* εμασσωντο)
12. ἐπι τουσ (*sic*) μέγαν εὐφράτην (*pro* επι τον ποταμον τον μεγαν τον ευφρ.)
16. ἀρμαγεδόν (*Cf.* ix. 11 ἀββαδόν).

xvii. 8. μελει So 218.
12. λαβάννουσι* *sic* (*Cf.* ii. 17 λαβάνων).
14. πολεμασουσι. . . . αρνηον

xviii. 2. +κατο (*ante* κατοικητηριον)
4. λαέτε *sic* (*pro* λαβητε)
6. —ως
11. —γομον αυτων ουδεις αγοραζει ουκ ετι (*ex hom.* γομον. . . γομον)
12. —και παν σκευος εκ ξυλου τιμιωτατου και χαλκου
13. ιππουσ, (*ut* 56 *f.* 95 130 200 *syr*), *schol. interject. Rursus*: +(κ)αὶ ἵππων *sic.*
19. χνοῦν *cum* 57 *Er. Col.* (*cf.* v. 6 ἀ *sic* 159 =αι *pro* οι *cum* 57 *Col.*).
ibid. τιμιωτιμιοτητοσ *sic*
20. +αγαλλιασθε (*ante* οι αγιοι) [A *illeg., sed* αγγελοι *pro* αγιοι *Hipp. solus*].
ibid. +και (*ante* αποστολοι) [Not +και οἱ].
21. —εἷς alone with *Prim.* (and *arm*; *copt.* using merely indefinite article).

xix. 2. δούλων σο τῆσ χειρ αὐτῆσ (*Hinc* —εκ).
4. αμην *bis*; *ita*: ἀμ ἀμ
10. —και λεγει μοι
15. διστομοσ (*pro* οξεια) *Cf. Tyc.*
16. τῶν μηρ *sic* (*pro* τον μηρον)
17. κ εκεκραγε *vid.* (*pro* και εκραξε)
ibid. μλαλη *sic* (*pro* μεγάλη)
18. —και *prim.* (*ante* σαρκας)
20. ποιων (*pro* ποιησας) *Cf.* qui facit *Apr.* [*rell.* fecerat].
21. —του *sec.* (*ante* ιππου)

xx. 7. λυθυσεται
11. —αυτοις *fin.* So only *aeth*[vid].
13. τοὺσ ἑαυτουσ ἑαυτῆ νεκρουσ *prim.*

xxi. 2. ἰελημ *sic* Alone with E.
3. [του] —θεου (*errore*).
12. ἃ ἐστιμ · ὀνόμα τῶν · α εστιν το ονομα? (*Cf. copt.*).
17. πηλῶν (*pro* πηχων)
20. —ο (*ante* πεμπτος) *Om.* 159 *passim* ὁ *vv.* 19, 20 (*aliq. om.*).
ibid. σαρδόξυξ *sic*
21. ἐξ ἑνὸ μαργαρίτον *sic*
27. —ποιουν

xxii. 2. ποιοῦνν *sic*
6. ποιστοὶ (*pro* πιστοι)
ibid. —ὁ (*ante* θεος)
8. δεικουντοσ *vid.*
16. πρωινοσ (—ὁ *init. lin. prob.*) και λαμπροσ ο αστηρ *txt* (*pro* ο αστηρ ο λαμπρος και ορθρινος)

The most interesting of the above I think, are:

ix. 17. ιπποντων. If ιππευοντων is meant then the lion-like hair refers to the riders and not to the manes of the horses.

xi. 8. +ριφησεται

xviii. 20. +αγαλλιασθε.

Two being *additions*, I do not think that our rather careless scribe did this himself, but found both in his original. [See the subscription to the volume].

159 runs with 46-88-101 alone at vi. 7 +την (*ante* φωνην), and with 46-88-101 and 53 119 at xii/xiii which it joins, omitting και ειδον εκ της θαλασσης. [This is one of the few places where 158 opposes its sister 119]. Note also εσταθη xii. 18.

The 62/3 relationship is seen at ii. 13 +οτι πας μαρτυς πιστος.

Referring to the MS. 1 it may be interesting to trace a very close relationship here, thus: i. 3. γεγραμενα 1 159 170.

11. θυατειρας 1 159 81 208 *Er. Ald. Col.* 57. (θυατηρας 12 152-179).

iv. 8. πτεριγὰς 1 159 72 218.

v. 9. ἡμᾶσ (—τω θεω* *txt, habet marg**) 159; 1 *f.* 62/3 164-166 208 *Er. Ald. Col.* 57 [*non* 187 141 251].

ix. 7. ωσκεφανοι 159* *vel* ωστεφανοι 1 159. (*Hodie* 159: ωσκεφαλοι!)

12. —ετι 159 *fam* 1.

x. 9. ἀλ' (*pro* ἀλλ') 1(*Delitzsch*) 159 [*non* 208. *Correxit ipse*].

11. γλώτταισ 1-152-179-208 121 159 *Er. omn. Ald. Col.* 141 (57 γλωταις).

xii. 9. —ο (*ante* οφις) ℵ 1-152-179-208 12 81 159 *Er.* 1. 2. 3. 5. *Ald. Col.* 57 141.

xiv. 1. [το ονομα του πατροσ αυτου *sine addit.*] 1 159 *text. rec.* (*hiat* 208).

15. σου (*pro* σοι) 159 E *fam* 1 *etc.*

xvi. 1. ἔκχεετε AP 1 59 111 127 146 152-179 *f.* 178 189 215 *et* 159 *Er. Ald. Col.* 57.

xviii. 16. κόκ(κ)ινον *sic* 159. *Cf.* 1 104 113 215 218.

xix. 15. —του *ult.* 1 159 29 *f.* 46 *f.* 62-63 67 111 182 189 191 220 *Er. Ald. Col.* 57.

(Against 1 see iv. 7 ανου (*pro* ως ανοσ); ix. 4 *fin.* [αυτων]; xv. 6 [και περιεζ. περι]; xix. 1 φων. μεγ. οχλ. πολλ. 159 but *fam* 1 *om.* μεγαλην; xix. 6 [ως *prim.*]; xx. 5 ανεζησαν αχρι against 1 62-3 72 80 ανεστησαν αχρι. Of these no doubt at xv. 6 and xix. 1 our 159 is right and the other 1 members are wrong).

As to an *indistinct original*, consult such places as:

x. 10. κοικηα for κοιλια where 81 also went wrong.

xi. 7. ημεραν for μαρτυριαν where 90 122 had trouble.

And as to this original being polyglot, consult:

xiv. 9. where we write ἐπὶ του μετώ(αὐ)τοῦ* for επι του μετωπου αυτου (14-92 and 46-88-101 omit αυτου).

And in the same verse we have καὶ λ τὴν χεῖρα *sic exactè* for ἢ ἐπὶ τὴν χεῖρα while *copt* omits επι and 21 with *syr* omit the clause.

Further note xviii. 20 where we alone *add* αγαλλιασθε before οἱ αγιοι. Only *Hipp.* writes αγγελοι for αγιοι. This carries the trouble back far. Is it possible that 159 here preserves a lost reading?

Subscription. We now come to the subscription, which gives us a reason for some of these interesting variants and reversions, for to our surprise we stumble on the same subscription which graced

the end of *Apoc.* 114 (another Vat. MS. gr. 542). It runs, after the close of the Epilogue to the commentary:

ὅτεον ('I rubric missing) ὡσ ὁ τῆσ πάρουσ^ς βίβλου συγγραψεὺσ, ταῦτ αἰτήσασ ἐντίμοισ προσώπ πρὸ ἐντευξ πρασχόμενος · εἶτα τοῦ ἀναδοῦν τὴν βίβλον ὀκνησάντ, αὐτὸσ τινὰ τῶν σχιδαρί οὐ φιλοπόνωσ φυλάξασ ἀλλὰ παραρρίψασ οἷσ (*vel* ὡσ *ut in Vat.* 542) ἔτυχε, πάλιν αἰτηθεὶσ παρ' ἑτέρων τοῖσ μὲν σεσωσμωμενοισ (*compendiis*) τῶν σχιδαρί εἰσ τὴν συγγραφ συνεχρήσατο τῶν ἀπολειπομένων (*compendiis*) [*Vat.* 542: απολλυμενων] δε τὴν διάνοι (=διάνοιαν) [*Vat.* 542 διαννοι] ἐν ὀλίγοισ *sic* (*contra Vat.* 542 λογοις) χωρίοισ ὡσ εἰκὸσ ἐν ἑτέρ (ετεραις?) συνεξέφρασε [*Vat.* 542: εξεφρασε] λέξεσιν. εἰ ∓ (*sic*) νυν [*Vat.* 542: τοι νυν] διαφωνία μικρά· τῆς [*Vat.* 542 σμικρατισ] ἐν ταῖσ λέξεσι φαίνοντο, μὴδαμῶς ξενιμ [*Vat.* 542: ξενισμον] ἐνποιήσοι τοῖσ ἐντυγχάνουσι τῆσ διανοίασ μενούσησ τῆσ αὐτῆσ καὶ ἐν [*om. Vat.* 542] τῇ βραχυτατη παραλλαγῇ τῶν λέξεων.

The outstanding difference here is ἐν ὀλίγοισ χωρίοισ So 139 159 and 203 against εν λογοισ χωριοισ of *Vat.* 542.

There is no scribe's signature.

The date of the MS. is, however, certainly earlier than 1480, for we have an inscription by a subsequent owner as follows:

ἐν τω ἐτεί ϛϡοη (=1470) ἤλθων εἰσμάσιλητάι εισπόλην οἴδρουσῖσ: ἐν μηνή ἰουλήω ἡμέρα: κη ἡμέρα παρασκεβι (*sic*) τοῦ αὐτοῦ ἔτουσ ϗ ἔλαβον αὐτη τῇ (*ex emend. prob.* τι*) πόλει (ει *ex em. prob.* πολι*) ἐν μηνή αὔγουστο ἡμέρα ι α τοῦ αὐτοῦ ἔτουσ ἡμέρα παρασκεβι (*sic*): ἰμ): ι γ † καὶ ἐν τω ἔτεῖ ϛϡοθ ἤλθέν ὼ δούκασ τησ καλαωριασ ἀ προτόσ υἱόσ ταρίγοσ τῆσ ἀνάπολησ. μετα χιληάδων. μ. ἄνδρων μετα θαλασίσ. ϗ ἐν γη· ϗ ἦλθέ. ἐν πολει (ει *ex em.*) ἴδρούσισ ἐν μήνη ιουνὴω εἶστε: ι γ. ἡμέρα τεταρτι (*vid.*) τοῦ αὐτοῦ μίνοσ ϗ ἐπολέμισαν αὐτῇ· τι πόλη· ἕώσ τοῦ σεπτενβριόυ μινὸσ. ϗ ἔλαβεν αὐτή· τι πόλη εἶστε, ι. τοῦ αὐτοῦ μινόσ· ημερα δευτέρα τρεχόντὼσ ἐτεί ϛϡοπ (*sic vid.*) ἰν) ιε.

There is a mistake here of ten years in the date first given. It should be ϛϡπη (=1480), which not only corresponds to the indiction belonging to that year of 13 (here given 'ι γ'), while the indiction for 1470 is 4, but the 11th August cited corresponds to the very day in 1480 when the Turks captured Otranto. See *Geschichte der Päpste* by *Ludwig Pastor*, *Freiburg i/Breisgau* 1904, p. 560 (where other references are given in the footnote), in which place a sketch of the matter may be found, including the Ducal expedition here referred to. The date at the end of our inscription should no doubt be 1481.

The MS. was therefore very likely executed in Southern Italy, as it cannot have been very old when it came into the possession of the owner, who has scribbled this on a fly-leaf.

Notwithstanding the subscription, the *text* is not the text of 114, but we have now recovered the *text* of 114 (without the subscription) in Apoc. 193, a MS. at Jerusalem (S. Saba 537), which does not extend to the end. We thus lose the subscription, which might have settled the matter of the reading of εν ολιγοις χωριοις or εν λογοις χωριοις. A third member of the 114 group is 241 (at Stauroniketa, Athos), which has the full subscription and reads λογοις χωριοις.

COMPLUTENSIAN FAMILY.

Apoc. 160. *Apoc.* 160 (Ev. 1072. Ac. 284. P. 476). Athos, Lauræ Γ 80 = Greg. 118 (Ev. 1072. Ac. 284. P. 333). [Scr. 160. Greg. 118, new 1072. Sod. δ 406]. [XIV] or earlier.

Collated Aug. 1923 from photographs supplied through Harvard College, who have sent me photos of nearly all the Laura MSS. They seem to be all of one type, and this and the next one are pure Complutensian and go to swell the 10 family. This MS. and the next, Apoc. 161, are absolute sisters,—both have a few scholia in the margins,—and evidently copied from the same parent MS. and within fifty years of each other in the course of the XIVth century. They agree in all the characteristic readings of the group, and besides this have certain peculiarities in common, such as writing ὧδε consistently with smooth breathing, ἕωc οὗ thus, ἀφ οὖ, ἀνα εἰc without breathing, and so on.

Ap. 160 writes *κοιλιαν* as if it might be *κουιλιαν*, thus: *κȣιλιαν* and *πλȣιων* for *πλοιων*. Not so 161. They are inconsistent as to the employment of numerals. Ap. 160 occasionally uses iota subscr. with ᾅδης (although the elder of the two MSS.), but 161 does not. At ix. 5 we find *πληξη* in 160 (although *ηξη* has been rewritten by the com. hand). In 161 we find *παισῃ* in the text and *πληξη* in the margin.

COMPLUTENSIAN FAMILY.

Apoc. 161. *Apoc.* 161 (Ev. 1075. Ac. 286. P. 478). Athos, Lauræ Λ 195 = Greg. 119 (Ev. 1075. Ac. 286. P. 334). [Scr. 161. Greg. 119, new 1075. Sod. δ 506]. [XIV].

Compl. type. Collated from photos supplied by Harvard College in Aug. 1923. See the previous MS., a full sister to this one. Ap. 161 is very undecided as to *επεσον* or *επεσα*, *επεσαν* or *επεσον*, and gives both readings almost throughout.

But it will be best to indicate the exact differences between these MSS. 160 and 161 as a record of scribal accuracy in the XIVth century at Athos, and pass on, as there is nothing which need otherwise detain us.

The inscription is the same in both MSS.:

> *αποκαλυψις του αγιου ιωαννου του αποστολου και ευαγγελιστου θεολογου* (without *του* before *θεολογου*).

Differences.

	160.	161.
i. 11.	*εις μυρναν*	*εις σμυρναν*
16.	*χειρι αυτου*	—*χειρι*
ii. 5.	*τα πρωτα εργα*	*τα^{β} εργα ^{α}πρωτα* *sic*
6.	*εγω* *pro* *καγω* (*supra lin.* *καγω***)	[*κἀγὼ*]
17.	*οιδεν* (*pro* *εγνω*)	*ειδεν*
iii. 7.	*ο ανοιγων και ουδεις κλεισει αυτην· ει μη ο ανοιγων* (*pro* *ο ανοιγων και ουδεις κλειει και κλειει*)	So 161, except that by mistake it leaves out ὁ *ανοιγων* at beginning after δᾱδ.
iv. 6.	*κρυσταλω*	[*κρυσταλλω*]
8.	*λεγοντες*	*λεγοντα*

	160.	161.
v. 9.	[ωδην καινην]	καινην ωδην
14.	επεσον	επεσον (αν *supra*) *sic*
vi. 1.	[μιαν εκ]	—εκ*. *Suppl.***
ibid.	+ζ̄ *ante* σφραγιδων	+επτα *pleno*
ibid.	Δ̄ *pro* τεσσαρων	[τεσσαρων]
4.	[πυρρος]	πυρος
7.	Δ̄ *pro* τεταρτου	τεταρτου
9.	υποκατου	[υποκατω]
13.	[μεγαλου ανεμου]	ανεμου μεγαλου
15.	οἱ μεγιστάνες	μεγιστὰνες (—οἱ*)
vii. 4.	εκατον τεσσαρακοντα τεσσαρες	εκατον ȿ τεσσαρακοντα τεσσαρες
17.	[ἀναμέσον]	ἀνὰ μέσον
ibid.	ποιμαινει	ποιμανεῖ (αι *supra*) *sic**
ibid.	οδηγεῖ	οδηγήσει
viii. 3.	[δωση]	δωσει
ix. 5.	πληξη *txt* (ηξη *rescript.*)	[παιση *txt*] πληξη *marg.*
6.	ζη τοῦσιν	ζητησουσιν
9.	[ιππων πολλων]	πολλων (β) ιππων (α) *sic**
11.	αββαΔΔων	αββαδων
x. 1.	[στύλοι]	στῦλοι
9.	κϐιλιαν *sic*	κοιλιαν
xi. 9.	Γ̄ *pro* τρεις	τρεις
16.	και οἱ κδ̄	και οι εικοσι τεσσαρες (—και *sec.*)
xii. 1 *fin.*	[δωδεκα]	ιβ
12.	—οι (*ante* ουρανοι)* *Suppl.***	οι ουρανοι* *planè*
16.	—και *tert. ante* κατεπιε (*errore*)	*Habet* και
xiii. 5.	τεσσαρακοντα δυο	μβ
6.	βλασμῆσαι *sic*	βλασφημησαι
14.	τὸ θηρίω ὃ εἶχε	τῶ θηρίω ὃ εἶχε
18.	+εστιν *post* αυτου *ult.*	+εστι
xiv. 1.	ρμ̄δ	ρμ̄Δ
13.	· λεγει · ναι το πν̄α ·	· λεγει ναι το πν̄α ·
xv. 1.	[τας εσχατας]	τας *supra lin.*
6.	ζ *pro* επτα *sec.*	επτα (*bis*)
ibid.	λῖνον	λῖνον

Commentary is the same here in both, only: "διὰ τὸ καθαρὸν καὶ δυνατὸν ἐν ταῖς διακονίαις καὶ ἀνεμπόδιστον."

	160.	161.
xvi. 12.	ανατολων *sed compendio*	ἀνατολῶν *pleno*
19.	[επεσον]	ἔπεσαν (ON *supra*) *sic**
xvii. 4.	πορφύραν ȿ κόκκινον	πορφύραν καὶ κόκκινον
5.	πόρνων *pro* πορνῶν	πορνων *fin. lin.* No accent on πορ. Evidently meant for πορνῶν
10.	επεσον	επεσαν, ον (*supra*) *vid.***
16.	[ηρημωμενην]	ερημωμενην
18.	[η πολις]	Ἡ πόλεc *sic* (*tantum*)

	160.	161.
xviii. 2.	επεσεν · επεσε	επεσεν επεσε (*absque interpuncto*)
ibid.	παντὸϲ πάνματ̊ (*pro* παντος πνευματος)	παντὸϲ πνεύματοϲ
17.	και πας ο επι των πλȣίων πλεων	και πας ο επι των πλοιων πλεων
20.	κρῖμα (previously κρίμα)	κρίμα
22/23.	καὶ (δ) φῶϲ λυχνου · οὐ μὴ φανῇ ἐν σοὶ ἔτι · καὶ (γ) φωνὴ μύλου · οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι · καὶ (β) πᾶσ τεχνίτηϲ πάσηϲ τέχνηϲ, οὐ μὴ εὑρεθῇ ἐν σοὶ ἔτι · καὶ (ε) φωνὴ νυμφίου κ.τ.λ.	Not so 161, which has the proper order.
xix. 4.	[τα τεσσαρα ζωα]	τὰ δ̄ ζῶα
7 *fin.*	αὐτὴν (ε supra) *sic*	ἑαυτὴν
10.	[επεσον]	ἔπεσα (ον supra) *sic**
ibid.	·ὅρα · μὴ · σύνδουλόϲ σου εἰμί ·	· ὅρα · μή · σύνδουλόϲ σου εἰμί ·
ibid.	πνεῦμα *pleno*	πν͞α
xx. 4.	κρῖμα	κρίμα
8.	τὸν γω̄γ´ · ς̀ τὸν μαγ̄ώγ *sic**	τὸν γὼγ · ς̀ τὸν μαγώγ
ibid.	+τον *ante* πολεμον	τ̈ *supra lin. vid.***
xxi. 8.	[ειδωλολατραις]	ειδολολατραις
12.	ιβ̄ *ter pro* δωδεκα	δωδεκα *ter*
13.	και απο βορρα πυλ. τρεις και απο νοτου πυλ. τρεις και απο δυσμων πυλ. τρεις	Om. και απο νοτου πυλ. τρεις*. *Suppl.***
14.	εχον *ex em. prob.***	εχον*
20.	[σαρδόνυξ]	σαρδώνϋξ
ibid.	[τοπάζιον]	τὸ πάζιον
xxii. 1.	κρυσταλον	[κρυσταλλον]
18.	[γεγραμμενος]	γεγραμενος
21.	*Subscriptio abest.*	Δόξα σ(οι) ὁ θ͞ϲ · *sic.*

GROUP 62-63-72-136-147-162-163-184. (Family 1).

Apoc. 162 = Venice, S. Marc. I. 40. [= Greg. 162, new 2068. Sod. $A\nu^{65}$]. (In the manuscript appendix catalogue of MSS. not printed). [XVI] *cum com̄.* Apoc. 162.

Very late MS. on poor paper with poor ink and poor handwriting. This MS. 162 and the following 163 are both of the 1 family and close to 62-63 and 72 and 136, and practically the same as 147 at Modena. It seems to me it would be a waste of time and space to add 162 and 163 to our apparatus, but for completeness sake I suppose I must do it. The few unique readings in 147 are, however, *not* found supported in 162.

The Prologue of Andreas begins the MS. Then, before the text and commentary, we read ἀρχὴ σὺν θῳ ἁγίῳ: κείμενον.

At vi. 12 the MS. has ϗ ειδον οτι ηνοιξε την προέκτην (*sic*) σφραγιδα.

There is no subscription.

I find no detailed collation of this MS. in my Venice notebooks, having evidently put in the readings in my 147 book. I shall try and avoid any errors, and those of omission will be really of no importance.

I have placed a query after a few readings, of which I am not absolutely certain.

GROUP 62-63-72-136-147-162-163-184. (Family 1).

Apoc. 163 = Venice, S. Marc. II. 54. [= Greg. 163, new 2069. Sod. $A\nu^{59}$]. [XV. XVI] *cum com̄.* Apoc. 163.

Large folio on paper. Apoc. on pp. 1–30.

Before the Prologue of Andreas, and on the first page, is a list of the chapters, preceded by "πιναξ των κεφ. της ερμηνειας της αποκαλ/ του αγιου αποστολου ϗ εναγγ. ιωαννου του θεολογου . . ."

No inscription proper before the text. At the end only τελος.

Very neatly written MS. Of the same family as 62/3 72 136 147 and 162, but these Italian codices do not seem to be directly copied from each other; 163 not from 162, nor 147 from 163, nor 163 from 147, for 147 is nearer 62 than the other codices in Italy.

They all derive from an original, which now is probably mislaid or destroyed. If an older codex turns up, these MSS. can be re-compared with it. It would be a waste of time and space to swell our apparatus further with more MSS. of this type. The only result would be to pick up a few individual scribal infirmities.

The same remarks apply here as to the foregoing MS.

They all belong to the sub-group of the 1 family: 62-63-72-136-147-162-163.

In the collations I print 62-63, but 162/163, hoping thereby to avoid ambiguity as to confusion between the two sets of doublet MSS., which happen to have these symbols, a hundred MSS. apart.

GROUP 164-166. Supercritical type of *Fam.* B and allied to *f.* 61.

Apoc. 164. *Apoc.* 164. Hag. Annae XI. Athos. [Early XV cent. with com.]. [Scr. 164. Greg. 164, new 2070. Sod. Αν[403]].

Ms. stained with water, and the first part difficult to read. Collated July 1923 from photographs by courtesy of Harvard College. Taken by a local monk.

This is a real Arethas MS. (misgrouped by Soden), but differing both in text and com. from Apoc. 6 (Oxford) and Apoc. 64 (Paris, *Nat.* 224). The latter not to be confounded with Paris *Coislin* 224, which Scrivener failed to catalogue, and which was published by Cramer in 1844 as to the commentary. [See our next No. 165]. Our commentary proves to be very close to the latter, but there are quite important differences.

Below a good arabesque we begin with this introduction :

εξηγησις εις την θε
οπνευστον βιβλον ταυτην
της αποκαλυψεως
Αποκαλυψις εστιν ἡ των φρικτων (Coislin 224 = κρυπτων).
μυστηρι̅ δηλωσις · καταυγαζομενου
του ηγεμονικου · ειτε δια θειων (Coislin + της ψυχης after ηγεμονικου).
ονειρατων · ειτε καθ' υπαρ εκ
θειας ελλαμψεως

Here the text begins.

There is absolutely no trace of iota sub. or postscript, but on the other hand no ν εφελκ. Chi is sometimes made in a peculiar manner like a crossed gamma, thus : χαλκολιβανω.

The text is apparently in red ink and comes out very badly in the photos.

There is much independence in it, but for the first eleven chapters it accords with the peculiar readings of the group 61-95-126.

I don't know where Cramer got his + και οσα ηκουσε in the text of i. 2, for it does not occur in our MS.—nor in Apoc. 6 or 64. It has been found so far by me only in Apoc. 168 (Athos Dochearii 81), a MS. dated 1798 and apparently copied from a printed text.

There are a number of new readings in our MS. 164, some of them quite startling.

Novelties. Perhaps the most outstanding are as follows :

iv. 1. διδαξω σε *pro* δειξω σοι (without Version support).
[*N.B.*—In this same verse, we omit ἡ πρωτη with *syr*S only].

ix. 18. απεκρουσθησαν *pro* απεκτανθησαν

xvii. 16. ερημωσουσιν αυτην *pro* ηρημωμενην ποιησουσιν αυτην (*Cf. aeth and boh ; non lat. nec arm. nec syr.*).

xxii. 17 *init.* + εγω ιησους, making it a triad and a trilogy : "Εγω ιησους και το πνευμα και η νυμφη λεγουσιν ερχου."

[*N.B.*—Complete omission in the text of the following words : και ο ακοιων ειπατω ελθε (or ερχου), with 35 90 139 142 200 215 *aeth arm Tyc.*].

In all the above 166 agrees.

The whole treatment of xxi. 19/20 as to the precious stones is new. In xxi. 19 we read in the text ἄνθραξ *pro* χαλκηδων. But in 166 καρχηδων *txt.* + ος και ανθραξ ονομαζεται (*Nil in com.*).

The com. follows immediately in 164, saying :

"οὗτος καὶ καρχηδών ὀνομάζεται γίνεται γὰρ ἐν' καρχηδόνϊ τῆς λϊβύης · ἥτις καὶ ἀφρϊκή λέγεται · ὀξϋφοίνϊσος μέν ἐστϊ τὸ εἴδει · φασὶ δὲ αὐτόν οὐκ ἐν ἡμέρα · ἀλλ' ἐν νϋκτὶ εὑρίσκεσθαι · πορρωθεν δίκην λαμπάδος · ἢ ἄνθρακος σπϊνθηρακίζων · καὶ ὥραν καταπανόμενος · ἐπϊγνόντες δὲ οἱ τοῦτον ζητοῦντες, ὅτι

οὗτος ἐστὶν, ἀπέρχονται πρὸς τὴν ἀπαυγήν αὐτοῦ · καὶ εὑρΐσκουσι αὐτόν · βασταζόμενος δὲ, ὁποίοις ἂν ἱματΐοις κατακαλϋφθῆ, ἡ αὐτοῦ ἔξω τῆς περϊβολῆς φαίνει · ἄνθρακα γὰρ ὁ ἠγαπημένος θεολόγος τὸν ἀπόστολον ἐκάλεσεν ἀνδρέαν · κατὰ τροπὴν τοῦ δασέοσθ', εἰς τὸ μέσον αὐτοῦ τοῦ δ' ἄνδραξ γὰρ καὶ ἄνθραξ κέκληται ὁ ἀνδρέας · ὡς ἀναφθείσ ἐμφϋσήματι θείω τοῦ παναγ' πνσ."

This is much longer than in Cramer's edition of Coislin 224, where the text is given as: ο τριτος χαλκηδων, and the schol. as: οὗτος ἐν τῶ ἱερατικῶ λογείω οὐ φέρεται, ἀλλ' ἄνθραξ ὅς ἐνταῦθα οὐ κεῖται · σκοπητέον οὖν μήποτε τὸν ἄνθρακα οὕτως ἐκάλεσεν ὁ ἅγιος · ἄνθραξ δὲ ὁ ἀπόστολος Ἀνδρέας, ὡς ἀναφθεὶς ἐκ τοῦ πνεύματος" and no more.

In addition to this we have in our 164 text [but not in 166] +λιθος after ιασπις, and +λιθος και θεμελιος after δευτερος, τριτος, τεταρτος, πεμπτος, εκτος, εβδομος, ογδοος, ενατος, δεκατος, ενδεκατος and δωδεκατος, besides +ὁ before χρυσολιθος and βήρυλλιος and χρυσοπρασος and αμεθυσος, but not before the other stones; while we omit ὁ before ογδοος (with 21 and 67 and 159).

There are long scholia after each stone describing its characteristics and place of origin, and identifying it with one of the twelve apostles, including the twelfth for Judas, although *he* is not mentioned by name, but only as: "και τον του εκπεπτωκοτος τοπον ανα πληρωσαντος ποθω της προς τον εκλεξαμην ευαρεστεως χν."

Now comes another list of somewhat less startling readings, but all are noteworthy:

ii. 1. +και συνεχων *post* ὁ κρατων 164 (συνεχων *suprascript. super* ο κρατων 166).
8. της εν σμυρνηι (—εκκλησιας) 164 (τω εν σμυρνη εκκλ. 166 222, της εν τη σμυρνη εκκλ. 216).
13. οπου ο σατανας κεῖται (*pro* οπου κατοικει ο σατανας) 164 (κατοικει 166 *rell.*, οικει 240).
19. και την πιστιν και την διανοιαν (*pro* . . . διακονιαν) 164-166.
iv. 1. —ἡ πρωτη 164 with *syr*S *arab* and 233 [*non* 166].
v. 6. ἅπερ εἰσϊ *pro* οἵ εἰσι 164 [*non* 166].
vi. 1. εκ του ενος *pro* ενος εκ [των τεσσαρων ζωων] 44 164 and so *arm* α. [*non* 166].
11. και οι συνδουλοι ημων *pro* και οι συνδουλοι αυτων 164 [*non* 166. *Om. cl.* 36 130].
12. και ὁ σάκκος τρίχινος *pro* ὡς σάκκος τρίχινος 164-166. (*aeth* omits altogether).
ibid. σκοτος εγενετο και αιματωδης *pro* εγενετο ως αιμα, continuing straight on with the text of verse 13. This, therefore, is *text* in 164. The com. has: "το δε μελαντου ηλιου και της σεληνης, το αφεγγες και αιματωδες . ." (*aeth.* adds 'in-totalitate sua'), but 166 while adding σκοτος before εγενετο omits ως αιμα altogether, and the scholia are silent.
viii. 9. —και το τριτον των πλοιων διεφθαρη *txtt.* 164-166 (although com. in 164 has at its close: . . . "εν τω καιρω της αυτου συγχωρησεως · το τριτον των εν θαλασση νησων τε και πλοιων και νηκτων διαφθερεῖ · ωσπερ παλαι επι του ἰωβ πεποιηκεν · ειδε και τοις εν θαλασση του βιου δι' εργων ἢ λογων την τριαδα βλασφημουσιν, ο ψυχικος επαγεται θανατος ουδε ξενον, ουδε του σκοπου απεμφαινον."
x. 5. —και επι της γης 164-166. [*Habent ver.* 8].
7. ετελειωθη *pro* τελεσθη 164-166.
xii. 6. παρα θεου *pro* απο του θεου *txt* (*silet com.*) 164-166 and 218 [*non* 61-95-126-219] (of the woman and her place in the wilderness). *Cf.* John's Gospel i. 6.
xiv. 7. —και την γην 164-166 (and 188 fortuitously).
ibid. fin. +πολλων 164 *txt.* (*silet com.*). [*non* 166].
xviii. 1. —η γη Possibly expressly 164-166. The *com.* in 164 says: "Καντευθεν το φωτεινον και λαμπρον των αγιων δεικνυται δυναμεων · πολλῶ τω μετρω το ἀστρῶον φωτιστΐκον υπερ νικῶν σέλας."

No variation except γυνη *pro* η γη by 8 16* 24 140.

xviii. 12. θεῖον *pro* θυινον 164*txt* (*silet com.*) [*non* 166]. No others. [ϴΙΝΟΝ *sah*, ϴΥΙΝΟΝ *boh*].

13. [και σωματων] και ψυχων (*pro* ψυχας ανθρωπων) 164 [*non* 166]. 108 and 176-206 have σωματων και ψυχων but add ανθρωπων, and 14-92 have ψυχων ανθρ. *pro* σωματων ανθρ.

xxi. 22. ὁ γαρ κσ̄ ὁ θσ̄ ὁ πατοκρατωρ ναος αυτος εστι και το αρνιον 164. This αυτος replaces αυτης of the usual text. [*non* 166]. *Syr*S, however, agrees, but *adds* αυτης: "αυτος ναος αυτης." The com. in our MS. is as follows:

"τις χρειαν ναου αισθητου ουτος γαρ εσται των αγιων και ναος και ενοικος · ενοικων εν αυτοις και εμπεριπατων καθως επηγγελται το αρνιον (τω αρνιω*)."

Yet a third class of such variants is to be mentioned, beginning with:

i. 5. ος μαρτυς πιστος εστι (*pro* ο μαρτυς ο πιστος) 164 with all *fam* 34 [*non* 166]. *Cf. latt.*

8. —ο ων και ο ην και ο ερχομενος ο παντοκρατωρ 164-166.

9. —πατμω. 164-166*txtt.* (*Habet* 164 *com.* +οἰκεῖν καταδῐκασθείς).

14. —αυτου *prim.* 164 [*non* 166].

iii. 3. οὐ μὴ *pro* οὖν μὴ 67 164 [*non* 166]. (—ουν *sec.* 40 102 166 *Verss. aliq.*).

7. και τω αγγελω της φιλαδελφειας (—εν *et* —εκκλησιας) 164 [*non* 166]. *Cf. syr.*

18. βαλη *pro* περιβαλη *txt.*164 *et* 166. (164 *com.*: περιβαλη).

20. +μου *post* θυραν *prim.* 164 [*non* 166]. Quite extraordinary. (+σου *arm*[aliq]).

ibid. ελευσομαι *pro* εισελευσομαι 164-166.

iv. 11. —και *ante* την τιμην 164 233 [*non* 166].

ibid. fin. +παντα 164-166. (+haec *Prim.*).

v. 5. οτι *pro* ο ων 164 [*non* 166].

vi. 8. εξουσια επι της γης αποκτειναι (—το τεταρτον) 164-166 (with 58 fortuitously).

viii. 2. —οἱ *ante* ενωπιον *et* +οἵτινες *ante* εστηκασι 164-166.

xi. 11. θεου ης (*ita*: θῦῆσ) *pro* ζωης 164 233 [*non* 166]. *Cf. boh.*

18. διαφθαρηναι *pro* διαφθειραι 164-166. (So only 146*com.*).

xii. 11. —ουκ 164-166. (*Silet* 164*com.*).

12. οἰκουντες *pro* σκηνουντες 164 [*non* 166] (κατοικουντες ℵ *al.*; κατασκηνουντες C).

xiii. 7. —και γλωσσαν 164*txt* [*non* 166] (*sed* 164*com.* κατα πασης μεν φυλης φησι και γλωσσης).

12. και τους εν αυτη οἰκουντας 164 *txt*(*silet com.*). [*non* 166].

xiv. 4. +υπο χριστου *ante* ηγορασθησαν 164-166. (*Silet* 164*com.*). Others have +υπο ιησου.

15. και *pro* οτι *sec.* 164-166 *arm aliq.* (164*com.* = το γαρ ξηρανθηναι τον θερισμον).

xv. 8. σαλπιγγες *pro* πληγαι 164-166. *Absunt schol. in* 164.

xviii. 10. αυτου *pro* αυτης 164 [*non* 166 *vid.*]. (αυτων by 31 *f.* 114).

11/12. αγοραζει · ουτε γομον χρυσου 164-166. *Id est* ουτε *pro* ουκετι. (*Cf. aeth*).

xix. 15. —του θυμου 164-166 *Cypr. Prim. syr*Σ *gig boh*[tres]. *Id est*: "του οινου της οργης του θεου." (164*com.* has του οινου του θυμου *tantum*, followed by "ὅτϊ ὁ πατήρ οὐ κρῖνει οὐδένα").

xx. 12/13. At end of verse 12 after *αυτων* +*εκαστος* (new) and verse 13 omitted entirely by 164-166. Supplied at foot of page by 164, but the net result is an omission of *και εδωκεν η θαλασσα τους εν αυτη νεκρους* at beginning of verse 13, and to read the second clause as *τους νεκρους αυτων* (new), and *και εκριθησαν κατα τα εργα αυτων* (new), *εκαστος* following, which would eliminate it at end of verse 12.

xxi. 16. *μηκος pro υψος* 113 164 [*non* 166].

We have still to add a fourth list of unique readings, of less importance :

i. 4. *εν ασια* (—*τη*) 164-166.

16. *τη χειρι αυτου pro τη δεξια αυτου χειρι* 164 [*non* 166].

19. +*επι τη δεξια μου post ειδες* 164 [*non* 166].

iv. 4. *και επ' αυτοις καθημενοι πρεσβυτεροι περιβεβλημενοι* (*pro και επι τους θρονους ειδον τους εικοσι και τεσσ. πρεσβυτερους καθημενους περιβεβλημενους*) 164 [*non* 166].

10. —*των αιωνων* 164-166. (*Econtra om. εις τους αιωνας arm*^aliq^).

v. 3. *αυτης pro της γης secund.* 164-166.

9. +*και ante εκ πασης* } *vv.* 9/10 *jung.* 164-166.

10. —*και ante εποιησας* }

11. —*και tert. ante των ζωων* 164-166 *et* 240[*non fam*] *arm* 1. 3.

vi. 4. *επανω αυτων pro επ αυτω* 164 [*non* 166= *επ αυτον cum plur.*].

9. *ειδεν pro ειδον* 164-166.

vii. 15. —*του θρονου prim.* 164-166 and so *arm* 4.

viii. 3. *παντων των αγιων* 164-166 and 201. (*aeth*).

ibid. +*και* (*ante επι το θυσ. sec.*) 164-166.

xii. 4. *σύρρει sic* 164 [*non* 166].

xiii. 17. *ἢ γουν το ονομα* 164 *arab.* *ἢ ὡς* (*comp.*) *το ονομα* 166 *vid.*

xvi. 13. —*και εκ του στοματος sec. ante θηριου* 164 [*non* 166]. (*Cf. aeth*).

xvii. 5. —*των sec. ante βδελυγματων* 164-166. (164*com.* speaks of *τα βδελυγματα*)

xviii. 4. +*εν ante ταις αμαρτιαις* 164-166. So *sah* only.

9. *οτι pro οταν* 164 [*non* 166 *vid.*].

xix. 4. —*τω ante καθημενω* 164-166.

xx. 9 *ἐσκύλευσαν pro εκυκλευσαν* 164-166 *et* 41. (*Silet* 164*com.*).

xxi. 11. *Om. vers.* 11 *in toto* 164*txt* [*non* 166, *et* 164*com. incipit φωστηρ*].

12. +*αυτης post πυλωσιν* 164 [*non* 166]. *Cf.* super eas *syr*Σ (—*πυλωσιν*).

27. Over *καὶ ὁ ποιῶν* is written in 164 +*ἢ ἀκαθαρτον* evidently to follow *κοινον* as Apoc. 113. And 164*com.* has *κοινον και* (*ex emend.*) *ακαθαρτον*.

xxii. 1. +*μεσον post εκ* 164*txt* [*non com.*, *non* 166]. 113 has +*μεσω*.

ibid. fin. —*και του αρνιου* 164*txt.* *Com.* has *και δια του αρνιου δια μεσου των υπερ τα των δυναμεων*.

2 *init.* +*και το αρνιον* 164 joining it to what follows, while 166 has *και το αρνιον* in text and does not join it to verse 2.

Here ends rather an unpleasant task at this late date of chronicling these things.

For the rest, we find real basic agreement here and there, among all this independence, as between 164-166 conjointly with the small family group 61-95-126-218-219 quite alone as a rule, as at :

iv. 5. *καιομεναι πυρος* 164-166. We do not repeat fam. 61 below, but it agrees throughout.

10. —*ενωπιον του θρονου* 164-166.

v. 12. —*και πλουτον* 164-166.
vi. 8. *λευκος pro χλωρος* 164-166.
vii. 1. *πεση pro πνεη* 164-166.
3. —*ημων* 164-166 (besides 28 47 90 113 156 172-217 *copt syr*S).
4. —*τον αριθμον* 164-166.
viii. 2 *fin.* +*ινα σαλπισωσιν* 164-166 (and *Oec. com.*).
8. +*εγενετο ante ως ορος* 164-166 (and 159 *syr*S *arab*). +et ecce *ps-Ambr.*
ibid. +*και ante εβληθη* 164-166 (and 159 *arab*).
12. *και το τριτον μη φανη η ημερα· και η νυξ ομοιως· (pro και η ημερα μη φαινη usque ad fin. vers.)* 164-166.
ix. 1. *πεπτωκοτα εκ του ουρανου* 164-166.
5. *αδικησωσιν pro αποκτεινωσιν* 164-166.
xi. 18. +*σου post αγιοις* 164-166 (and *f.* 38 *sah*).
xii. 9. *ο οφις ο μεγας ο αρχαιος* 164-166 (and *f.* 95).

But the basic text is not a late one, as can be seen from the following unusual agreement with other authorities back to Hippolytus. We will begin by calling attention to xiv. 4, and then take the other places in order.

At xiv. 4 then we find the generic *γυναικος* singular for the usual plural *γυναικων*. "Οὗτοι εἰσιν οἱ μετὰ γυναικός οὐκ ἐμολύνθησαν." This is found in *aeth* and *boh* and *sah*, but only in my Apoc. 113 157 (159) and 189 214* 227* 228 230. This looks like revision, but it is either basic or ought to be in the nature of the phrase.

We now proceed in order:

i. 6. —*και το κρατος txt. & com.* with *f.* 97 102 *boh*G* *Apr.* [*non* 166].
ibid. —*των αιωνων αμην* with 113 145 [*non* 166].
11. —*και ante εις σμυρναν* and all the places with *fam* 119 200 226 and 166.
14. —*λευκαι txt.* with 113 146*txt & com. h arm aeth Tyc* 2. and 166.

ii. 13. +*το ονομα μου και post ηρνησω* with *gig* and 166 only.
ibid. —*ος* with 6-31-106-171-174-182 *fam* 34 176-206 226 and *aeth* [*non* 166 *vid.*].
21. *και ουκ ηθελησεν μετανοησαι εκ της πορνειας αυτης* exactly as A 226 *Prim. Tyc* 1. *Beat.* [*non* 166].

Compare also xxi. 5. +*και ante ιδου* with A and 166,
and xxii. 11. —*και ο ρυπων ρυπ. ετι* again with A *fam* 34 65 67 *f.* 97 121 143 208 and 166.

iii. 16. —*και ουτε ψυχρος ουτε ζεστος* with 10[*non fam*] 113 203[*non fam*] *gig harl* arm aeth Prim. Salvian* 1/2. [*non* 166].
iv. 1. —*η πρωτη* with 233 *syr*S *arab* [*non* 166].
5. *επορευοντο* with 113, [*non* 166], *εκπορευοντο* 92*mg.*
v. 13. —*και η τιμη* with 36 120 [*non* 166].
vii. 3. —*ημων* with 28 47 the group 61-95-126 and 90 113 *syr*S *copt.*
12. —*και η σοφια txt. & com.* with A 113 121 *f.* 178 220 *arm* 4. and 166.
viii. 3. —*το quart. ante ενωπιον* with ℵ alone accompanied by 200 166 and *aeth arm*pl.
ix. 8. —*ησαν* with 21-73 40-210 and 166 *h* and *syr*S *aeth* (but *aeth arm* also omit *ειχον*).
12 *init.* —*ἡ* with ℵ**et* ℵa and 146*txt* 203-240 218 and 166.
14. *εν pro επι* with 7-45-104-151 19 37 [*non fam*] 220 and 166, *aeth* and the latin reading of *gig* and *vg*, but not of *Prim.* and *Cypr.*
xi. 5. *εκπορευσεται* with 14-92 201 and 166 *gig vg aeth arm*pl *boh*1/2 and *cf. Hipp.* *εξελευσεται.*

xii. 4 *fin.* +αυτο with 23 *fam* 34 and *Coptic* [*non* 166].
xv. 6. λϊὸν 164*txt* (and λιὸν 166). 164*com.* = λῖνον · ἢ λίθον καθαρόν · καθά τϊνα τῶν ἀντϊγράφων ἔχουσι διὰ τὴν τῆς φϋσεως αὐτῶν καθαρότητα · καὶ τὴν πρὸς τὸν ἀκρογωνϊαῖον λίθον ἐγγύτητα.

[The Coislin MS. has χριστον before εγγυτητα and +και των αρετων την λαμπροτητα afterwards].

xvi. 19. —το *ante* ποτηριον *txt.* with ℵ 39 *f.* 95 130 146*com.* 154 159 212 [*non* 166, *nec* 164*com.*].
xviii. 6. τα αδικηματα αυτης αποδοτε αυτη So 126 142.
Our MS. continues: και διπλωσατε (—αυτη) τα διπλα ως και αὐτή · και κατα τα εργα αυτης, εν τω ποτηριω +αυτης ω εκερασεν +αὐτὴ διπλουν (—κερασατε).
9. +και *ante* οι μετ' αυτης with 56 alone, and 166.
xx. 12. και βιβλια ηνοιξαν · και αλλο βιβλιον ανεωχθη Alone with 18 (the Syro-Greek MS.) and 149 and also 166.
15. —της ζωης *txt.* with 35 [*non* 166].
xxi. 3. +ο θεος *post* σκηνωσει with 113 only [*non* 166].
4. —ουκ εσται ετι *sec.* with 50 177 *Prim.* *Ambr*¹/₂ [*non* 166].
12. —εχουσαν τε τειχος μεγα και υψηλον with 30-98 39 *arm* 2. [*non* 166].
15 *fin.* [και το τειχος] —αυτης *sec.* with *vg ps-Ambr.* [*non* 166].
16. μηκος *pro* υψος with 113 [*non* 166].
21. ἵνα *pro* ἀνὰ with 4 and *fam* 35-68-132-181 [*non* 165 *rell.*] 210. [*Non* 166].
ibid. ἢ *pro* ἦν Alone with 166.
xxii. 2. +καταγγέλλεται *post* ξυλου *txt.* with 20 (31) 32 34-156-165 74 106 (113) 171-174-182 [*non* 166].
5. —λυχνου και *txt.* with 35-68-132-181 and 166. (*Com.* in 164 is: ουκ εσται χρειαν λυχνιαιου ἢ και ἡλϊακου φωτος).
6. των πνευματων των αγιων with *fam* 34 169-216 172-217 and 166 and *syr*S as against πνευματων των instead of αγιων by the mass.
7. ερχεται *pro* ερχομαι *txt.* with 12 84 and 166. (ερχονται ℵ^a^). (*Com.* in 164 = το δε ταχυ ερχομαι).
11 *init.* +και *fam* 34 and 166 *aeth syr*S *Prim.*
16. —ο λαμπρος Simply ὁ αστηρ ὁ πρωινος with 35 121 and 166. (*Com.* in 164 has αστηρ δε πρωινος *tantum*).

All the above, it will be seen, are of considerable interest. It remains to ascertain how close Coislin 224 (or Apoc. 165) is to our text. The following will show that there is no real relation, except as to the common elements linked up in the 34 family. In the apparatus I have unfortunately sometimes connected 164/5 thus before I came to 166. In reality 164 and 166 are much closer than 164 and 165. (166 is at Athos in a different monastery, Vatopedi 659).

FAMILY 34-35-68-87-(124)-132-156-165-181-188.

Apoc. 165.

Apoc. 165 = Paris, Coislin 224. [Greg. 121, new 250. Sod. O[10]].

As the old 165 (Batopedi 90) appears to be non-existent, I have moved into this place the important XI[th] cent. MS. Coislin 224 of the Arethas text and com., so as to bring it next to 164 and 166 (although these are half-sisters and 165 only a distant cousin).

[Scrivener had neglected this entirely, owing no doubt to its being confused with Paris *nat.* 224 (our Apoc. 64), but it is quite a different MS.]. The MS. was photographed for me in 1923 by Lecuyer of Paris.

It soon develops that 165 is only sister to 164 as to the commentary, for the *text* of 165 falls into the 34 family pure and simple, with the closest affinity for 34 itself, including the inscription, (thus at xi. 7 both have *τελεσω* for *τελεσωσι*).

We have to do with a thoroughly honest scribe, however, for he has *no* unique readings at all, and but two slight errors (apart from the family text), *viz.* at xvi. 8 writing *τεταρχος* with deliberation for *τεταρτος* (but this is found in 156 of the family), and at xxi. 9 adding (apparently) *μοι* after *λεγων*. This is a wonderful record.

The handwriting is very good, and the general execution reminds one of the sister MS. 132, but they are by totally different scribes. Our scribe of 165 makes quite a peculiar alpha with a tail or tongue, thus: *ϱ*, and this perpetually. He uses iota *post.* with considerable frequency, but *ν εφελκ.* rarely.

There is one single marginal addition, *viz.* at iii. 16, where we add *και ελεγχω σε* after *εμεσαι* (which word happens to come at the end of a line), and which is found in some of the 34 family and in 38-178 the 'Patmos' group.

Towards the close we go with the other Arethas family MSS. 4-20-48-64-74 and 6-31-106 +34, but without the rest of the 34 family which are extant. These families all draw together occasionally, but there is no systematic tripartite agreement. *Syr*S joins our smaller group in some interesting places.

The commentaries of 165 and 164 are close, but not always in verbal agreement.

Cramer seems to think that the com. is a mixture of Andreas, Arethas and Oecumenius, but I fail to find many traces of Oecumenian influence (for we now have 146 as the standard checked by 203 and 240), and it seems to be the full Arethas com., and is interesting. Cramer copies it fairly accurately; but on his very first page has added *τῆς ψυχῆς* to the text in line two without MS. authority. The text headings interspersed amongst the com. have nothing to do with our text. Thus at i. 9 he prints *κοινωνος* as a text 'renvoi,' but the text (as well as the com.) has *συγκοινωνος*.

Our MS. knows nothing of *ανθραξ* in the text at xxi. 19, which is used by Apoc. 164, and our com. is much shorter; merely "*οὗτος ἐν τῷ ἱερατικῷ λογείῳ οὐ φέρεται· ἀλλ' ἄνθραξ· ὅς ἐνταῦθα οὐκ ἔσται· σκοπητέον οὖν μήποτε τὴν ἄνθρακα οὕτως ἐκάλεσεν ὁ ἅγιος· ἄνθραξ δὲ ὁ ἀπόστολος ἀνδρέας ὡς ἀναφθεὶς ἐκ τοῦ πνεύματος.*"

And at xxi. 20 as to *τοπαζιον* we find "*Διὰ τοῦ τοπαζίου ἐρυθροῦ ὄντος καὶ ἐοικότος τῷ ἄνθρακι καὶ ὅπον ἀφιέντος γαλακτώδη ὀφθαλμιῶσιν ἀλεξίπονον....*"

The Apoc. is found on pp. 334 to 373, but preceding it we find on 330 *verso* a heading (in semi-uncials) as follows (printed by Cramer on p. 173):

ἐκ τῶν οἰκουμενίωι τῶι μακαρίωι ἐ
πισκόπωι τρίκκηϲ θεϲϲαλίαϲ· θεοφιλῶϲ
πεπονημένων εἰϲ την ἀποκάλυψιν
ἰωάννου τοῦ θεολόγου· σύνοψιϲ ϲχο
λικὴ μετὰ τῆϲ Δεούϲηϲ ὅϲον κατὰ
σύνοψιν ἀνελλιποῦϲ ἀνταρκείαϲ· χε̄
ὁ θϲ̄ σύμπραξον ἡμῖν: ——

Surrounding this and the following pages is a chain list of the chapters, headed τὰ κεφάλαια τῆς ὀπτανθείσης ἐν πάτμω τῶ εὐαγγελιστῆ ἰωάννη ἀποκαλύψεως, and beginning:

ᾱ. Προοίμιον τῆς ἀποκαλύψεως καὶ ὅτι διὰ ἀγγέλου αὐτῶ δέδοται·
β̄. Ὀπτασια· ἐν ἧι τὸν ιν̄ ἐθεάσατο ἐν μέσω ἑπτὰ λυχνιῶν·
Γ̄. Τὰ γεγραμμένα πρὸς τὸν τῆς ἐφεσίων ἐκκλησίας ἄγγελον·

and so forth (printed by Cramer, pp. 177/180).

The text begins as follows (printed by Cramer, pp. 174/5):
Ὅτι καὶ τοῦτο τὸ σύγγραμμα·

I find only the following differences:

P. 173, line 9 of Cramer. ἔδειξε of Cramer should be ἔδοξε.
P. 174, note e of Cramer. Coisl. does *not* have Κολασσείς but κολασσαεῖς plainly.
P. 174, note f of Cramer. Coisl. does *not* omit τάτε.
P. 174, line 3 from bottom. Read εστιν for εστι.
P. 175, line 5, note k. Coisl. reads συγχυθεντων and not συγχυσθεντων.

Otherwise there are no mistakes.

Next follows a full page painting of St. Matthew, so labelled: ὁ ἅγιος ματθαῖος, and then the Apocalypse proper.

As to the κεφάλαια and Cramer's pp. 177/180, the heading is wrong. The heading of Coisl. agrees with Cramer's *note*, where it is attributed to *Barocc.*

It is not necessary to check these pages for minutiae, and I forbear to do it.

But Cramer does not seem to reproduce what we find on p. 329 *recto* and *verso* and 330 *recto* of the Coisl. MS., which is as follows:

F°. 329 *recto*. Περὶ τῆς ἐν πάτμωι τῆ νήσω συγγραψῆς τῆς θείας ἀποκαλύψεως· ἣν ἀπεκάλυψεν ὁ κύριος ἡμῶν καὶ θέος. τῶι δούλωι αὐτοῦ ἰῶ τῶ θεολόγω.

Ὅτι μετὰ τὸ συγγράψασθαι τὸ κατ' αὐτὸν θεῖον ἐυαγγέλιον καὶ δοῦναι τοις αἰτησαμένοις· ἐθεάσατο τὴν θείαν ἀποκάλυψιν· διὸ καὶ ἀνάγραπτον ταύτην θέμενος· ἔτι γε μὴν (*sic vid.*) καὶ ταῖς ἐν αὐτῆ ἕπτα ἐκκλησίαις ἐμφερομέναις ἐπιστειλας· καὶ διὰ ταύτης διδάξαι ἀπόρρητα τινὰ μυστήρια· καὶ μόνοις ἐφικτὰ τοῖς κατ' ἐκεῖνον τῶι πνεύματι· καὶ μελλόντων πραγμάτων ὑπαινιξάμενοι ἔκβασιν· οὕτως τῆ ἐφεσίων ἐπιδημεῖ· φωτίσων (?) καὶ τοὺς ἐν αὐτῆ· τῶι λόγω τοῦ χριστοῦ ·:·——

F°. 329 *verso*. Τινὲς φασὶ· νόθον εἶναι ταύτην τὴν ἀποκαλυψιν τῶι θεολόγωι· ἀλλ' οὐχὶ γνησίαν· πρὸς οὓς φαμέν· ὅτι ἐπειδὴ ὦ οὗτοι· τὴν ὑμετέραν νόησιν διαδιδράσκει τὰ ἐν ταύτη νοήματα· διὰ τοῦτο τάχα φατὲ μὴ εἶναι τοῦ θεολόγου· ταυτὸν (*sic*) ποιοῦντες· τοῖς μὴ τὸ θεῖον καταλαβεῖν δυναμένοις· ἀνυπαρξίαν αὐτοῦ πρεσβεύουσιν· ἐπεί τοιγε κἂν ὁ μέγας θεολόγος γρηγόριος πειθέτω ὑμᾶς τῆς ἀποκαλύψεως μεμνημένος· ἐν τῶι ἀπολογητικῶι αὐτοῦ λόγωι· ὃς ἐξ ὧν φησὶν· γνησίαν παρίστησιν εἶναι τὴν ἀποκάλυψιν τῶι θείωι ἰωάννηι· λέγει γὰρ οὕτως· πείθομαι γὰρ ἄλλους δηλαδὴ.

F°. 330 *recto*. ἀγγέλους ἄλλης προστατεῖν ἐκκλησίας· ὡς ἰωάννης διδάσκει με διὰ τῆς ἀποκαλύψεως· ὁμοίως καὶ ἐν τῶ περὶ υἱοῦ λόγω· ἐν ὧι φησὶν· ὁ ὢν· καὶ ὁ ἦν· καὶ ὁ ἐρχόμενος· εἰδὲ καὶ ἐν τῶι νομοκανόνωι οὐ τέθειται πρὸς τῶν ἁγίων πατέρων· διαστειλαμένων τὰ βιβλία ἃ ὀφείλουσιν ἐκκλησιάζεσθαι· τί τοῦτο· περὶ γὰρ τῶν ἀναγκαίων ἦν αὐτοῖς ἡ σπουδὴ· καὶ πρὸς τὰ κατεπείγοντα ἵσταντο· ταύτην μὴ ἐγκρίναντες αὐτοῖς· ἢ διὰ τὸ μερικῶς μὴ ἐκτίθεσθαι αὐτοὺς· ἢ διὰ τὸ ἀσαφὲς αὐτῆς καὶ δυσέφικτον· καὶ ὀλίγοις καταλαμβανόμὲν καὶ νόουμενον· ἄλλως τε· οἶμαι διὰ τὸ μὴδὲ συμφέρον εἶναι τοῖς πολλοῖς τὰ ἐν αὐτῆι βάθη ἐρευνᾶν· μὴδὲ λυσιτελές :——

Not very elegant Greek, nor very illuminating!

The whole surrounded by long and closely written scholia, beginning:

> Βουλομένοις ἡμῖν(?) διηγήσασθαι περὶ τοῦ μετὰ πόσους χρόνους τῆς χριστοῦ ἀναλήψεως συνεγράφη ἡ παροῦσα ἀποκάλυψις· ἀναγκαῖον ἐφάνη ἀναποδίσαι καὶ ἄνωθεν ποιήσασθαι τὴν ἀρχὴν· φημὴ(?) δὴ ἀπὸ τῆς τοῦ φανέντος ἀστέρος τοῖς μάγοις· ὡς ἂν εὐδρομώτερος ἡμῖν ὁ λέγων πρὸς τὴν ὑπόθεσιν φανειν καὶ εὐδηλότερον τὰ τῆς διηγήσεως σχοίη· ἀπὸ τῆς ἐν ἀνθρωπήσεως τοίνυν τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ· μέχρι τῆς τῶν μάγων παρουσίας· εἰσιν ἔτη β͂ . . . .

I forbear from ruining my eyes by trying to read more from the photographs.

It seems unnecessary to reprint here the characteristic readings of the 34 family. They are all here.

The family now is 34-35-68-87-124-132-156-165, to which we are going to add at least two more, *viz.* 181-188.

Group 164-166.

Apoc. 166 = Athos, Vatopedi, modern No. 659. Greg.-Dobschutz new 2305, not in Soden. [XIII]. Apoc. 166.

I have also removed the old Vatopedi 90[bis] from this place, as it appears non-existent, and replaced it with the above MS., as it turns out to be a close sister to 164 and is thus brought near to it in the list.

Collated from photos supplied by courtesy of the Univ. of Michigan, on whose behalf Dr. Lake and Mr. Swain photographed numerous MSS. in the East in the Summer of 1925.

To his horror, however, Dr. Lake found that fresh changes had been made in catalogue numbers at Athos once more, and, not content with renumbering at Vatopedi, they had *pasted* the new numbers *over* the backs of the old, so that no comparison could be made.

This MS. 166 is of the B family, but of the supertype 164, which accords for the first twelve chapters with the singularities of the small group 61-95-126-218-219,† besides indulging in further liberties, although at times 164 and 166 may be reproducing ancient traditions.

Many of the stranger readings of 164 are present here in 166, including εσκυλευσαν at xx. 9 and λευκος for χλωρος at vi. 8 with the addition *in textu* of: αλλαχου δε γραφεται χλωρος ιππος 166 (ιππος χλωρος 164); διδαξω for δειξω iv. 1; +παντα iv. 11 *fin.*; απεκρουσθησαν ix. 18; —το τεταρτον vi. 8; —και επι της γης ix. 5; also γυναικος xiv. 4; —λευκαι i. 14; εκπορευσεται xi. 5; ετελειωθη x. 7; διαφθαρηναι xi. 18; —ουκ xii. 11; σαλπιγγες *pro* πληγαι xv. 8; ερημωσουσιν xvii. 16; —ἡ γη xviii. 1; —της ζωης xx. 15; —λυχνου και xxii. 4; +και την πολιν των αγιων xx 9; +εκαστος xx. 12 *fin.*; *om.* xx. 13; —ο λαμπρος xxii. 16, but does not add καταγγελλεται at xxii. 2. (See back under 164 for further particulars).

Our MS. is neatly executed by a very careful copyist of the XIII[th] century, so that all aberrations and omissions are deliberately connected with the exemplar. The same original MS. can hardly have been used for 164 and 166. A whole generation of MSS. must have intervened.

Apoc. 166 has a shortened chain-commentary outside the text. Occasional other marginal notes by a third hand, and a few similar notes between the lines of the text here and there.

A tiny dot for iota postscript and subscript occurs but sparsely, and there is no ν εφελκ. ὧδε is written throughout with soft breathing, and on its first occurrence with a very *large* soft breathing for emphasis.

Where 164 is wanting at xxi. 11 we recover two new readings, for 166 reads και *pro* ως *ante* λιθω *secund.* (with 207). Only *Apr.* and *ps-Ambr.* so far read καί ως. And δϊκρυσταλλΐζοντϊ for κρυσταλλιζοντι (so 203? 221 *vid.*). (The *com.* here in 166 is: δια της κρυσταλιζουσης ασπιδος · ως αει θαλ^η και ζωοδωρος. In 164 there is added και ως καθαρος).

A most perplexing problem is presented, because, unlike our other family groups, there is tremendous difference between 164 and 166 in between their fundamental agreement as to the strange recension from which both drew. They *both* write ακουετω for ακουσατω in ii. 17, yet nowhere else does either of them make this change. Yet at ii. 25 164 has αν ηξω and 166 ανοιξω.

Here, to begin with, are the more important new readings found in 166 (and not found in 164):

i. 13. +κατα την ταξιν μελχισεδεκ (*post* ποδηρη)

v. 9. +ἣν εδιδαξε το πνα το αγιον (*post* λεγοντες)

† The passages are such as —τον πλουτον v. 12; καιομεναι πυρος iv. 5; πολλων αγγελων v. 11; πεση *pro* πνεη vii. 1; +ινα σαλπισωσι viii. 2 *fin.*; +εγενετο *ante* ως ορος viii. 8; πεπτωκοτα εκ του ουρανου ix. 1; αδικησωσιν *pro* αποκτεινωσιν ix. 5; λαου x. 11; εσαλευθησαν vi. 14; —ημων vii. 3; —τον αριθμον vii. 4.

Also:

ii. 14. διαδοχην *pro* διδαχην (So 36**).
15. " " " (Not 36**).
18. τω εν θυατειροις (So A only).
23. —τα *ante* εργα (So C only).
24. —και λοιποις (So 92 113 *arm*).
iii. 3. —ουν *sec.* (So 40 102, but 164 = ου μη).
4. αυτης *pro* αυτων Alone.
14. πιστεως *pro* κτισεως (So all *fam* 25 and 153-211-222 *arab*).
iv. 2. —και *init.* (So ℵAB *Oxyr*[1080] and many, but 164 again deflects).
8. ο ων · ο ην · ο ερχομενος Alone.
v. 5. ὁ (—ων) ABP *plur.* but οτι *pro* ὁ ων 164.
11. πολλων αγγελων (So 61-95-126-218-219 and 159 *boh*, but not 164).
13. [ἃ] —εστι (So *Beatus* alone).
vi. 11. χρονον ετι (—μικρον) Alone.
12. +σκοτος *ante* εγενετο }
—ως αιμα Alone. } (*Aliter* 164 σκοτος εγενετο και αιματωδης).
14. εσαλευθησαν 166*, εσαλευθησαν 164** (*pro* εκινηθησαν), supported by *fam* 61.
vii. 3. αδικησης Alone.
16. πεινησουσιν Alone.
viii. 3. εστη *pro* εσταθη with a few, but not 164.
7. —αιματι Alone. (*Cf.* 218 of the 61 family alone here, but otherwise expressed).
9. —των *sec.* BF *mult.* [*non* 164].
ix. 3. εις πολλην γην Alone. (*Om.* 176-206).
5. $\overset{αι}{π}$έσΗ *sic* 166*. [παισῃ 164].
6. —οι *ante* ανοι with 120 only.
ibid. ευρησουσιν as ℵ *al.* (ευρωσιν 164).
x. 11. λαου (So *fam* 61 and *Prim.* Not 164).
xi. 3. +και *ante* διακοσιας }
+και *ante* εξηκοντα } (So *syr*S. Not 164. *Syr*S again xii. 6. Not 164 or 166).
10. οικουντας Alone.
11. μετα ταυτα *pro* μετα τας Alone. (—τας 164).
xii. 10. ενωπιου Alone.
12. [σκηνουντες] *Contra* 164 οικουντες *solus.*
xiii. 4. τις δυνατος *plur.* *Contra* 164 και τις δυναται.
5. βλασφημιαν *Contra* 164 βλασφημα.
ibid. +και *ante* δυο *fin.* *Contra* 164 *om.*
7. [και γλωσσαν] *Contra* 164 *om.*
12. εποιει *pro* ποιει *sec.* *Contra* 164 ποιησει.
14. [εδοθη] *Contra* 164 εδοθησαν.
17. ἣȣ *Contra* 164 η +γουν.
xiv. 1. +το *ante* αρνιον *Contra* 164.
ibid. [εστηκος] *Contra* 164 εστος.
xiv. 6. —αλλον *Contra* 164 αγγελον αλλον.
7. υδατων *fin.* *Contra* 164 υδατων πολλων.
14. εχοντα (So ℵ *aliq.* *Contra* 164).
xv. 1. —εν τω ουρανω Alone with *Vict.*?
7 *fin.* +αμην (So ℵ *etc.* *Non* 164).

xvi. 4, 8, 10. —αγγελος *Non* 164. (*sed* xvi. 12. —αγγελος 164 *et* 166).
9. αὐτας *pro* ταυτας 166* (So 14). *Non* 164.
12. ανατολας Alone.
19. εις μερη τρια Alone.
ibid. [το ποτηριον] *Contra* 164 *om.* το.
ibid. fin. του θεου *pro* αυτου (So 36). *Contra* 164. (—αυτου ℵ *boh gig*).
21. εστιν αὕτη ἡ πληγη σφοδρα (—αυτης) New in this position.
xvii. 1. [επι των υδατων των πολλων] *Contra* 164 *om.* των *bis.*
3. [με] *Contra* 164 μοι.
6. [την γυναικα] *Contra* 164 *om.* την.
ibid. —εκ *pr.* *Non* 164.
12. Τα δε *pro* και τα *Non* 164 (—και).
17. [τω θηριω] *Contra om.* 164.
xviii. 2. λεγουσα Alone. (Making the angelic speaker feminine).
5. τα δικαιωματα αυτης Alone (for τα αδικηματα αυτης)! Strange reading for this careful scribe.
7. οτι καθως . . So B *etc.*, but 164 οτι καθημαι.
9. κλαυσονται 166, κλαυσουσι 164.
12. [θϋίνον] 166, θειον 164 *sol.*
13. ῥεδίων *txt.* (no *com.*) *Contra* 164 ραιδων.
ibid. [και σωματων · και ψυχας ανων] *Contra* 164 και σωματων και ψυχων (—ανθρωπων).
20. επ αυτη *Contra* 164 επ αυτην.
xix. 6. [λεγοντας *comp.*] *Contra* 164 λεγοντων.
ibid. +ημων *post* θεος *Non* 164.
13. [βεβαμμενον] *Contra* 164 ερραντισμενον.
14. +τα *post* στρατευματα *Contra* 164 *om.*
16. [ιματιον] *Contra* 164 +αυτου.
17. —ενα *Contra* 164 ενα +αλλον.
ibid. [το δειπνον] *Contra* 164 τον δειπνον.
ibid. το μεγα *Contra* 164 τον μεγαν (*pro* του μεγαλου).
xx. 4. τω θηριω 166*ex em.** *Contra* 164 το θηριον.
6. +ὁ *ante* αγιος So 32 143 only (164 doubtful, *illeg.*).
ibid. +οἱ *ante* ιερεις So 113 only. *Non* 164.
xxi. 3. [σκηνωσει μετ αυτων] But 164 σκηνωσει ο θεος μετ' αυτων.
6. γεγονε το ᾱ (—εγω ειμι) But 164 γεγονα εγω (—ειμι) το ᾱ.
ibid. +και *ante* η αρχη B *etc.*, but not 164.
7. μου *pro* μοι *Non* 164 *hodie.* *Forsan* 164*.
12. επι τους πυλωνας So 18 *f.* 178, *non* 164 = πυλωσιν +αυτης.
ibid. δυο και δεκα *pro* δωδεκα *sec.* Alone.
ibid. α εστιν +ονοματα But +τα ονοματα 164.
13. —απο βορρα πυλ. τρεις, απο νοτου πυλ. τρεις, απο δυσμων πυλ. τρεις Not so 164.
15. [και το τειχος αυτης] But —αυτης 164.
16. οσον και πλατος (—το) 166. But το πλατος 164.
ibid. [υψος] But μηκος 113 164.
19. —και *init.* *Habet* 164.

Now we reach the famous place of καρχηδων and ανθραξ at xxi. 19, and the whole treatment of the matters hereabouts differs *toto caelo* between the two scribes.

In 166 there is no addition of λιθος or λιθος και θεμελιος everywhere.

In 164 *ανθραξ* stands for *χαλκηδων* in the text, with a long note on the subject. There is no separate note in 166, but 166 writes *καρχηδων* and adds *in the text* "*ος και ανθραξ ονομαζεται*," and lets it go at that.

Over each stone in the text in 166 is written the name of the apostle, but by the third hand.

xxii. 1. —*ζωης txt.* 166. *Non* 164.
2. —*τα ante φυλλα* *Non* 164.
2 *fin.* [*εθνων*] *Contra* 164 *πιστων* (*τοις πιστοις* 113).

The writing of 166 has been growing larger. Apparently he had more vellum left than he expected. And at xxii. 3 he begins to write the full commentary after each piece of text, and abandons the shortened marginal comments. A comparison with 164 shows that both scribes used the identical words of the full commentary from here on to the end.

On the other hand, at:

xxii. 6. we add *in the text τα μελλοντα γινεσθαι* before *α δει γενεσθαι εν ταχει*, whereas 164 only has this in the com., which, however, 166 reproduces verbatim and includes these words again.
7. We agree both as to the text *ερχεται* for *ερχομαι* and in the com.: *το δε ταχυ ερχομαι etc.*
9. Disagreement as to text:
166 writing *μοι· ὅρα μή· συνδουλός σου ειμι*, while 164 adds *ποιησης* after *μη*.
11. We agree to leave out of the text *και ο ρυπων ρυπωσατω ετι*, but both scribes refer to it in the com.: *οὐχ' ὡς εις αδικιαν και ρυπαριαν* 166, while 164 leaves out *εἰς*.
16. [*υμιν*] 164, but 166 *ημιν* with 63 72 122 only.
17/18. There is disagreement as to punctuation. Our scribe of 166 would join *δωρεαν* to verse 18: , '*δωρεαν μαρτυρω εγω* (—*γαρ*) . .' as 155, while 164 does not do this.

After *τουτου com.* follows in 166, whereas 164 goes on with the text to the end, and then writes up the whole *com.* But both agree as to the wording of the commentary.

xxii. 18. *επιθησεται* is agreed to by both, but at:
19. *ταυτης της προφητειας* thus, 166 alone changing the order.

In 166 after the last words of the Commentary follows an ornate tailpiece, and below:

εξηγησις ετερα εις την θεοπνευστον ταυτην βιβλον
της αποκαλυψεως.
και εσημανεν αποστειλας. εως, και την μαρτυριαν ιυ χυ
Ο χc μοι, φησιν, ως δεσποτης, κ.τ.λ.

In 164 a blank follows the end of the last column. I have no photographs beyond it in that MS.

UNCLASSIFIED.

Apoc. 167 (Evl. 642. Apl. 170)=Dionys. 163, Athos. [Scr. 167. Greg. 167, new 2071. Sod. Aν[70]]. *Chart. cum com.* [XVII]. Apoc. 167.

Photographed by a local monk. Photos supplied by courtesy of Harvard College, Dec. 1923.

The MS. is dated 1621 as per subscription on p. 183, thus:

τέλος εἴληφεν, ἡ παροῦσα πυκτίδα, διὰ χειρῶν δὲ,
οἰκτροῦ ἱερεμίου · παριππεύοντος ἑπτάκις χιλία
δων, σὺν ἑκατοστῷ · ἅμα τριακοστῷ τε · σεμπτε
βρίου ἄγοντος · εἰκάδι ἕκτη :—
τριὰς ὑπερὔσεε καὶ ὑπέρθεε · καὶ ὑπεράγαθε τῆς χριστια
νῶν ἔφορεθεοσοφί · ἴθυνον ἡμᾶς ἐπὶ τῇ τῶν μυστικ
λογίων ὑπερ ἄγνωστον καὶ ὑπερφανῆ καὶ ἀκροτάτην

The next page is not given by the photographer.

This date of 26 Sept. 7130, less 5509, yields 1621. Soden and Gregory deduct 5508 and make it 1622, but from 1st Sept. the rule is to deduct 5509.

The use of πυκτίς, a writing-tablet, is curious. Evidently imitating an older inscription. ἴθυνον seems also a rare expression, 'guiding in a straight line.'

The MS. looks far older than this date as a whole, but the main scribe seems to have been successfully imitating a much older script than that prevailing in the XVII[th] century. It is a curious-looking MS., and I can make but little out of the history of its copying from the photos. Nearly every page is much blurred, and it looks like a palimpsest, but I fancy the paper is thin, and that the writing on the under side of the page shows through.

Text and commentary have to be carefully disentangled. At times the breaks are marked with circumspection, and chapter headings inserted. At others not so. A modern hand takes up and leaves off in the most unusual manner, but we have to neglect all this and simply control the text, which seems to be fairly copied from a considerably older document, as ν εφελκ. is most persistent throughout, while iota sub. is intermittent.

It is certainly not copied from a printed text, although occasionally allied to the family 1 readings, but many passages conform to the B group, or to the large cursive 2 group.

A number of quite new and interesting variants occur, which are not due to the Commentary. Thus: New variants.

ii. 13. το πού *pro* ποῦ *txt.* (*silet com.*)

ibid. fin. οπου ο σατανας παροικει *txt.* (*silet com.*) *inhabitat Prim., rell.*: habitat.

20. πορευεσθαι *pro* πορνευσαι *txt.* (*com.*: και ελκειν αυτους εις ειδωλοθυτα).

22. κλιβανον *pro* κλινην *cum arm solo* (φυλακην A *solus*).

v. 8. —εκαστος So 113 only and *arab.* (ℵ εκαστος εχοντες, 36 —εχοντες).

9. +ευχην *ante* ωδην *txt.* Quite new. The only near affinity is *boh*: 'and they were praising in a new song,' and one *boh* MS. H* 'they were praising in a new *praise*' (ΟΥϨⲰⲤ for ΟΥϨⲰⲖⲎ or ΟΥⲰⲖⲎ). 167[com]=καινὴ δὲ ἡ ᾠδὴ ἦν, τῆς παλαιότητος τοῦ γράμματος ἀπαλλαγεντες. . . .

vii. 2/3. διο φησιν ο αγγελος ουτως (*pro* λεγων) Only *aeth* has 'Veruntamen dixit iis., (+αυτοις *boh*).

15. εσκηνωσεν with *gig Prim. Cypr.* only (see xxi. 3 below).

ix. 20. και οι πολλοι *pro* και οι λοιποι (*Arm*: και οι ἄλλοι).

x. 8. *ανεγνωσμενον pro ανεωγμενον* Alone. Note *aeth*: 'istum librum' (and observe omission by 113 130 146*com. boh* and *syr*S *ps-Ambr.txt*, and by A at x. 2).
10. *καρδια pro κοιλια* with 59 and 113 201* *sah.*

xi. 4. +*αι δυο διαθηκαι· και* (*post ουτοι εισιν txt.*) (*com.* only '*δυο ελαιων και λυχνιων*').

xii. 16. *και απεποιεν pro και κατεπιε* All Greeks *κατεπιε*, and all Latins *absorbuit* (*ps-Ambr.* only *suscepit*).
Aliter 167^com. *et uno loco καταπίνουσα. Vult txt απεπιεν?* (*εκατεπιε* 217).

xvi. 5. —*και ο ην*
15. *βλεπη* (*pro βλεπωσιν vel βλεπουσιν omn.*) Alone. *Cf. Prim.* videat. (But 108 *βλεπει*). Et non appareat dedecus ejus *aeth.*
18. —*αφ ου οι ανθρωποι εγενοντο* Alone with 137*, but compare *Prim.*

xix. 17. *πασι τοις ορεσι και τοις ορνεοις* in the text without a tremor. The *com.* knows nothing of this, having: *ορνεα δε τους αγγελους . . . . εν μεσουρανηματι δε· ινα και τοις ισαγγελοις ανθρωποι.* (Confusion with *ορνεσι* no doubt, but none write *ορνεσι* here, only 114-241 vary with *πετεινοις*).

xx. 4. *απο pro δια sec.* (*om.* 80-138 *boh ps-Ambr.*).

xxi. 3. *εσκηνωσε pro σκηνωσει* with ℵ 111 143 203 *gig am et syr.*
21. *αὐγῆς* (instead of *διαυγης* or *διαφανης*) Quite alone.

For the rest, note:

i. 7. *οψονται pro κοψονται* with 102 113 172-217 *h arm*^aliq *boh Prim.* (*Victorin?*) [*non aeth syr gig. Hiat sah*].
12. *λυγχνιας txt.* Alone.
ibid. —*χρυσας txt & com.* Alone.
15. *ως φωνην*

ii. 8. *της μυραιων εκκλησιας pro της εκκλησιας σμυρναιων*
18. *και τω αγγελω της εν θυατειροις εκκλησιας* +*αγγελω*

iii. 4. *ολιγα εχεις ονοματα* (—*αλλα*) New.
12. *αὐτῷ pro αυτον pr.* So only ℵ* 47 61 92*txt* 100* 111 130 201 219 241*.
20. *ανοιξει pro και ανοιξη* Only 164 omits *και*.

iv. 5. *ενωπιον αυτου του θρονου αυτου* *Cf. sah*$^2/_5$.
6. *θαλασσαν υαλινην* So 18 102 and 143, but 18 143 have *ομοιαν* also.

v. 4. +*φησιν post εκλαιον* So *Beat*^aliq.
6. *εστηκως* (—*ὡς seq.*) *txt.* So only 22 *ex emend.*

vi. 13. *ἡ συκὴ pro συκῆ txt, & com.*(*ἡ συκῆ*).
ibid. *σειομενην!* (*com*: *σαλευομενων*). (*σειομενου* 8 75).

vii 2. *ἀνατολὰς* Alone.
7. *συμὼν pro συμεων* Alone.
8 *fin.* *εσφραγισμενων* with 104 130 151 170.
10. *φωνὴν μεγάλη* Alone.
12. —*ἡ ante ευλογια* Alone.
14. *σοι pro συ* So C and 12 207 only.
15. *εν τω θρονω pro επι του θρονου* *Cf. vg et Cypr. Prim.*

viii. 6. *τας σαλπιγγας τας επτα* Alone.

ix. 1. [ἀστέρα] *sed* πεπτωκότας *ut* ℵ* 120 182 200, *sed* ℵ* 120 182 200 αστερας. (167 *com.*: αστερα τινες).
2. +της αβυσσου *post* φρεατος *prim.*
4. —ουκ So only 80* and *Er.* 1.
9. ὡς φωνην
12. [ετι δυο] —ουαι *sec.* So 226 *Hier*[Ezec].
ibid. —μετα ταυτα *txt.* So 146*txt. et aeth Prim.*
21. —ουτε εκ της πορνειας αυτων So only 109[gr] 146*txt.*

x. 8/9. *Om. homoiotel.* *Saltus* αγγελου . . αγγελον So *Tyc* 3.
10. ἦν *pro* ἦν Only 120.

xi. 11. και μετα τας τρεις ημισυ ημερας (—και *sec.*) Only 14-92 *f.* 38 100 193 200 218 251.

xii. 4. —του ουρανου 1-152-179-208 *fam* 119 *et Iren. Er.* 1. 2. 3. *Ald. Col.* 57.
11. —το *ante* αιμα
12. ἐναυτοῖσκηνουντες
13. γυναῖκα· εἴτις *pro* γυναῖκα ἥτις So 67 69 73-79 81* 149-186 200.

xiii. 18. +του ονοματος *post* αριθμον So 37[*non fam*] 104[*non fam*] 200 220 244 *sah arm* 1.

xiv. 1. εγραμμενον *vid.* and 182 *vid.*
7. φοβηθηται So 81* 218 233.
10. πιετε So 14[*non* 92] 113 140[*non* 8-24] 233.
18. —το δρεπανον *sec. loco* Alone.
20. —των *ante* χαλινων

xv. 2. —ως So only 122 *arm*1/2 (*aeth*).
ibid. υαλιανην *secund.*
3. αἱ ὁδοις (113 156).

xvi. 6. εδωκας ποιεῖν *txt.* So 14 and a few (but 167 *com.*: αιμα προς ποτον δεδωκε).
14. —της μεγαλης So only 88 (against its sisters).
21. επι *pro* εκ *sec. ante* της πληγης So 14*[*non* 92] 88-101[*non* 46] only.

xvii. 4. The addition found in (P. 38) 62/3 *etc.* +ἡ γυνη ην ειδες κ.τ.λ.
ibid. κεχρυσωμενον *sic* So 56.
ibid. γεμουσα So 53* 98 114-241.
8. +φησιν την του θηριου παρουσιαν *post* θαυμασονται Alone.
9. ωδε ὁγνοῦς (*vel* ἁγνοῦς) *pro* ωδε ο νους
11. —και εκ των επτα εστι So 33 43 164*txt*-166 194[A]. (*Cf.* 141).
13. αὐτῷ *pro* εαυτων (*i.e.* αυτω τω θηριω) with 44 only.
16. ηρημομωμενην
ibid. +ποιησονται (*sic*) αυτην (*post* γυμνην)

xviii. 1. μετα δε ταυτα (—και) Alone.
4. συγκοινωνησοιτε
6. +ἐν *ante* ᾧ So 31 only and *arm a.* 3. 4. (*Cf. gig Apr.*).
12. —και μαργαριτου και βυσσου So 104 only. [—και βυσσου 172-217 *aeth* (*Prim.*)].
19. τα πλοια τα New.

xix. 2. πολιν *pro* πορνην So 14 18 and a few.
6. φωνης *pro* ως φωνην *primo loco* (*ter* 56 *fam* 119).
ibid. βροτων *pro* βροντων again with 104 233.

xix. 8. —καθαρον και λαμπρον το γαρ βυσσινον *txt. ex homoiotel.* βυσσινον . . βυσσινον, but so also 146-155. (167[com] = . . το λαμπρον . . . *et mox* των καθαρων ψυχων).
17. φωνην μεγαλην So 106 only [*non fam*].

xx. 9. —*την ante πολιν* Alone.
ibid. εκ του ουρανου απο θεου (—του) So only 154 218?
xxi. 12. επι τους πυλωνας *pro* επι τοις πυλωσιν So only ℵ 18 *f.* 178 *copt. Tyc.*
13. —απο νοτου πυλωνες τρεις with 31 108 161* 215.
xxii. 5. [και νυξ ουκ εσται εκει] +ετι
6. —κυριος Alone.
16. και πρωινος So 46-88-101-137 and 56-108** 127-215 203-240 *vg gig Prim. Beat. Apr. ps-Ambr.* (και ο προινος A).

It is impossible to classify the above document.

Apoc. 168. *Apoc.* 168=Athos, Dochearii 81. [Greg. 168, new 2072. Sod. Αν[80]].

This is a very late MS. dated 1798 with a huge commentary. It is not only late, but the text seems to be practically the printed text and of no value for these studies at this late stage. It is the only MS., however, so far, to have the addition with και ηκουσε at i. 2 *fin.*, which Cramer claims for the Arethas text, but which I have not so far found in any other MSS. including the Arethas group. It is not in 6 or 64 or 164 or 165.

See beyond, however, under No. 174.

GROUP 169-216 (*Cf.* E 17 67-120).

Apoc. 169 = Athos, Iberorum 34. [Greg. 169, new 2073. Sod. $A\nu^{47}$. Lambros 4154.] Apoc. 169.
XIV *cum com.*

157 leaves. Bound with a treatise of Chrysostom, where occurs the date of 1316. It looks earlier.

This is a very interesting MS., very nearly overlooked, as Lambros intimates that it contains only the *com.* of Andreas and not the text. But the text is there in full. It has a strong textus receptus *base*, that is to say a *combination* of the *Erasmian fam* 1 and *Compl. fam* 10, so well represented by E, with the strongest possible leaning to 17 of the Compl. family, so much so that it does *not* omit ουτως at xviii. 21, which is omitted by all the Compl. MSS. *except* 17 and 49. In fact we have here the full text of E, which in that MS. is wanting before ch. xi.

Apart from this it has, interwoven in its texture, some of the most interesting variants of A 56 and other important documents. Also 67-120 play a considerable part (as they equate E, especially where E is wanting), and 172-217 another; also 159; sometimes 32 and 36; sometimes *fam* 38, or 18.

Rarely do we travel alone. The following is all I can pick up under that head, for the scribe is very careful:

vi. 12. *ωσει σακκος*, vi. 16 *κρυψετε* (so 29*), xiv. 8 *πεπωτηκε**.

xvi. 13. +*εξηρχοντο* ANTE *πνευματα* [where 189 has *εξερχομενα*; and the Latins *Prim.* and *Auct*Q have *exeuntes* after *πν̄α̅τ̅α̅ τρια ακαθαρτα*, and at the *end* of the verse Ap. 18 has +*εκπορευομενα*, 81*** *εκπορευοντα*, and all *fam* 21 *εκπορευθεντα*].

xix. 10. +*του αγγελου post ποδων*, retaining *αυτου*. A few others *f.* 95 159 172-217 have *του αγγελου* PRO *αυτου*, and *f.* 16-39-102-180, but these omit *των ποδων*.

In order to show the very close connection with 17* note at xxii. 6 we incorporated into the text from the commentary +*δια μεσου του την οπτασιαν εωρακοτος* (*μακαριου in ras.*) *ιωαννου* (*ante δειξαι*). E and 67-120 are close, but have a slight variation. This is followed whole-heartedly by *τα μελλοντα γινεσθαι* for *α δει γενεσθαι εν ταχει*. So 120 (E 67).

At xxi. 23 *fin.* the scribe or diorthotes has added: *και η πολις φησι οὐ χρειαν εχει του ηλιου*, but this is not text but a missing sentence from Andreas' opening comment, as we have the actual clause above in the text.

The second hand is so absolutely contemporary that his changes and additions have considerable importance. In fact, writing in very neat semi-uncials one can readily mistake the hand for one of the X^th or XI^th century instead of early XIV^th. I give the following double-readings. It is not possible in the reduced photographs (obtained through the courtesy and diligence of Professor Lake) to know whether scribe or antiballōn made the changes:

i. 4. —*του pr. sed θῡ supra lin.*
17. *ἔπεσα* (ον supra)
ii. 10. *ἆων* (ᾱ supra)
ibid. *ἔχετε txt. em. ex industria.* *Mg.* *ἕξετε.*
iii. 7. *ἀνοίξει* (ρ supra)
vii. 17. *ἐξελεῖ txt.* with 12 59 67 81 114 120 121 193 204 241 (159), *ἐξαλείψει mg.*
viii. 13. [*ἀγγέλου txt.*] *ἀετου mg.*
ix. 2. [*μεγάλης txt.*] *καιομένης mg.*
5. *βασανισθήσονται txt.* [*βασανισθωσι mg.*].

x. 5. *Mg.* +την δεξιαν *post* αυτου [*Absunt in textu*].
8. [βιβλαριδιον *txt.*] βιβλιδαριον *mg.* Other places unchanged where βιβλαριδιον occurs in text.
11. [και λεγει] —μοι *txt.* λεγουσι μοι *mg.*
xi. 1. λέγουσα (ων above)
2. εξωθεν *pro* εξω *txt.* *Mg.* ἔξω.
18. +επ' αυτους *mg. post* σου *pr.*
xiii. 3. [ϗ εθαυμασθη εν ολη τη γη *txt.*] ϗ εθαυμασεν ολη ἡ γη *mg.*
4. τω δρακοντι οτι εδωκε *txt.* *Mg.* τω δεδωκοτι.
10. ει τις εχει αιχμαλωσιαν υπαγει *txt.* ει τις εις αιχμαλωσιαν υπαγει *mg.*
ibid. ει τις εν μαχαιρα αποκτένει [δει αυτον εν μαχ. αποκτανθηναι] *txt.* *Vult mg*: ει τις εν μαχαιρα δει αυτον αποκτανθηναι (—αποκτενει, —εν μαχ. *sec.*).
xiv. 6. [κατοικουντας] *txt.*, *sed mg.* καθημενους
12. +του *ante* ιησου *txt.* *Om. mg.*
ib. fin. +χαρησονται *txt.* *Vult mg. om.*
15. ουνου *pro* ναου *txt.* *Vult* ναου *mg.*
xv. 1 *et* 2. ὑαλίνην (ε above)
3 *fin.* εθνων *txt.*, *sed* αιωνων *mg.* (King of the Ages).
xv. 4. αγιος ει *txt.*, οσιος ει *vult mg.*
6. λίνον. *Nil in mg.* *Com.*: λινουν ἢ λιθον καθαρον καθα τινα των αντιγραφων εχουσι.
xviii. 11. εφ' αὐτους (really new thus, others εφ' εαυτους) *Mg.* επ' αυτη.
12. λιθου *pro* ξυλου *txt.* (*cum* A 69*** 127 215 *vg*). *Mg.* ξυλου.
17. επι των πλοιων πλεων *txt.* (*ut* EP *etc.*). *Mg.* ο επι ποντον πλεων *ut* 56 *aliq.*
xix. 14. ἠκολούθη (ουν above)
ibid. επι ιπποις λευκοις *txt.*, *sed mg.* εφ' ιπποι πολλοι *ut* 12, 17 *etc.*
17 *fin.* το μεγα του θεου *txt.*, *sed mg.* του μεγαλου θεου.
xx. 9. ἐκύκλωσαν (ευ above)
xxii. 17. ελεγον (*pro* λεγουσιν) *txt.* *Mg.* λεγουσιν.

It is a curious thing that wherever you run across a Complutensian type (or semi-Compl. type) you find some of these alternatives.

There are some other marginal notes by this old hand, *e.g.*

at xiv. 11. κατὰ ὠριγένους τοῦ λέγοντος, τέλος ἔχειν τὴν κόλασιν.
" ii. 17. (*Post* δωσω αυτω *sec.*): νικῶσαν καὶ τῇ δόξῃ λαμπραν
" ii. 20. +τὴν πονηρίαν καὶ κακίαν λέγουσαν τὴν προφῆτιν
{ Both these are incorporated into the *text* of 216. See beyond.
" ii. 21. *Ad* πορνειας +ἢ τὴν αἰσθητὴν λέγει, ἢ τὴν ἀπὸ θεοῦ ἀποστασίαν.
" iii. 20. *Ad* δειπνησω: δεῖπνον τὴν τῶν ἁγίων μυστηρίων μετάληψιν.
" vi. 1. *Post* ερχου +ὅτι τὸ πρῶτον ζῶον ὁ λέων· τὸ βασίλικον τῶν ἀποστόλων αἰνίττεται.
" xiii. 18 is this list in *mg* (as to the No. of the Beast):

ᾱ ἀρνοῦμε:
β̄ ῥεφάν:
Γ̄ λαμπέτις:
Δ̄ τειτάν:
ε̄ λατεῖνος:
ς̄ βενέδικτος:
ζ̄ κακὸς ὁδηγός:
Η̄ ἀληθὴς βλαβερός:
θ̄ πάλαι βάσκανος:
ῑ ἀμνὸς ἄδικος:

Before giving the interesting readings and their support, I must premise by saying that this MS. is collated late, and after 172-217, 95-127-215, which enter so largely into the list, so we have the benefit of these collations. As to drawing conclusions, we must walk warily, however. In successive verses we have two rare readings. One is probably right, and the other wrong. I refer to xvi. 4/5. In xvi. 4 we read: . . ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ (—εἰς *sec.*) τὰς πηγὰς τῶν ὑδάτων · καὶ ἐγένοντο (instead of ἐγένετο) αἷμα. This plural verb is read only by A 36 56 95-127-215 100 111 130 146*txt* 149 186 189 200 *aeth copt syr gig h Prim.* [*non vg ps-Ambr. Tyc.*], and now by our 169, a strong combination. It was probably displaced early by the more natural ἐγένετο αἷμα. But, comparing it with that difficult construction in xix. 8, probably the author of the Apoc. wrote ἐγένοντο in xvi. 4, the very obverse, as it were, of the picture and phrase at xix. 8 of: τὸ γὰρ βύσσινον τὰ δικαιώματα τῶν ἁγίων ἔστιν. Here we have the singular compared with the plural, and in the former case the plural (τοὺς ποταμοὺς καὶ τὰς πηγὰς τῶν ὑδάτων) compared with a singular. Singular and plural verbs.

But in the very next verse at xvi. 5 we are asked by our MS. to read: καὶ ἤκουσα τοῦ ἀγγέλου τοῦ ἐπὶ τῶν ὑδάτων with 95-127-215, 159 and 251. Of these, group 95 appears in the former combination, but now is without A 36 56 111 130 146 200, all major documents, and without the Versions, for τοῦ ἐπὶ seems clearly an illegitimate *addition*. The usual text is: καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδατων just as, a little below at xvi. 7, we have: καὶ ἤκουσα τοῦ θυσιαστηρίου (for ἄλλου ἐκ has no real place in the text).

Let us take the very rarest of our readings first:

ii. 14 *fin.* πορνευσαι; with the semicolon of interrogation. This I have found in the XI^th^ century, but it is rare.

xi. 3. +λογον *ante* ϗ προφ. with 127-215.
5. δοκιμασαι *pro* αδικησαι *pr.* with 50 172-217 177 *boh.*

xii. 11. δια του αιματος (*pro* δια το αιμα) with 14-92, 36 113, 172-217 only.
ibid. +και δια του αιματος αυτων *post* μαρτυριας αυτων with (56) 172-217. (*Cf. boh*).

xv. 4. Order: τις σε ου μη φοβηθη κυριε with *fam* 178 200 251.

xvi. 9. κατα του ονοματος *pro* το ονομα with 95-127-215, 172-217 *aeth.*

xviii. 10. μιαν ωραν *pro* εν μια ωρα with A *f.* 95 102 111 146-155 159 172-217.
12. λιθων τιμιων with 172-217 *Verss et Latt.* (*Cf.* C.P. *etc.* λιθους τιμιους).
ibid. μαργάρων (*pro* μαργαριτων ℵ *al.*) with 172-217.
ibid. λιθου *pro* ξυλου with A 69*** 127-215 *vg ps-Ambr.* [*non* 216].

xix. 5. +αινειτε *ante* παντες with 95-127-215, 159, 172-217.

xxii. 6. τα μελλοντα γινεσθαι (*pro* α δει γενεσθαι εν ταχει) with 120 (E 67 164*com.* 171^sup^).
18. μαρτυρω παντι εγω (—γαρ) with E 172-217.

[All the above (except xviii. 12 *ult.*) are now repeated in our No. 216, which is a much later MS. in the same monastery and probably copied from 169, although possibly from the parent].

Here are others (as to 216, add throughout this number except to the last entry):

ii. 9. Order: ειναι εαυτους ιουδαιους alone with 56.
11. ακουετω *pro* ακουσατω alone with 218.
ib. +το αγιον *post* το πνευμα alone with 178-203 *aeth arm*^aliq^.
14. εν τω βαλααμ τον βαλακ with P *etc.*
21. —και ου μετενοησεν with ℵ 12 *pauc.*

iii. 9. γνωσονται *pro* γνωσιν with 36 56 67-120 143 226 251 *syr*S *arm a.* 3 (γνωσωνται 49).

iv. 8. +και *ante* κυκλοθεν with 18 56 (143) *vg arm arab.*
ib. σαβαωθ *pro* ο θεος with *fam* 7 *etc.*
11. ουκ ησαν *pro* εισι with B 14-92 *fam* 38 51 [*non* 90] and 124 only.

v. 13. +παλιν παντον *post* ηκουσα with 172 *mg*, 217*txt* (17 67-120).

vi. 5. ειχεν *pro* εχων with 67-120 only.
11. χρονον ετι μικρον with A 127-215 220 (*am fu tol harl lips*).

viii. 9. διαφθαρεισαν with 59 67.

ix. 10. ομοιως *pro* ομοιας with 45 59 121 and *h*.
17. του στοματος [αυτων] with 17* 36 67-120 *gig sah syr*S *vg Cypr. Prim. Tyc.*

xi. 18. +επ' αυτους *post* σου *pr.* with *fam* 38, 172-217, 200. *Non Verss. vid.*

xii. 6. οπου εχει εκει τον τοπον with E 21 *etc.*
12. +και *ante* ειδως with 121, 172-217.
16. ἔβαλλεν *pro* ἔβαλεν with 56 62 *al. pc.*

xiii. 12. ποιεῖται *pr.* with E 67-120 172-217 (251) 146*com.* 240*com.*
13. επι *pro* εις with 56 *fam* 119 172-217 *syrr copt aeth.*

xiv. 5. +οτι *ante* αμωμοι with E 17**** 67-120.
8. ἢ *pro* οτι with CA 26 *al.*
18. Order: εκ του θυσιαστηριου εξηλθεν with E 17 67-120 130 206.

xv. 7. —του *ante* θυμου with E 17 *fam* 21 67-120.

xvi. 3. απεθανε +τα with CAE *al. pc.* (+των 36 95-127-215 159 *syr*Σ).
10. απο *pro* εκ with ℵE 17 67-120 *fam* 178.
12. επι τον μεγαν ποταμον with E 17 67-120-233.
14. +ακαθαρτων *post* δαιμ. with 95-127-215 159 172-217.
18. ανθρωποι εγενοντο (—οἱ) with ℵBE *al.*

xvii. 4. κεχρυσωμενον with (56) 127-215 (167) 172-217, 159.

xviii. 9. κλαυσωσιν αυτην with E 18 67-120 116.

xix. 2. +κυριος *ante* εξεδικησε with 95-127, 172-217 (159 215 +ὁ κυριος).
10. · ορα · μη +ποιησης with 32 95-127 *etc.*

xx. 4. +ειδον *ante* τας ψυχας with 56 *fam* 95 (143) 159, 172-217 *sah Tyc* 3. *Beat.* (*cf. boh aeth arm* 1. 2).
ibid. +του θηριου *post* χαραγμα with 32 56 *fam* 95 113 159, 172-217.

xxi. 5. καινοποιῶ παντα with E 17 *etc.*
8. —και *ante* εβδελυγ. with E 46 *etc.*
14. +των δωδεκα *ante* ονοματα with E 67-120.
24. και τιμην (—την) with 172-217 *contra* E 17 *etc.*

xxii. 6. +των πνατων *ante* των αγιων with *fam* 34 172-217 *etc.*
17. ελεγον *pro* λεγουσιν with E 17-120 [*non* 216].

An examination of the foregoing will show a double-handling, mixed with genuine survivals of perhaps the oldest base of the Erasm.-Compl. family stem, where the Versions support.

There is no inscription proper, and rather a grandiose introduction to what is after all only an Andreas-Arethas com. MS.

Τῆς ἀποκαλύψεως τοῦ θεολόγου· κεφαλαιοδὸς· τοιαῦτα περὶ ἔχει:—

Then the οβ chapter headings.

Then: ἀπὸ τῆς σαρκόσεως θεοῦ καὶ λόγου· Μέχρις ἀπολαύσεως, τῆς τῶν δικαίων· οὐδεὶς προφητῶν εἶπεν ὡς ἰωάννης :—

περὶ τῆς ἀποκαλύψεως ἰω̄ τοῦ θεολόγου :—

Ὁ κδ̄ κατὰ τῆς ἐν καρθαγενη· καὶ τῶν κανονικῶν φησιν ἐκτὸς τούτων γραφῶν· μηδὲν ἐπ' ἐκκλησίας ἀναγινωσέσθω· προστίθησι δὲ οὗτος, καὶ τὴν ἰουδήθ· τὸν τωβίαν· καὶ τὴν ἀποκάλυψιν ἰωάννου :—	mg. οἷον καθοῦ ὁ π̄ς̄ κατὰ τῶν ἁγίων ἀποστ. φησιν·

Ὁ δὲ μέγας ἀθανάσιος, εἰκοσιδύο εἶναι βίβλους, τῶν παρ' ἑβραίοις ἰσαρίθμους γραμμάτων· ἀριθμήσας δὲ καὶ τὰς τῆς σκηνῆς, προστίθησι ταῖς ῥηθείσαις καὶ τὴν ἀποκάλυψιν ἰωάννου· ταύταις προστιθέναι ἢ ἀφαιρεῖν, ἀνοσιον εἶναι κρίνει :

Then the introductory heading and preface of Andreas.

As to subscription we have this:

ἐπληρώθη ἡ ἀποκάλυψις ἰωάννου τοῦ εὐαγγελιστοῦ καὶ θεολόγου· ἡ καὶ ἑρμηνευθεῖσα ὑπὸ ἀνδρίου ἀρχιεπισκόπου καισαρίας καππαδοκίας.

ἐρω̄ Τί ἐστιν σέβας· καὶ τί ἐστιν λατρεία :
απ' Σέβας ἐστὶν· ἡ μετὰ πίστεως προσκύνησις τοῦ θεοῦ·
λατρεία δὲ· ἡ διὰ τῶν ἔργων θεραπεία :—

[My photographs for 216 show no subscription, but there may be one on a later page].

FAMILY 21-28-73-79-80-99-100-103-112-135-138-139-170-191-220-221.

Sub-group 99-170.

Apoc. 170. *Apoc.* 170 = Athos. Iberorum 379 = [Greg. 170, new 2074. Sod. $A\nu^1$]. [XI] Lambros calls it X. Collated in 1921 from photographs taken in 1912.

It is a commentary MS. of Andreas. It makes a poor appearance at first, being written with apparent hurry and being crammed with tachygraphic symbols, but a closer acquaintance develops a respect for the scribe. Although writing fast and with endless *compendia*, he is accurate and trustworthy. This is most important, for the group to which this MS. belongs (21-28-73-79-80-99-100-103-112-135-138-139) is not yet large enough for us to do without additional testimony in checking. (Now add 191-220-221). For 21 and 28 are incomplete, and 99, with which our MS. sympathizes especially in the opening chapters, is wanting entirely from iii. 14 onwards.

Our scribe is guilty of but few lâches, and remains very true to type as a whole. This becomes very important in such a section as xviii. 11/20, because 21, 28 and 99 are completely wanting, and the others have an omission from a common error in xviii. 18/19 of τις ομοια to λεγοντες, which eliminates an important place at xviii. 19. Here only 100, extant, reads the very exceptional πλοῖν for πλοια (or τα πλοια), with *syr*S (the Syriac word standing for navem *or* navigium), but this is now confirmed by 170. To show what was going on in the scriptorium as to books of reference, we need only refer back a few pages to xvii. 15, where we have one of the very few marginal annotations in this MS. of ἐφ' οἷς as a substitute for οὗ (*vg.* 'ubi') of the text. This is also a reading of *syr*S, translated by Gwynn ἐφ' ὧν, and given by *Prim.* and *Cypr.* as '*super quas*' in their Latin.

On the other hand, although guilty of very few errors due to homoioteleuton, he falls into a peculiar one in xx. 2/3 apart from the family, which at first is hard to understand. He writes εδησε instead of εδησεν in verse 2, and omits αυτον and all after it until he comes to και εσφραγισεν in verse 3 (which there follows και εκλεισεν). A reference to the family group, however, reveals the fact that they all there *substitute* εδησε for εκλεισεν αυτον. The cat is out of the bag, and our careful scribe has finally fallen a victim, within the limits of his own preserves, to that fatal error of *homoioteleuton*, which would not have occurred but for the double εδησεν αυτον in verse 2, and εδησε verse 3 of the family group.

Astronomical symbols. This is the first scribe in one hundred and seventy to use a symbol for ηλιος. He writes ό uniformly throughout for ηλιος and its cases wherever the word occurs. He also uses ☾ throughout for σεληνη and its cases, but this has been noticed previously in a few places as to the writer of MS. 45 (at viii. 12 and xxi. 23). None others so far have done this. The scribe was probably accustomed to copy magical and mystical documents, where many astronomical and astrological signs and symbols occur. And as a matter of fact this Apoc. is again found mingled with other miscellaneous documents.

Iota *post.* occurs, but quite infrequently, and is used in the word αιδης.

Numerals are almost constantly employed (without reference to the family type), which savours of the Coptic habit. This family is a very polyglot one.

The more exceptional forms of our scribe's tachygraphy are as follows:

For:	δυναμις and cases	δ^{υ}
	πρεσβυτεροι and cases	$\overset{\grave{\epsilon}}{\pi\rho}$ $\overset{\grave{\epsilon}}{\pi\rho}$, or $\overset{\epsilon}{\pi\rho}$ $\overset{\epsilon}{\pi\rho}$, or $\pi\rho\overset{\epsilon\leftrightarrow}{\epsilon}$
	μαρτυρων	$\overset{\rho}{\mu\iota}$ $\overset{\rho}{\mu\iota}$
	ημερα and cases	$\overset{\epsilon}{H}$ $\overset{\epsilon}{\mu}$ $\overset{\epsilon}{\mu}$
	μηνας	$\overset{H}{\mu}$ $\overset{H}{\mu}$
	ωρα and cases	$\overset{\rho}{\omega}$ occasionally
	χειρ and cases	χ' and plural forms, or $\chi'\hat{\chi}'$ (once)
	μεγας	$\overset{\frown}{\mu\iota}$ (once)
	αδελφων	$\alpha\overset{\epsilon}{\Delta}\overset{\epsilon}{\Delta}$ (once)

besides, as above stated, ☉ for ηλιος and cases, ☾ for σεληνη and cases. εστι, εισι and οτι are almost invariably contracted, and τα is very frequently written τ÷. At xxi. 10 we find ♃ for απο or υπο, I do not know which.

The new readings appear to be confined to the following:

i. 1 *fin.* —τω δουλω αυτου So 130 (whereas A has του δουλου αυτου and 99 τω δουλου αυτου).
4. απο ων (—του ὁ) So 151.
5. —εν *ante* αιματι (=sanguine *h*, *contra* in sanguine *gig*).
8. —λεγει So perhaps 99 and certainly 200 *Hipp. Tert.*
11. ᾱ και ω̄ (—το *bis*)
ii. 10. —και *prim.*
18. +ελεγεν *vid.* (*compendio*) *post* αγγελω
vii. 11. μεσον *vid. pro* επεσον
viii. 4. —εκ χειρος του αγγελου (*Ambr. lib. solus* $^1/_2$ *et* 104 *om.* εκ χειρος του αγγελου ενωπιον του θεου).
ix. 3. επι *pro* εις =*sah boh* [*non al.*].
18. —του *ante* πυρος
x. 5. ειδεν (*errore*)
xi. 5. δεῖν *pro* δεῖ (*before* αυτον)
11. —και ημισυ (*Cf.* C *in* xii. 14).
13. του θεου *pro* τω θεω
xiv. 8. εποτισε *pro* πεποτικε
xviii. 3. εποτισε *pro* πεποτικε

(xiv. 8 and xviii. 3:) This, therefore, is very deliberate. Alas, there is no papyrus fragment to check it, as there is for the converse of the double perfect at iii. 21: νενεικηκα και κεκαθικα in *Oxyr*[1080].

xvi. 14. εχεις *vid.*? *pro* εις
xvii. 15. [οὗ *txt**] *sed marg*: ἐφ' οἷς (*alia manu, eodem tempore*) *cf.* ἐφ' ὧν 146*com. syr*S *Cypr. Aug. vett et copt.*
xix. 13. —ο (*ante* λογος)
xx. 5. συντελεσθωσι *pro* τελεσθη (*cf. latt*: 'consummati sunt' *gig*, 'consummentur' *vg*, while *Prim. Aug.* have 'finiantur'). The other members of the family have τελεσθωσι without συν.

This is not a very formidable list, and exceedingly interesting as to chapter one, since four out of the twenty-one instances occur there including the reversion to 200 *Hipp. Tert.* conjoined (of the omission of λεγει). And observe xiii. 16 *infra.*

The main characteristics of the family have been dealt with previously. Practically all the strange family readings are present, starting with δι' αγγελου in i. 1 (*cf.* δι' ἀστερων xii. 1), —του θεου in i. 2, του θεου for αυτου in i. 4, as well as:

ii. 8. και εζησε +πρωτος
20. πολλα *pro* ολιγα
24. οσοι *pro* οιτινες
28. απο *pro* παρα

and, passing to the more important ones:

iii. 8. +οὐ *ante* μικραν
21. —εν τω θρονω μου
ix. 12. παρηλθεν *pro* απηλθεν Confined to this family. *Cf.* ⲁϥⲥⲓⲛⲓ *copt* = praeterivit, not *abiit* as *Prim.* and *vg.*
13. εκ των κερατων κεγραγοτος
15. +μερος *post* τριτον (also *latt copt*).
xi. 8. +αταφα *post* μεγαλης

xii. 11. *ονομα pro αιμα* (*Cf.* v. 9 *ονοματι pro αιματι* by 170 also without family support. Only 95* has this reading there, also without family support).

xiii. 11. —*ο δρακων*

xiv. 6. +*ερχομενον post αιωνιον*

16. *εξηρανθη pro εθερισθη* *Cf. lat*: *vg et vett*: 'demessa est' '*anceps*'?

20. *αχ̅ς* (*pro χιλ. εξακοσιων*)

xviii. 8. +*ο παντοκρατωρ post θεος*

13. *σμυρναν pro μυρον*

xx. 2. —*τον οφιν*

8. +*και ante τον γωγ*

xxi. 12. +*και post υψηλον*

16. +*αυτης post μηκος* (*Cf. syr*S).

19. +*λιθος post δευτερος*

23. +*και ante το αρνιον*

xxii. 5. +*φως ante λυχνου*

ibid. *βασιλευσει*

6. *Post πιστοι* +*ως εκ της αληθειας προφερομενοι*

9. *μη · ορα · pro ορα μη* (*Cf. syr*S xix. 10 *μή! tantum*).

The agreement with part of the family is seen here:

i. 11. +*το ante βιβλιον* So 99 (and ℵ only).

ibid. *και εν σαρδεσι* So 99 alone.

12. *τις pro ητις* So 99 (alone with 200).

20. +*οι ante αγγελοι* So 99 (and 36).

ii. 3. *ἔσχες pro εχεις* And 99 *ἔσχες*.

iii. 19/20. +*βαβαι της φιλανθρωπιας etc.* So 21-73-79; and 152-208 169-216. (99 ceases after iii. 13).

vi. 11. *εκαστω αυτων* So 28-79-103-112-139-220 and *syr*SΣ.

xi. 18. +*διο φησιν etc.* So 80-138 and 12 36 *f.* 62-3 81 *f.* 114 138-139 159 152-179-208.

xiii. 14/15. Punctuation *μαχαιρας. και εζησε και εδοθη* So 100 (and 130 146 152).

xviii. 11. *κλαυσουσιν etc.* See evidence in extenso in volume II.

21. *μυλου pro μυλον* So 100. (*μυλων* 103 124).

xix. 9. +*εισι(ν) post μακαριοι* (21-73)-79-100-103-112-139-191-220.

xxi. 22. —*το ante αρνιον* So 100. (Add 143).

Opposition to the family develops at:

ii. 16 *fin.* Addition with the 7 family.

iii. 8. —*αυτην* with ℵ 49 67-120 81-204 169-216 251 *gig vg Prim. arm* a.

9. [*ηξωσι και προσκυνησωσιν*] against the group.

17. —*οτι sec.*

v. 3. —*ουδε υποκατω της γης* with ℵ *etc.* against the group.

vi. 12. *εγενετο μεγας* with A 31 72 226 and only 100 of the *fam.*

vii. 8 *fin.* *εσφραγισμενων* (*compendio*) with 104 130 151 167.

ix. 5. +*αυτους ante μηνας* with 23-102**-104-151 226 *copt arm.*

xi. 11. *υπο pro επι prim.* So 1 *f.* 62-3 30-98 121 208 218 222.

xiii. 17. —*η το ονομα* So 40 41 59 61 81 111 159 210 against the family.

xiv. 10. —*αγιων* So A 26 77* 107 108 113 124 149-186 and only 112 of the family.

xvi. 18. —*εγενοντο sec.* with 91 against family.

21. [*επι τους*] *Contra fam* '*προς*.'

xvii. 1. —*επτα pr.* 31 40 and only 100 of the family.
xviii. 3 (and xiv. 8). *εποτισε* against all.
xxii. 2. *εκαστον αποδιδον* against the family.
9. —*και tert.* against family.
19. *αφεληται pro αφαιρη* 62-3 72 against the family.

The family is joined by a few others here and there:

i. 14. *ωσει pro ως ante χιων* 99-100 and 36 *f.* 38 *f.* 106 113 *f.* 114 121 130 146 251.
ii. 5. —*σοι* So 99 and 12 96 164 *arm pl. boh aeth.*
10. *ων pro α* So 99-103-112-135-191-220-221 and 17 67 120 251.
v. 13. —*α εστι* So ℵ *f.* 38 47 111 113 149-186 159 226 251 *copt gig* as well as the group.
xi. 8. +*εασει* So (ℵ^c) 37 *sah boh* and family.
10. *πεμπουσιν* So ℵ*P 36 81-204 and family.
14. *παρηλθεν* So ℵ *boh pl.* and family.
xii. 9. —*μετ αυτου εβληθησαν* So 26-107 plus the family.
xiii. 16 *fin.* —*αυτων* So *Hippolytus* with the family and *boh arm Prim.*
xv. 6. *επι pro περι* So *f.* 62-3 *syrS copt Tyc* 2. *Beat.*
xvii. 17. —*και ποιησαι μιαν γνωμην* So A 18 *f.* 62-3 113 251 *gig Beat.*
xviii. 13. —*και σιτον* Add *syrS sah* to the family.
xix. 9. —*του γαμου* Add ℵ* P *al.* to the family.
10. *και προσεκυνησα* Add P 59-121 67-120 *f.* 114 189 *boh syrS* to the family.
xx. 8. +*παντα post πλανησαι* Add ℵ 146 203 *syrS* to the family.
9. —*απο του θεου* Add A 18 *f.* 178 *Prim.* to the family.
xxii. 12. *κατα τα εργα αυτου* Add 113 *sah boh lat* to the family.
13. +*ουτε προ εμου κ.τ.λ.* Add *f.* 119 and 152 to the family.
16. *εν pro επι* Add A 18 *f.* 38 56 *al. gig sah boh etc.* to the family.

We must not lose sight of this witness when balancing evidence.

Group 6-31-106-(164-166)-171-174-(182).

Apoc. 171. Athos, Iberorum 546. [Greg. 171, new 2075. Sod. Aν 48]. Lambros catalogue, p. 169, gives a wretched description of it and calls it XIV. I think it is more likely XV. Apoc. 171.

A paper com. codex, badly preserved. Has been mended, rebound, and much of it is out of order. I have recovered all the text, however, except i. 1-12, 14/15, iii. 5/7 *ζωης . . δᾶδ*, vi. 10, 11, vii. 1, 2, 9, 10, xiii. 3 part ver. 3, xv. 7, xvi. 19 *fin.*, xviii. 12 after *ελεφαντινον* to end 13. I have indicated on the photos the misplaced leaves. Towards the end a much later hand has rewritten the older pages, which were doubtless then perishing. He (171^sup) continues the type of text except for the extraordinary introduction of the printed text readings of *ελθε bis*, *ελθετω* and *λαμβανετω το υδωρ* at xxii. 17, and the variant *μαρτυρω παντι εγω* (—*γαρ*) in xxii. 18 with E 169-216 172-217.

171 is a full sister to 174 in the same monastery, which is complete, and affords a definite check. The above variants in xxii. are *not* given by 174.

It develops that 171-174 now fall into the 6 group, which becomes thus enlarged to 6-31-106-171-174-182.

As to the commentary see under No. 174.

GROUP 172-217. (See 51–90 up to xi. 15).

Apoc. 172. *Apoc.* 172. Athos, Iberorum No. 58 to-day (in 1925), formerly 594. =[Greg. old 172, new 2076. Sod. *α* 1570]. [XVI].

In a volume of Miscellanies (Lambros, p. 180) and heading the book, which contains some thirty pieces of literature. It is said to be dated 15. . something, and is undoubtedly XVI or earlier, and not XVII as regards the Apoc.

Photographs, due to the courtesy of the University of Michigan and Messrs. Lake and Swain, taken in 1925.

A bi-columnar codex, copied out by a later scribe in our Apoc. 217. [Iber. 137 (*olim* 589)].

Inscription: *αποκαλυψις του αγιου ἰω̄' του θεολογου.*

Iota subscr. is plentiful, is applied to *κᾳγω*, *ᾀδου*, and even to the *α* in *ῥᾳβδῳ* (ii. 27, xi. 1, xii. 5), *φιλῷ* (iii. 19), *θάλασσα ῡ̔αλίνῃ* (iv. 6), *ᾠδίνουσα* (xii. 2), *δυνηται* (xiii. 17), *περιβάληται* (xix. 8), *φάγῃτε* (xix. 18), *ἀφέλῃ* (xxii. 19).

Ordinary straightforward example of B or cursive type to start with. Very correctly written for a XVI[th] cent. Athos scribe, and only one real omission from homoioteleuton throughout, at xviii. 14. None in xviii. 22/23. When we near the end of the third chapter, however, we pick up the true sub-type in 90 (a MS. at Dresden) of the family 51-90 (51 being at Paris), and our MS. clearly joins this little group 51-90 in some not uninteresting variants, favouring, however, 90 more than 51, and 90, a much older MS., came from Iberon If the reader will look on to our No. 217 (referred to above as written by a somewhat later imitator), he will find that the type is exactly the same. Therefore some MS. stand between these, which is probably no longer at Athos. We have identified one above as our Apoc. 90 (of a somewhat indeterminate date), which came from the same monastery, and if we go on to our Apoc. 246 we find another XI[th] century source in a dear little MS. now at Moscow, which most likely also came from Athos in the days when some needy Hegoumenos was trafficking in MSS. or when some earlier traveller tempted the monks. We must not, therefore, neglect our 172-217 because they are XVI[th] cent. MSS., as they form a check on the common parent's true readings. The composite type, as I have stated elsewhere, is a genuine but old B type, going near to or beyond the B sources, and very sympathetic to 169-216, MSS. in the same monastery.

As our two junior MSS. of the group are written in two columns with carefully marked short sections (of a somewhat interesting type), and as the elder XI[th] cent. MS. 246 is in single column, it may be that 172-217 derive from an earlier MS. than either the XI[th] cent. MS. 246 or the XIII[th] cent. MS. 90, and now perhaps is lost. The group is large enough at this time to check itself pretty thoroughly.

This, however, only lasts until the eleventh chapter. At xi. 6 we have unique agreement with 90, but at xi. 18—[the true point of cleavage is at xi. 15 exactly where the E MS. begins]—† we drift away (for good) from the 90 type, and, beginning with a leaning to 56 and the 178 (Patmos) group and the Oecumenian 146, we go on picking up unusual readings with 67-120 and others, until at the famous place xv. 3 we have 'King of the *Ages*' with ℵC 18 56 111 95-127-215 159 169*mg*-216*txt* 203*txt* *syr vg ps-Ambr. sah*$^2/_3$, and thereabouts (*e.g.* xvi. 9 *κατα του ονοματος*) run close to 95-127-215, with a distinct Coptic trend.

King of the Ages. xv. 3.

At xviii. 12 we have a new Greek reading of *λιθων τιμιων*—so 169-216 172-217 only—(=*Prim. syr boh pl.*), but *λιθους τιμιους* is found in CP 114-193-241 *aeth* (against the singular);

† I have stated elsewhere that 67-120 give us the E text from i. to xi. 15, but in the light of this double recension in 172 the statement must be taken with reserve.

and another plural of μαργάρων for μαργαριτου, which is legitimate [faithfully copied by 217], although only a few have μαργαριτων, *viz.* ℵ 35 59 87 95-127-215 111 113 132 159 *f.* 178 181 *syr boh*$^1/_2$ *gig Prim.*

Towards the close we favour the E group, and finally run to an unique reading at xxii. 18 with E alone of 'μαρτυρω παντι εγω ακουοντι,' the εγω only finding this place in E and 169-216 and 172-217 MSS.

The matter will be more clearly apprehended by a short table from i. 1–xi. 15, and from xi. 15 to the end. The readings are jointly those of 172-217.

Thus:

iii. 7. *ανοιγων* (—ὁ) with 90. (ℵ *και pro* ὁ alone).
17. *τι λεγεις: 'πλουσιος ειμι' και πεπλουτηκας* instead of *οτι λεγεις (οτι) πλουσιος ειμι και πεπλουτηκα . . .*
51-90 both support *τι* for *οτι prim.*, and 90 supports *πεπλουτηκας.*
18. *εμβλεπης pro βλεπης* So 90 and 111.
v. 5. *ὁ ανοιξας pro ανοιξαι* So 51-90 and 246.
vi. 17. *η μεγαλη της οργης αυτου ημερα* So 51-90.
vii. 2. *ανατολων* So A 51-90 and 203 206 *syr sah boh.*
xi. 3. *περιβεβλημενοις* So 90 (149 167) 171 and 174.
N.B. xi. 5. *δοκιμασαι pro αδικησαι pr.* This with 50 169-216 177 and *boh*, not 51-90, whose influence is now on the wane, and ceases after:
xi. 6, where we read *τῃ γῃ οσακις etc.* alone with 90.

Now we enter new territory. Again 172-217 agree in every case:

xi. 18. +*επ' αυτους post σου pr.* So 38-178-203-240 and 169-216 200. [*Non Verss.*].
xii. 1. +*ἣν post σεληνη* So *f.* 38 146*txt* 169-216 *sah boh.* (+*εχειν* 146*com.* $^1/_2$).
11. *δια του αιματος* So 14-92 36 113 169-216.
ibid. +*και δια του αιματος αυτων post αυτων pr.* So 56 and 169-216. (*Cf. boh*).
12. +*και ante ειδως* So 121 169-216. +*ὡς* 56 *arab.*
xiii. 12. *ποιειται pro ποιει pr.* So E 67-120 146-203-240*com̄.* 169-216 (251).
13. *επι pro εις* So 56 *fam* 119 169-216 *syr copt aeth.*

[90 intrudes at xiv. 4. *το αρνιον pro τω αρνιω pr.* 23 90 124 188 218 *latt*].

xv. 3. *ο βασιλευς των αιωνων* So ℵC 18 56 95-127-215 111 159 169*mg*-216 203 *syr vg ps-Ambr.*
xvi. 9. *κατα του ονοματος pro το ονομα* So 95-127-215 and 169-216 only (*εις το ονομα* 28 *arab*; *κατα θεου boh tres*; —*το ονομα arm a*; *ενωπιον pro το ονομα* A).
14. *δαιμονιων* +*ακαθαρτων* So 95-127-215 and 169-216.
xviii. 4. *βλαβητε* for *λαβητε*, but retaining the order of the textus rec. So E 67-120 130 169-216 170 only.
10. *μιαν ωραν pro εν μια ωρα* So A 95-127-215 102 111 146-155 159 169-216.
12. *λιθων τιμιων* So 169-216 *Prim.* (*et λιθους τιμιους* CP 114-193-241 *aeth syr boh pl.*).
ibid. —*και βυσσου* So *Prim.* [*non* 169-216].
17. *και πας ο επι πουτον* (*ποντων* 172*) *πλεων* So 56 102 169*mg*-216*txt boh* and *vg* (Lacum, as 69[lat]).
xix. 2. +*κυριος ante εξεδικησε* 95-127 169-216. (+*ο κυριος* 159 215).
5. +*αινειτε ante παντες* 95-127-215 159 169-216.
21. *επι τω ιππω* as *Apr.* [*non* 169-216] and *εν τω ιππω* 200 *gig.*

xx. 4. +*ειδον ante τας ψυχας* 56 95-127-215 159 169-216 (143) *sah.*
ibid. +*του θηριου post χαραγμα* 32 56 95-127-215 113 159 169-216. (+*αυτου* 59 *sah boh Verss.*).
10. *οπου ο ψευδοπροφητης και το θηριον* So 18. (*οπου το θηριον και οπου ο ψευδοπροφητης* ℵ).
xxi. 14. +*των δωδεκα ante ονοματα* So E 17 67-120 and 169-216.
xxii. 6. +*των πνων ante των αγιων* *fam* 34 164-166 169-216 and *syr*S only.
18. *μαρτυρω παντι εγω ακουοντι* So E 169-216 only.

A moderate number of unique variants remain, in which 217 agrees in all places, in the first and also in the second sections:

iii. 18. *και μη φανερωθης αισχυνη* (—ἡ)
22. *τι λεγει το πνα* as *arm a.* 4.
iv. 4. *εικοσι τεσσαρους* (*sec. loco*)
v. 13. +*παλιν παντων in marg* 172, *in txt.* 217=169*txt.* (+*παλιν* 17 67–120).

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xiii. 18. *ο εχων νουν ψηφισατω τον αριθμον του θηριου αριθμος γαρ ανθρωπου εστιν ο αριθμος αυτου και ο αριθμος αυτου εστιν εξακοσια εξηκοντα εξ.*
xvii. 16. —*δεκα*
xviii. 12. *μαργαρων pro μαργαριτου* (*vel μαργαριτων*) So 169-216 only.
xix. 14. *επι ιπποις* (—*λευκοις*)=*arm a.* [Some *substitute πολλοι* for *λευκοις*].
xxii. 6. —*τοις δουλοις αυτου*
xxii. 17. —*και tert. ante ο ακουων*

In all these things 217 faithfully copies. (See under our No. 217).

As regards a common source for Bohairic and our MS. the passage at xi. 5, where *δοκιμασαι* is substituted for *αδικησαι*, seems conclusive. This is before the point of cleavage. Thereafter other sympathy develops, as will be seen above.

As regards 169 (since collated) in the same monastery, which has much in common, it was not the source. The common source lies much further back than the XIV[th] century.

Apoc. 173 (Athos, Iberorum 605). Greg. 173, new —. Sod. M[70]. Lambros, p. 184. Can be neglected.

GROUP 171-174.

Apoc. 174 (Athos, Iberorum 644). [Greg. 174, new 2077. Sod. $A\nu^{71}$]. [XVI?]. Apoc. 174.

As regards the text see under 171, of which this is a full sister. Lambros No. 4764 (p. 189) claims it is dated 1685, which seems very late. Unfortunately the photo of the last page of the com. is missing. However, the exact date is not so important, since it reproduces the original of 171 and supplies the few missing places in that document. The text, as said previously, falls into this family group: 6-31-106-171-174-182 (with touches of 169-216, E and 67-120).

The commentary is another affair, for the rather grandiloquent opening is, I fear, rather misleading. The MS. says:

ἀνδρέου · γρηγορίου τοῦ θεολόγου · καὶ κύριλου (*sic*) *· προσέτι δὲ καὶ τῶν ἀρχαιοτέρων · παππίου · εἰρηναίου · μεθοδίου · καὶ ἱππολύτου τῶν ἁγιωτάτων · ἀρχιεπισκώπων, τῆς πρὸς τὸ ἀργαίω · ἑρμηνεία · εἰς τὴς ἀποκάλυψιν τοῦ ἁγίου ἀποστόλου · καὶ ἐναγγελίστου ἰωάννου τοῦ θεολόγου: κυρίω μου ἀδελφῶ καὶ συλειτουργῶ · ἐν κῶ χαίρειν.*

The Andreas' preface beginning *Πόλλακις* and ending *ἀνταποδόσεων* is as usual.

This commentary would indeed be a find if the above claim could be substantiated. But instead of a clue to the compilation, the rest of the page is occupied by a preface to a work on astronomy by Ptolemy, which has no business here and must have been misbound in the original.

As far as I can make out the commentary is an enlarged mixture of Andreas, Oecumenius, and Arethas, with considerable liberties taken with the wording and arrangement of these critics, and what there is new seems more modern than ancient, and is of but slight value.

The inscription proper is

ιῶάννου τοῦ θεόλόγου · καὶ ηγαπημένου · ἀποστόλου
ἀπόκαλυψις

Then verses 1 and 2 to *ιῦ χῦ* before the com. begins. Com. begins: *Τινὲς τῶν ἀρχαιοτέρων νοθεύουσι ταύτην τῆς ϊωάννου τοῦ ηγαπημένου γλώττης*, and runs a long while before resuming the text at *οσα τε ειδε*, to which is added *και οσα ηκουσε και ατινα εισι, και ατινα δει γενεσθαι μετα ταυτα.*

This whole section (Andreas) agrees with Cramer's print, p. 181 *seq.*

The scribe is quite impossible in the matter of breathings, but in these early pages many are omitted as if he were copying a document of x^th century or earlier.

The inscription appears to be new. At vii. 9 *init.* we add *και* with no Greeks but only *syr*S and *boh* (171 is missing here for two verses), while *μετα δε ταυτα* is read by 216 [*non* 169] as *sah*$^1/_4$. No others add a copula.

The com. really appears to be a counterpart of Cramer's print, with some rearrangement of order on the part of our MS.

On i. 11 *fin.* I notice *ἀφέταις* (for *προφήταις*) in our MS. com. After com. on i. 11 ending *φιλοχωρειν* there is an addition headed

φίλωνος, ἰουδαίου, ἱστορία ·:·

running for a page, and then two blanks, as if the quotation had been filled in later and too much space reserved for the quotation.

It does not seem profitable to pursue the matter in detail.

However, let me note that at xv. 6 we agree again with Cramer's synopsis, but we recover '*παγίως*' of our MSS. 203-240, which 146 left blank, and where Cramer prints *πλαγίως*. Undoubtedly *παγίως* is correct.

Apoc. 175 (Athos, Iberorum 661). [Greg. 175, new —. Sod. $A\nu^{603}$.] Lambros, p. 193. Said to have disappeared.

GROUP 176-206.

Apoc. 176. *Apoc.* 176 (Athos, Konstamoniti 29). [Greg. 176, new 2078. Sod. α 1686]. [XVI].

In the middle of the vol. between *Chrys.* περὶ τοῦ Πνεύματος and *Joh Damasc.* περὶ τῶν ἐν πίστει κεκοιμημένων.

Photographs by Prof. Lake, 1926.

Lacuna. Two pages are quite *illeg.* in the photographs and the next two pages missing, the whole containing iv. 1 to vii. 9 *med.*, but this does not matter as the MS. appears to be a copy of our important and much older No. 206 (see beyond), which ties up to a lost Sahidic base. See for the exceptional readings of the pair beyond under 206. No two MSS. could look more dissimilar. The bi-columnar 206 is open and flowing, the uni-columnar 176 is cramped and squeezed.

Apoc. 176 has the following, not found in 206, and most are doubtless errors. Some have a Latin trend:

vii. 11. ενωποιον (*tantum*)
13. —εκ (But so ℵ 91 111 130 216).
14. ειδας *pro* οιδας (with a few).
viii. 5. τον λιβατον
ix. 4. ουδεν *pro* ουδε *pr.* (So 63).
16. των στρευματων
20. —αυτων
xi. 10. —επ αυτοις ϗ ευφρανθησονται και δωραπεμψουσιν
14. —ταχυ (So *f.* 35 178 *aeth*).
xii. 2. —κραζει ωδινουσα (*Cf. sah*).
5. —υιον (but so E* 189 *Prim. Tyc* 1. *arm* α. γ).
xiii. 2. +την μεγαλην *post* δυναμιν αυτου
ibid. —και εξουσιαν μεγαλην
14. μαχαί *pro* μαχαιρας
xiv. 2. —ηκουσα *sec.*
11. —και την εικονα αυτου
xv. 2. —και εκ της εικονος αυτου
4. —και προσκυνησουσιν (So 218).
xviii. 12. ἀργυροῦ So 208. (206 ἀργύρου).
17. ὁ ἐπὶπλέων (—πλοιων) *ut ps-Ambr.* 'a longè.'
20. —αποστολοι (So 217 [*non* 172]).
xix. 11. ἡ δικαιοσύνη κρίνει *pro* ἐν δικαιοσύνῃ κρίνει. This is the most startling, and can only be compared to *ps-Ambrose's* 'Et justitia judicat,' a nominative being misread for *ps-Ambrose's* undoubted *justitiâ*.
18. —και *ante* μικρων (with many).
xx. 10. του θειου *pro* και θειου (So *fam* 7 146 218; 206 has και του θειου).
14. —ουτος εστιν ο δευτερος θανατος (So E 1 *etc.*).
xxi. 2. κεκοσμενην
19. τίω *pro* τιμίω
22. οτι *pro* ὁ γαρ (So ℵ). —γαρ *boh*tres.
xxii. 15. φωνεις

In most cases of considerable omissions, the missing words can be accounted for by skipping a line or two in 206 from similar words and endings, but it is not *quite* certain that 176 was copying 206. It may be that he copied a common parent, now lost.

Do not overlook this strange recension under No. 206, which was collated before the photos of 176 reached me.

B Family.

Apoc. 177 (Athos, Konstamoniti 107). [Greg. 177, new 2079. Sod. α 1373]. [xii]. Photographs by Prof. Lake, 1926. Apoc. 177.

Quite a different MS. from the last, and of a plain B type (sub-type the cursive group including 50 53 *etc.*). These are the only two MSS. of Apoc. at Konstamoniti, and entirely at variance. This one, four centuries older than 176, is of no great value, while 176, written after the introduction of printing, confirms a recension of much value in our search for the bases of the structure, the keys having become utterly disseminated throughout all documents, and inherent in no particular MS. or Version. Relative age of documents.

There are a few marginal scholia, stereotyped and of no great interest.

New readings are confined to the following:

ii. 12. —εκκλησιας, but as MS. reads της εν περγαμω it is probably a mere error. (See *Tert.*).

iv. 6. αυτου *pro* του θρονου *tertio loco* (See *sah*).

viii. 7. κατεκαιη *pr. loco* [κατεκαη *sec.* and *tert.*].

xiv. 8. +ἡ *ante* βαβυλων (Only 159 ἡ βαβιλων).

xvi. 7. ἀληθινὲ και δικαιαι (αληθινη ϗ δικαια only 111).

18. —σεισμος ουτω (—σεισμος *sec.* 106, —ουτω 113 156 214* 244 *arm aeth*, —τηλικουτος μεγας σεισμος ουτω 189 218 *arab boh*omn. *Prim. ps-Ambr.*, but no other seems to omit σεισμος ουτω).

xvii. 11. εστιν ογδοος (=*sah*).

xviii. 2. +και *ante* βαβυλων (+ἡ B *pauci*).

7. καθως *pro* καθημαι (οτι καθως cursive group including 50 53 *etc.*),

besides one notorious error at xix. 20 of θυσιαστηριον *pro* θηριον, which no reader has observed or changed. And τῆς θᾶλάσ̄η at xx. 8 *fin.* As to xxi. 6 γῆς *pro* πηγῆς* it is shared by 50*.

At iii. 1 we write τοις εν σαρδεσιν with some interesting company.

v. 14/vi. 1 joined και προσεκυνησαν και ειδον · οτι (So 74 153 178 *Ald.*).

xi. 5. δοκιμάσαι *pro* αδικησαι *primo loco* with 50 169-216 172-217 *boh.*

10. οι δυο οι προφηται alone with 50.

xiii. 8. το ονομα +αυτων ℵ *f.* 95 111 *f.* 114 159 200 *aeth.*

xvii. 12 *init.* —και 50 164 165*com.* 172-217. (Τα δε ί 166).

xviii. 4. κοινωνησητε alone with 50.

13. θυμιαματων and μυρων with *fam* 25. (θυμιαματων also by 16-39-69-180 218 *vg ps-Ambr.*).

xix. 1. +το *ante* αλληλουια 1 80-138 179-208 222 *Er. Ald. Col.* 57.

3. ανεβη *f.* 21 50 and *syr*S.

17. αλλον *pro* ενα ℵ 36 112 113 146 159 *syr*S *sah boh arm ps-Ambr.*

xx. 1. +αλλον *ante* αγγελον ℵa 32 112 113 143 146*com. sah*1/3 *arm syr*S.

4. ελαβε *pro* ελαβον *f.* 26 50 *pauc.*

8. ὃν *pro* ὧν only 113.

11. μεγαν και λευκον No Greeks except 143 μεγα και λευκον, but supported by *Prim. Aug. Auct-Nov. ps-Ambr.* and *arm.*

xxi. 4. —ουκ εσται ετι *sec. loco* So only 50 164 *Prim. Ambr*1/2 (—ετι *ps-Ambr.*).

6. γῆς *pro* πηγῆς* So 50* only. (—της πηγης A).

From this it will be seen that the closest adherent in singularities is our No. 50, but this does not give the full picture, for we are often with the big cursive group including 53 *etc. without* 50.

See what I wrote long ago under 50 as to B and sub-types of B, which stands to-day unchanged.

At xv. 6 *λίνον* is thus written: *λί νον* (two letters erased). We write *τεσσαρεις* in the early chapters, but not later, and occasionally use *κδ̄* for twenty-four, but numerals are scarce. *μεσουρανισ͞ηματι* twice thus by original hand, and once *μεσουρανη σματι* . *πνευματικῶς* is written exceptionally in full. *ἀκοσάτω* occurs once. *κριμα* is written both *κρίμα* and *κρῖμα* in different places.

As to the B font.

On the whole the document gives us an early type of B. The large group of cursives standing alone, with which we agree throughout, simply represents another perished uncial of the B type, which signalizes variants between two B recensions, and very often this cursive group is to be preferred to B itself, which is aberrant.

There is no subscription except a prayer to be said by the celebrant of the 'bloodless sacrifice.' Inscription is *αποκαλυψις του αγιου ιωαννου του θεολογου και εῦ* (*ευαγγελιστου*), preceded by a short extract from Andreas '*τριμερῆ. . .λογισμῶν*' filling the first page.

A plain straightforward document.

GROUP now F 38-178-203-240, and bound up with Oec., as 203 and 240 have the Oec. com.

Apoc. 178 (Apl. 161) = Patmos, S. Johannis 12 = Greg. 178 (Apl. 161). [Greg. new 2080. Sod. α 406]. [XIV] or earlier. Not used by Soden, and quite unknown hitherto. Apoc. 178.

Mut. xvii. 1-14, xxii. 16 *fin.*, but the missing part is available, as Apoc. 38 (Vat. Rome gr. 579) is a close sister to the Patmos MS. and is complete in those sections. Now see 203-240, also available. No commentary to Apoc. 178.

Collated in 1921, partly from photographs and partly from the manuscript of a local Greek copyist (employed at my request by Professor Kelsey, of the University of Michigan, who was travelling in that neighbourhood). Since then, in 1925, good and kind Professor Lake has succeeded in taking photographs for me of all I need to check any possible errors, and which have been most useful. I can now bear witness to the scholarly care with which the well-educated scribe has fulfilled his task of faithfully reproducing this very unusual type, quite different from most.

For fifteen years I have been trying to obtain full photographic copies of the two Patmos MSS., Apoc. 178 and 179, but without complete success. I could not go there myself, or a collation would have been easy, but my emissaries, although armed with authority from Patriarchs and other authorities, were not allowed by the monks to photograph the MSS. in their entirety. It is due to the late lamented Professor Kelsey's initiative and personal supervision that I can at last dare to represent Apoc. 178 with some confidence.

It would never do to publish my volume of collations without reproducing Patmos manuscripts, since the Apocalyptic visions were vouchsafed to the writer on this island. It does not of necessity follow that our MS. is important, or a genuine local relic whose archetype dates from Apostolic days. But, as there is such *a possibility*, the MS. 178 can be examined in order to see what its particular bearing may be on our general problem. And while we find that we have to rule it out from any *paramount* place in the collection of MSS., because it bears undoubted evidence of having been either carelessly copied in the early stages of its reproduction, or somewhat 'reworked,' probably *at the very outset* of its career down the ages, its general text is so ancient and so bound up with other most important documents, that it is of very considerable importance and interest; especially as in a variety of its more striking readings it has the support of the Crawford Syriac, not alone but with other high authorities, *e.g.*: Patmos and its MSS.

ii. 13. —*εν αις* with CA 146 159 200 and *syr*S *sah boh harl* and 240 [*non* 203].†

18. —*αυτου prim.* A 36 38 *fam* 119 152 *gig vg harl syr*S *Prim. Auct*[Q] *Cass. Beat. Apr. ps-Ambr.* and 203-240.

iv. 8. *εν εκαστον* ℵ 38 and *syr*S and 203-240.

v. 5. —*ο ων* ℵ 14 28** 32 111 127-215 146 159 200 226 *copt syr arm latt* and 203-240.

vi. 17. *αυτων pro αυτου* ℵC 18 38 111 124 130 146 200 251 *syr*S *et* Σ *vg gig Auct*[prom] and 203-240.

viii. 11. *ὡς pro εἰς* F 177 200 201 218 *h Prim.* (*copt*) *syr*S and 203-240.

ix. 2. +*καιομενης* 36 146 216 *gig syr*S and 203-240.

xi. 5. *ὁστις pro εἰ τις sec.* 38-203-240 *copt syr*S. (Thus 38-178-203-240 *copt syr*S against everything else).

10. *χαρησονται* 38 *fam* 119 146*com.* 251 *syr*S and (203)-240.

15. *θεου pro κυριου* 38-203-240 *syr*S.

† I must say here, once for all, that 203–240, which are XV[th] century sisters of 178, have been in places somewhat accommodated to a more standard text, while their commentaries equate Oecumenius commentary in 146.

xii. 2. +και *post* εχουσα ℵC 95-127-215 146 *h gig Prim. aeth syr*S [*non* 38-203-240].
6. ειχε *pro* εχει 38 251 *h syr*SΣ and 203-240.
xiii. 2. —στομα *sec.* 38 59 69 *f.* 114 130 189 *aeth arm*[aliq] *syr*S and 203-240 [*contra Iren.*].
xiv. 19. επι της γης ℵ 38 97-214 *syr*S and 203-240 (*om. Vict. arm* 3).
xvi. 15. ερχεται *pro* ερχομαι ℵ* 38 47 and 203-240 *Prim. syr*S, *arm* 3 (*contra rell. arm disertè*).
xviii. 12. μαργαριτων ℵ *fam* 35 59 *f.* 95 111 113 159 *gig Prim. syr*SΣ *boh*$^1/_2$ and 203-240.
17. +επι *ante* την θαλασσαν New with 203-240, but εν τη θαλ. 109*arm* (=*arm* 3) *gig sah aeth* and *syr*S.
23. —εν *prim.* C *gig Prim. syr*S and 203-240.
xix. 14. ενδεδυμενοις ℵ 113 152-179 182 *syr*S *Orig.* and 203-240.
xx. 2. ο οφις ο αρχαιος A *syr*SΣ and 203-240. (*Cf. copt*).
11. +αυτου *post* προσωπου 56 67-120 *f.* 95 *f.* 114 146 149 189 200 *copt aeth syr*SΣ [*non* 203-240].
xxi. 5. πιστοι και αληθινοι εισι(ν) ℵA 18 22** 38 47 65 111 127-215 129 143 146 200 *gig syr*S (*latt*) and 203-240.
6. γεγονασιν 38 56 127-215 146 159 176-206 251 *syr*S (γεγοναν A 203-240).
7. —αυτος A 127-215 159 *syr*S and 203-240.
16. +αυτης *post* πλατος *sec.* 18 39 143 *copt aeth syr*S *Hier.* and 203-240.
xxii. 2. καρπους *pro* τον καρπον 113 with *syr*S and 240 [*non* 203]. (ℵ 65 τους καρπους).
9. ὅρα· μὴ συνδουλος σου ειμι 120 137 143 156 182 *syr*S.

Thus it bears directly on the question of an old, if not original, Græco-Syriac recension or redaction.

It has no direct affiliation with 56 as a whole, yet at xxii. 14 it runs with the small group ℵA 38 127 146 (7-45-104-151 143 215) and 203-240:

for οι πλυνοντες τας στολας αυτων
in place of ποιουντες τας εντολας αυτου

and the conflation of the two readings by 56.

But in order to see the *composite* character of its most ancient readings, we must look further, and observe these passages: 178-203-240 therefore read together as follows, except where 203 or 240 deflects, when it is noted:—

i. 1. +του κυριου ημων *post* αποκαλυψις with 12 176-206 (*hiat* 203).
3. τον λογον *pro* τους λογους with ℵB 32 100 102 130 154 238 *arm pl.* (*hiat* 203).
6. ημιν *pro* ημας with A *Oxyr*[1079] 9 13 23 27 31 38 55 122 130 146-155 (*hiat* 203).
8. +και *ante* ο παντοκρατωρ with *fam* 25 as a whole only. Possibly Latin version influence from misreading "venturus *est* omnipotens." (*hiat* 203).
9. εν ιησου *pro* ιησου χριστου *prim.* with ℵCP 38 111 143 146*com. boh gig Dionys. ps-Ambr. Apr.*
11. ἃ *pro* ὃ with *f.* 34 *f.* 62 *f.* 119 130 169 236 251 *sah boh syr*S.
20. οὓς *pro* ὧν with ℵCAP *aliq.*
ii. 3. —κεκοπιακας και ου κεκμηκας So *Victorin.* only.
5. μνημονευσον with 38 81-204 130 200 only.
10. μεχρι *pro* αχρι with 22 38 113 159 226 only.
14. —οτι with C 111 130 146 *Prim. et vg MSS.* (*vide* iii. 4, xiii. 8).
21. —και ου μετενοησεν with 12 49 59-121 *f.* 114 152-179 159 169-216 *sah*$^1/_2$ *Auct*[Q].
26 *init.* —και with *f.* 7 38 98 *arm* 1. *boh*[B] *Tyc* 1. 2.

iii. 2. *γενοῦ* with 130 200 (226).
4. *αλλα εχεις ολιγα ον.* with ℵCA 38 130 169-216 200 (*vide supra, et* xiii. 8 *infra*).
19. *αν pro εαν* with ℵ 16-104 36 143 146 149-186 187-226.
iv. 1 *init.* +*και* with 146 200 *aeth arm plur. boh*[duo] (*rell. boh* +*δε*).
3. *ομοια ως ορασις σμαραγδου* 178 with 47. (38-203-240 *ομοιως ως ορ. σμ.*).
4. *εν λευκοις* (—*ιματιοις*) with ℵ 130 143 200 *arm* 4 (most noteworthy combination).
8. —*και εσωθεν* with 28 38 59-121 98 103-112-135[*non rel. fam*] 251 *arm a.*
v. 4. —*εγω* with ℵP 1-152-179-208 12 36 59-121 67-120 81-204 111 *f.* 114 146 159 *Hil. Hier. gig arab sah*²/₄ *boh arm* 2. *aeth syr Er. Ald. Col.* 57.
6. —*ως ante εσφαγμενον* with a few and *copt arm Hipp.*
7. *Trsfert το βιβλιον in loc. ad fin. vers.* with 38 *al. pauc. fu dem vg Apr. Tyc* 2. *Beat.*
13. —*α εστι* with ℵ *fam* 21 38 47 80-138 111 113 149-186 159 226 251 *gig copt.*
vi. 4. —*απο* with A *f.* 7 12 *f.* 46 59-121 67-120 81-204 152-179 [*non* 38=*εκ*].
7. +*την ante φωνην* with *f.* 46 159 233 *sah.*
8. *οπισω αυτου pro μετ αυτου* with 200 *copt* only [*non* 38].
11. *τινα pro ετι* 178 with 200 only (38-203-240 *ετι* +*τινα*).

[The third Meteora (commentary MS.) our 201 has the most likely reading of all here:
"*και ερρεθη αυτοις αναπαυσασθαι* (=130) *μικρον* (—*ετι χρονον*)"].

vii. 3. *και pro μητε prim.* with A 38 106 201 (*copt*) *am lips harl***.
9. *και λαων και φυλων* with 29 36 113 *fam* 119 207 210.
ibid. *εστωτων* with C 38 *f.* 62/3 251.
11. +*αγιοι ante αγγελοι* with 28 240 [*non* 38-203 *vid.*]. *Cf.* 146.
12. —*και η σοφια* with A 113 121 164-166 220 *arm* 4.
13. *τας λευκας στολας* with *fam* 21 176-206 200 251 only.
† 16. *πεσεῖται pro πέσῃ* with F *f.* 62 80-138 200 251 (*πεσηται* 38).
† *ibid.* —*ὁ ante ηλιος* with F 38 59 73 80-138 200 251 [*non* 240].
† *ibid.* —*παν* with F *solo sah*¹/₄ *arm* 3. *Tyc* 2.
† viii. 2. —*τους* with F *f.* 46 58[*non fam*].
† 3. *ἔστη pro εσταθη* F *f.* 62/3 125*txt* 149-186 166 [*non* 164] (218).
ibid. *επεδοθη pro εδοθη* with 28 [*non* 38].
† 4. +*του θρονου ante του θεου* with F 169-216 only.
† 10. *ωσπερ pro ως* with F 200 only.
ix. 7. —*ως prim.* with 28 [*non* 38] 59 113 152* 226.
9. *πολλων ιππων* with 59 [*non* 121] 81-204 161* [*non* 160]. *Cf. sah*¹/₂.
10. *ειχον pro εχουσιν* with 38 all *fam* 119 (and 200 *ηχάν*).
ibid. *ομοιοις* with ℵA 14 [*non* 92] 17* 23[*non fam*] 67 [*non* 120] 113 124[*non fam*] 149 [*non* 186] 171-174 193?-215? 226.
11. +*ρησει post ελληνικη* with 38 *fam* 119 [*praeter* 123]. (+*γλωσση* 200 *h gig Prim.*).
13. —*τεσσαρων* with ℵ^aA 18 *f.* 21 111 146 149-186 *copt latt aliq.*
17. —*και ante εκ των στοματων* with 4[*non fam*] *sah Tyc.*
ibid. *ἐξεπορευετο* with 38 *fam* 119 and 251 only.
18. *απεκτανθη* with 18 23 36 38 55 80-138 97-122-214 176-206 251.
ibid. *των εκπορευομενων* with *fam* 21 38 80-138 *fam* 119 and 251.
21. *πονηριας pro πορνειας* with ℵ*A and no other cursives.

† F is only extant for a few verses, or, evidently, much more agreement would be visible with this MS., the grouping of F 38-178 being doubtless the result of a common specially reworked text, founded upon some very valuable ancient document, which retains here and there elements of the original.

x. 1. στυλος *pro* στυλοι with 38 *f.* 46 67-120 91 164-166 *arm aeth syr*Σ *vg MSS. Tyc* 1.
9. βιβλιον *pro* βιβλαριδιον with ℵ 127-215 130 146 *copt.* (Even 38 has been harmonized here).
ibid. καρδιαν *pro* κοιλιαν with A 63[*non fam*] 201.
10. —γλυκυ with 59 only. (*Cf. syr*S *in ver.* 9).
xi. 6. βρεξη with 146*txt.* and *Hipp.* (βρεξει 146*com.* and 200).
11. τρεις ημισυ ημερας (—και *sec.*) with 14-92 38 100 167 193 and 200 251.
15 *fin.* +αμην with ℵ 12 18 38 40-210 *boh*^{pl} *arm* and *vg MSS.*
18. +σου *post* αγιοις with 38 *f.* 61 164-166 *sah.*
xii. 6. +αὑτῇ *post* ητοιμασμενον with 36 200 251 only and *copt aeth syr*Σ *arm*^{duo}.
15. απο του στοματος with 100 only.
xiii. 8. την γην *pro* επι της γης with 19 *f.* 61 *gig ps-Ambr.*
ibid. +αυτου *ante* εν with CA 124 130 146 (*vide supra* ii. 14, iii. 4).
13. εκ του ουνου καταβαινειν with (C)A 56 111 113 127-215.
15. λαλῇ *pro* λαλησῃ with 55*** 140 only.
16. και *pro* ἤ with 1** 12 38 81 113 220 *arm*^{pl}.
xiii. 17. το χαραγμα του θηριου · ἤ το ονομα αυτου · with ℵ 38 *boh.*
xiv. 6. ευαγγελισασθαι with (ℵ) *f.* 10 *f.* 21 *f.* 34 36 59 (113) 130 200 *Compl.* [*non* 38].
ibid. +επι *ante* τους with ℵCAP *fam* 34 111 130 146 200 *syr*S.
7. δοξαν αυτω with 28 38 *arm a.*
8. η μεγαλη πολις with 130 *aeth* only.
12. των τηρουντων *pro* οι τηρουντες with ℵ 36 38 56 *f.* 95 111 142^{sup} (*copt*).
13. γαρ *pro* δε with ℵCAP 18 26 38 *f.*95 107 111 113 130 142^{sup} 146 159 200 *sah gig Prim. Aug. ps-Ambr.*
14. κεφαλην *pro* νεφελην with 14-92 *f.* 21 22 74 216 [*non* 38 *non* 169].
15. +αυτου *post* ναου with ℵ *aeth* only.
ibid. του θερισμου *pro* του θερισαι with ℵ 38 41-53*txt* 113 251 *sah boh* (+της γης) *arab* (*arm*).
19. επι της γης *pro* εις την γην with ℵ 38 97-214 *syr*S. (επι την γην 111 ; *om. f.* 119 *arm* 3. *Vict.*).
xv. 6. ουνου *pro* ναου 178 with *f.* 10 [*non* 17 37] 56 *Compl.* [*non* 38-203-240].
ibid. λιθον *pro* λινον with CA 38**marg.* 48[*non fam*] 146-155*txtt. et com.* [*non* 240].
8. —εκ *sec. ante* της δυναμεως 178 with 111 132 [*sed contra fam*] *Prim.* [*non* 38-203-240].
xvi. 2. πονηρον *pro* κακον with ℵ *sah* only [*non* 38].
10. απο *pro* εκ with ℵE 17 67-120 169-216.
11. εβλασφημουν *pro* εβλασφημησαν only 178-203-240 =*sah* and *gig* (blasphemabant). [*Abest test. Prim. et h*].
12. —ἡ *ante* οδος with 36 and 38 only.
13. ωσει βατραχοι with *fam* 119 (ℵ^{a} ειωσει βατραχοι ; ℵ* ειωσει βατραχους).
14. της ημερας της μεγαλης (—εκεινης) with ℵ 14-92 38 124 146-155 200 only and *aeth arm vg Tyc. ps-Ambr.* (της μεγ. ημ., —εκεινης A *f.* 95 111 *sah boh*).
19. +ἡ *ante* βαβυλων with 26 only and *sah* (*vide infra* xviii. 10).
xvii. 16. καυσουσιν *pro* κατακαυσουσιν with 1-152-179-208 36 38 *f.*46 *f.*62 65 188 *Er. Ald. Col.* 57.
xviii. 2. +και μεμισημενου *post* ακαθαρτου *prim.* 178 with 16-39-69-102-180 *gig* [*non* 203-240].
4. φωνην αλλην with 38 100 163[*non rel. fam*] 176-206 *syr*Σ.
ibid. ο λαος μου εξ αυτης with ℵCP 38 251 only.
6. ὡς *pro* ᾧ *fam* 35 38 78[*non fam*] *boh arab.*

xviii. 9. *επ αυτης pro επ αυτη* with 144-158 (*απ' αυτης* 119; *om.* 14-92 18 *Prim.*).
ibid. *ιδωσι(ν) pro βλεπωσι* with ℵ only.
10. +*ἡ ante βαβυλων* *fam* 34 40-210 49-154-157-212[*non rel. fam*] 113 149 164-166 (187) *sah* (*vide supra* xvi. 19).
xviii. 12. *χρυσίου* with 18 36 113 200 *Hipp.* only.
ibid. *ἀργϋρίου* with 12 18 *f.* 25 36 113 200 and *Hipp.*
17. *και πας ο επι τον τοπον πλεων* with ℵB 111 200 only. *Aliter* 38 *cum* CA *plur.* *ο επι τοπον* (—*τον*).
18. *εκραξαν* (*pro εκραζον*) with CAP *f.* 35 69[*non fam*] 81-204 *f.* 95 111 149 200 *boh*[N] *aeth syr vg gig Tyc. ps-Ambr. Hipp.*
ibid. *ομοιος pro ομοια* with 130 only.
19. *λεγοντες pro κλαιοντες* with B* 16[*non fam*] 107* 120 [*contra* 67]. *Cf.* 154.
21. +*οτι ante ουτως* with ℵ 102 *copt.* (*Cf.* 16-39-69-180).
22. *σαλπιγγων* with ℵ *fam* 35 90 111 130 200. (*σαλπιγγος syr*S).
xix. 3. *ανεβαινεν* (*pro αναβαινει*) with *fam* 35 38 111 210? 218 *arm syr*Σ. (*αναβησει boh*).
6. *εβασιλευσεν ο θεος ο κυριος ημων* with ℵ*[sol] [*non* 240].
9. —*και λεγει μοι sec.* with ℵ* 6 36 38 98 136 *aeth* [*non copt*].
14. *ηκολουθουν* with E 1 21 38 *pauc.*
20. *λαμβανοντας* with 104 113 218[*non fam*] only.
ibid. *την εικονα* with ℵ* 38 *f.* 61 111 146-155 191-220 *gig latt* (*cf. copt*).
ibid. *βληθησονται* with 1 12 *etc.* 38 *al.*
xx. 1. *εν τη χειρι* with ℵ 38 111 [*non* 113 130 200] *boh sah syr latt arm aeth.*
2. *ὁ pro ος* with ℵ 44[*non fam*] 143.
ibid. *εστιν ο διαβολος* with ℵ 14 18 38 56 111 143 146 200 *al. pauc.*
4. *εν τω μετωπω* with 40[*non* 210] only and *Vict. Prim. Cypr. Aug. gig* (in frontibus *vg Apr. Cass. ps-Ambr.*).
ibid. *ἠ pro και oct.* with 119-144-148-158 *sah syr*S *gig vg Prim. Cypr. Vict. Aug. ps-Ambr. Apr. Beat.*
9. —*απο του θεου* with A 18 *f.* 21 80-138 146*com. Prim.*
ibid. *απο pro εκ* with 18 only [*non* 38].
10 *fin.* —*των αιωνων* with 47 *fam* 119 [except 123] only.
11. *επανω pro επ* with ℵ 38 only.
xxi. 4. —*ο ante θανατος* with ℵ 18 22*** 23 38 47 143 191 200 204 220.
ibid. —*ετι sec.* with ℵ* 1 [*non* 208] *ps-Ambr.*
6. *λεγει pro ειπε* with ℵ 47 only.
9. *ὁ πρωτος pro εἱς* with *fam* 35-87-132-181 and 38 only.
ibid. *των γεμοντων των* with ℵ*APE 12 18 56 67-120 143 146 152-179 169-216 172-217 200 241 [*non* 240].
ibid. *την νυμφην την γυναικα του αρνιου* with ℵAP *pauc. et latt* (*aeth*) *syr copt.*
11. —*ως λιθω* with E *f.* 1 18 59 38 *f.* 114 *f.* 119 *al. pc.*
16. *δωδεκα χιλιαδων το μηκος· και το πλατος* *ita interpunct. cum* 127 164 208 *al.*
22. +*ὁ ante ναος* with A 56-108** *copt* [*non* 203 *vid.*].
27. *εν τη βιβλω* with 47 114-241 and 143 only.
xxii. 2. *ποιῶν* (*pro ποιουν*) 178 with A 159 [*non* 38-203-240].
5. *επ αυτους* with ℵA 18 *fam* 35 127-215 143 164 200 *Iren*[gr.] *aeth gig Prim. Ambr*[1]/[3] *Tyc* 2.
6. +*με ante τον αγγελον* ℵ* *f.* 26 127-215 *syr*Σ (+*μοι* 159).
14. *επι του ξυλου* 23 104 113 121 151 (*arm*).

The above are nearly all exceedingly interesting, but it shows how far apart were the recensions *before the time of* ℵ, and 'the true text' is no longer to be found at Patmos, but The 'true' text.

is scattered through our documents. (Observe in a few places how 47 comes in; small places overlooked or not deemed worthy of change by the redactor).

It remains to exhibit where 38-178 (to which add 203-240) are together alone, representing no 'true text' it would appear, but a certain stage, where distinct revision obtained before 38 was again revised. These are (38-178-203-240 absolutely alone, except where otherwise marked):

i. 11. *φωνουσης pro λεγουσης* (ἠ̔χουσης 12).
ii. 19. *και πιστιν και διακονιαν (—την bis)*
20. *ποθεῖς (pro εας vel αφεις)*
26. *—ὁ sec. (ante τηρων)* Add 159 172* *sah Tyc* 1. (*κρατων pro ὁ τηρων* 146).
iii. 5. *απαλειψω pro εξαλειψω* Add 200.
10 *init.* *+και*
12. *+το ονομα μου και (ante το ονομα prim.)* Add 251.
16. *+και ελεγχω σε (post εμεσαι)*
(Now compare the important MS. Meteora 573 (*Apoc.* 200) for the pure half of the conflation, and remember that א says "cease thy drivel": "*πανσε του στοματος σου*").
18. *εγχριση pro εγχρισον* Add 159.
iv. 3. *+αυτου post θρονου* [*non syr; +τουτου aeth.*]
v. 12. *—και ante πλουτον*
13. *επι την θαλασσαν*
vi. 10. *και pro απο* 38. In 178 a heavy alteration. Possibly *και* originally [*non* 203-240].
ix. 17. *—ουτως* Add 200 251 146*com. arm pl. Prim. Tyc.* (*ως* 111).
19. *ἠ̑ν pro εισιν* Add *boh arm.* (*Om. syr*S).
20. *τω δαιμονι pro τα δαιμονια* Add 251.
ibid. *ἠ̑ pro και sec.* Add 251.
x. 2. *κατεχων pro και εχων* (*Cf.* 200 *in* i. 16).
xi. 1. *ως ραβδος pro ομοιος ραβδω*
5. *ὅστις (pro εἴτις sec.)* =*copt syr*S.
11. *εισελθη (pro εισηλθεν)* (*εισελθοι* 240).
ibid. *στησονται (pro εστησαν)* Add 200 251.
ibid. *επιπεσειται (pro επεσεν)*
12. *ακουσονται (pro ηκουσαν)* Add 200.
18. *+επ αυτους post σου prim.* Add 200 and 169*mg.*-216*txt*, 172-217.
ibid. *+και (ante τοις μικροις)* Add *h gig* and *+σε και sah*$^1/_3$.
xii. 1. *+ἠ̑ν post σεληνη* Add 146 169-216 172-217 *copt.*
4. *παιδιον pro τεκνον*
xiii. 16. *επ αυτο το μετωπον αυτων*
xiv. 9. *προσκυνησει το θηριον* =*copt.*
11. *ημερας αναπαυσιν και νυκτος* 178, *ημερας και νυκτος αναπαυσιν* 38-203, *sed* [*αναπαυσιν ημερας και νυκτος* 240 *cum t.r.*].
14. *χρύσεον*
18. *—επι Cf. copt.*
19. *+του οινου post ληνον* Add 176-206 251.
xvi. 15. *περιπατηση* Add 159 (and 36 *περιπατησει*).
18. *εγενετο ανθρωπος pro οι ανοι εγενοντο* =*aeth et arm βγδε* (A 251 *boh*$^1/_2$ *ανθρωπος εγενετο*).

xviii. 6. *αὐτὰ pro αὐτῇ tertio loco.* Add 146-155*txtt.* (*Obs. αὐτὰ αὐτῇ boh*).
23. *ἢ pro και sec.* [*non* 240].
xix. 3. *ειπον pro ειρηκαν* (*ειπαν* C).
xx. 5. *τελεσθηναι* Add 111. (*Abest testimonium* ℵCP).
14. *ουτος ο δευτερος θανατος εστιν* Add 251 (and ℵ +*και*).
xxi. 14. *ειχε pro εχον* Add 146*com.* *εχει* 56-108** (*syr*S); *εχουσι Prim.*
19. *χαλκεδών* Add 148 [*contra fam* 119].
xxii. 2. *εκαστος αποδιδους*

One of the most interesting of the above is the *κατεχων pro και εχων* at x. 2, because we shall meet with it again in that very important document Apoc. 200 at ch. i. 16, and the question is whether they are errors in copying *και εχων* or whether the original had *κατεχων* in places—(a very likely reading)—which descended as *και εχων*. As to *κατεχων*.

Finally here are the readings, which remain so far apparently unique, that is without 38, but all agreed to by 203 and 240 except where marked:

i. 18. +*ως ante νεκρος* Add 200 (+*ωσει f.* 114 *aeth, contra Iren.*).
20. —*επτα quart. ante εκκλησιων* Add 146-155 *sah* and *boh*A*.
ii. 1. *εν τη δεξια χειρι* (—*αυτου*)
11. +*το αγιον post πνευμα* (*tantum*) Add 169-216 *aeth arm aliq.*
15. *την διδαχην κρατουντας* (*την διδαχην κρατουσα* 203).
25. *ἄχρις ὅ ταν ἥξω* 178 [*non* 203-240].
iii. 3. *ὡς pro πως* Add *arm* 2. 4.
ibid. +*και ante ηξω prim.* *Cf. arab.*
14. *της εν λαοδικειῶν εκκλησια* [*non* 203-240]. *Cf.* 200 *et Tert. de eccl. generaliter.*
18. *πολλα pro λευκα*
iv. 1. *μετ εμου λαλουσα λεγων pro λαλουσης μετ εμου λεγουσα* Add 200. *Cf.* 98 (*etiam* 98-178 *ad* ii. 1).
7. +*ὁ ante ανθρωπος* [*non* 203-240].
v. 1. +*εν ante σφραγισιν*
vi. 1. *μιαν φωνην pro ενος*
10. *κοινεις pro κρινεις vid.* This would seem unlikely, but 203 hesitatingly bears it out both in its text and Oec. com., and the matter of the com. would justify it. [*non* 240 *vid.*].
11. *ἕως ἂν pro ἕως οὗ* Add 200.
ibid. +*μετ' αυτοὺς ante ως και αυτοι* 178. *Cf.* ℵ*sol +*υπο αυτων* (add 203-240 after *πληρωσωσι*).
17 *fin.* + (*de novo*) *και παν ορος κ.τ.λ. ex vers.* 14/15 *usque ad και οι πλουσιοι και οι χιλιαρχοι, pergens* vii. 1 *και μετα τουτο* (*sic*) [*non* 240].
vii. 15. *του θεου pro αυτου* 178 and 200 (*του θεου αυτου* 203-240).
viii. 8. —*μεγα* Add 200 and *Cass.*
ix. 1. *ο δε πεμπτος pro και ο πεμπτος*
4. *μηδε pro ουδε bis* Add 130 200. (*Primo loco* 38).
5. *ερρεθη pro εδοθη.* [*non* 203 *vid.*].
11. *εχοντες pro εχουσιν* Add *Tyc* 1.
14. *τῇ ψάμμω τοῦ ποταμοῦ τοῦ μεγάλου εὐφράτου pro τω ποταμω τω μεγαλω ευφρατη* (*Hiat boh hoc loco*).
16. *δισμυριαδας*

[ix. 21. *βλεμματων pro κλεμματων*]. †
x. 9. ως μελι γλυκυ
xi. 6. ἕξουσι *pro* εχουσιν *prim.* 178-203-240.
ibid. ἕξουσιν *pro* εχουσιν *sec.* 178-203 and 200, but *om. sec.* 240.
9. ἀφίωνται 178, αφεωνται 240, αφεονται 203. (αφιωσιν 130 200).
ibid. fin. μνημεῖα (*pro* μνηματα) and 111. (μνημειον 36, μνημιον C).
ibid. fin. *Post* μνημεια +επι ημερας τρεις ημισυ
14. "παρῆλθε δὲ ἡ δευτέρα ὀργή· καὶ παρεγένετο συντόμως ἡ τρίτη" *ita* (—ταχυ, —ιδου) 178. (203-240 +παρηλθε κ.τ.λ. *in fin. vers.*).
18. —τον (*ante* μισθον) and 200 201.
xii. 4. σύρουσα *pro* συρει and *sah*$^1/_4$.
10. εγενετο *pro* ηκουσα 178 [*non* 240]. (και ηκουσα φωνην· και εγενετο φωνη μεγαλη 203).
ibid. εν τω ουνω· λεγουσα 178-203 [*non* 240]. (*Cf.* 56 *fam* 119. *Cf. copt*).
14. [οπου] ἐτρέφετο
xiii. 2. το αναβαινον (*pro* ὃ)
ibid. +και *post* ειδον
4. αὐτῷ τῷ δράκοντι· *pro* τον δρακοντα New thus with αυτω.
8. οὐαὶ οὐαὶ· οὗ οὐ (*pro* ὧν οὐ) *sic, et soli. Sed cf.* A ουαι *pro* ων ου.
12. τριτον *pro* πρωτον 178-240 [*non* 203].
xv. 3. μεγαλα τα εργα σου και θαυμαστα (= *copt*).
4. τισ σε ου μη, φοβηθη and 169-216 200 251. (*Cf.* 130. *Cf.* ℵ 95-127-215. *Cf.* 89).
xvi. 1. +ωδε *post* υπαγετε *Forsan ex errore oculi ex copt.* (ϫⲱϣ *pro* εκχεατε).
9. αυτω δουναι δοξαν 178 [*non* 203-240].
18. ουτως μεγας σεισμος 178 (ουτω σεισμος μεγας 240, ουτως σεισμος μεγας 203, σεισμὸς ουτως μεγας 38).
xvii. 15. επικαθηται *pro* καθηται (*Cf.* 170 *et syr*S).
xviii. 7. τοσουτον βασανισμον δοτε αυτη
8. κατακλϋσθήσεται *pro* κατακαυθησεται ("deluged with fire").
14. σου της επιθυμιας της ψυχης σου and *boh.* (*Cf.* ℵCAP 95-127-215 130).
19. ελεγον *pro* λεγοντες (*Cf. aeth*).
20. αἷμα *pro* κρίμα [*non* 240].
21. +εν αυτη ANTE ετι [*non* 240]. (+εν αυτη POST ετι ℵB 14-92 124).
22. κιθαρῶν *pro* κιθαρωδων Add 124. (*Cf. syr*S *boh aeth arab arm* 2).
ibid. ετι εν σοι *secundo loco* [*non prim. tert.*].
xix. 5. εξηλθεν απο του θρονου (*pro* εκ του θρονου εξηλθε) Add 111. (= ℵ^a *boh syr*Σ).
6. [βροντων] · ισχυρὰν λεγοντες
20. +και *ante* επλανησε
xxi. 2. ωσει *pro* ως
3. [και αυτος ο θεος εσται μετ αυτων] εσται αυτων θεος *pro* θεος αυτων *seq.* [*non* 203-240]. *Cf.* A 65 *et* 12.
10. +την *ante* ιλημ Add *sah.*
11. +και *post* ιασπιδι [*non* 203-240]. *Cf. copt.* +ⲉϥⲟⲓ 'being of' *et syr*: ως ομοιως. +ἡ 143. +refulgenti *Prim.*
23. ουτε *pro* ουδε Add 143.
24. οισουσι *pro* φερουσι [*non* 203-240]. (*Cf. ver.* 26).
xxii. 1. υδατων *pro* υδατος Add *syr*Σ.
2. καρπους *pro* τον καρπον Add 113. (τους καρπους ℵ 65 *syr*S).

† This βλεμματων is an error of my copyist, unfortunately printed in my notice of 178 in the John Rylands' Bulletin for July 1924. Remove it.

The 38-178 recension does not seem to favour Coptic as a whole, yet at times the only clues available as to unique readings go back again to Coptic, or possibly to the 'underlying' Greek text of those Versions. Strange readings, however, that at first sight we should look for in Coptic or Syriac or Latin are *not* to be found there.

The lacunae in 178 are filled out in 203 and 240, where we pick up unique agreement with א.

Later we will find that No. 203 (at Salonika) and 240 (at Athos) are counterparts of 178 as regards their texts (but counterparts of 146 in their commentaries). See beyond.

I have dealt with them above and brought them into the lists for 178.

I did not always group 38-178-203-240, preferring often to let 38 stand by itself, and group 178-203-240, even when all four are in agreement, for 38 is a very different MS., in the sense of having been heavily revised and many family readings removed at some time.

In vol. II, and also here, when I cite *fam* 38 it means all four MSS., when I name *fam* 178 it means 178-203-240 unless the three are not in complete accord. Fam. 38. Fam. 178.

It is a fine group, and very important when in other good company. It represents a very early strain, and if only redactors had let it alone, we would be fairly close to the original, but they have spoiled it, made its testimony unequal, and invalidated it as a prime factor.

GROUP 1-152-179-208, main stem of the large 1 family.

Apoc. 179.

Apoc. 179 = Patmos, S. Johannis 64. [=Greg. old 179, new 2081. Sod. Aν[21]]. [XII]. In 1925 Prof. Lake got an opportunity to photograph the first part of this MS. and has supplied i. 1–viii. 11 *fin.* Mr. Swain in 1926 continued and completed the operation.

It is much older than it looks at first. The writing is only semi-professional (like that of Apoc. 130), and we must put it back into the XII[th] cent. and possibly into the eleventh. All the breathings are square. Nobody much after the XI[th] century could keep this up consistently. ν εφελκ. is fairly constant. Words or ends of words and beginning of the next are run together. Breathings are sometimes omitted altogether, and sometimes a rather peculiar composite circumflex takes the places of breathing and circumflex. Partiality is shown for rough breathings, and the old form of ὅτᾶν is retained.

Psi is very square. ξ begins *on* the line and terminates far below. Altogether a neat scribe, and guilty of only a few errors due to homoioteleuton, some, however, due to his copy, for it soon develops that this is almost the counterpart of 152* in which MS. much the same errors obtained, but 179 is much the better copied Now 152, at Rome, is an XI[th] century MS. with plenty of iota postscript, and thus all chance of 179 being derived direct from that may be ruled out, as our Patmos MS. never once adds an iota.

The two doubtless derive from a common original with curious errors of spelling intruding occasionally. Thus, at vii. 1, both 152 and 179 write $\bar{\delta}$ for the first τεσσαρας in the verse, but for the second and third they *both* write τεσσαρης twice! Yet at x. 2, 8, 9, 10, our 179 writes alone βιβλαρειδιον, not shared by 152 (unless corrected out and missed by me).

Scribe not a Greek.

The scribe of 179 has a tendency to leave out the Greek article, and he cannot have been a Greek, for he writes at ii. 3 και κεκοπιασας.

At ii. 7 he is alone with ℵ[c]P writing εν μεσω τω παραδεισω του θεου.

The corrector of the MS. had access to the 21 and 34 family types. Thus at ii. 20 he adds σου πολλα οτι αφιης, where the first hand had merely written 'αλλ εχω κατα την γυναικα ιεζαβελ.'

Every time I collate a member of the 1 family, I cannot get away from the insistent way in which it impresses me with its great basic age.† It is curious to find at Patmos, in the only two manuscripts which the Island Monastery now possesses of the Apocalypse, such important documents of two special types. In reality the truth of which we are in search lies *between* these two recensions.

The 1 family. Textus Rec.

As to the 1 family we have been for over 400 years under a misapprehension. If Erasmus had not exedited from it a number of things throughout, we should have had a much sounder '*textus receptus*.' There are many omissions in the 1 family (which Erasmus supplied) which I think are probably basic. Take the following and consider them in their whole bearing—for it is proper to take stock of the position at this time when we find family 1 also lingering at Patmos:—

ii. 1. —εν μεσω των 152-179. Plain omission, as against *substitution* of επι for εν μεσω by the other members of the 1 family.

19. —οτι εας as well as —πολλα nearly all the 1 family, including the new 208.† In supplying this void we have οτι αφεις and οτι ποθεις (with *teneret* of *Tert.*) and a change of construction later.

iii. 2. —α μελλει αποθανειν οὐ γαρ ευρηκα σου τα εργα πεπληρωμενα. So 1 and 179 and 208 [*not even* 152]. Reading:

'γινου γρηγορων και στηριξον τα λοιπα ενωπιον του θεου,' making perfect sense, the preceding clause explaining the situation without this further amplitude.

† Now see beyond under No. 208, the exact counterpart of Apoc. 1.

viii. 9. —των εν τη θαλασση 1 12 152 179 208 *Er.* 1. 2. This is really unnecessary, as the previous verse indicates that των κτισματων refers to those in the sea, and it may have been filled out by the zealous.

x. 6. —των αιωνων *fam* 1 *fam* 119 and 47.

xi. 6. —αυτα *fam* 1 *al. pauc.*

7 *fin.* —και αποκτενει αυτους *fam* 1 and some others. It follows και νικησει αυτους and is not necessary.

xii. 3 *fin.* διαδηματα *absque* επτα *fam* 1 and but few. But originally this may have been right and the επτα brought back from a passage further on.

4. —του ουρανου in the phrase συρει το τριτον των αστερων with *fam* 1 *fam* 119 and *Iren.* Surely redundant.

14. —εις την ερημον *fam* 1 (follows εις τον τοπον αυτης, and is unnecessary in the sentence, the οπου or οπως τρεφεται following referring equally well to τον τοπον as to any τοπον εν τω ερημω.).

xiii. 2. και το θηριον ο ειδον ομοιον παρδαλει (—ην) family 1 and *gigas.*

xiv. 7. —αυτου by 1 and 179 (*hiat* 208 [*non* 152]). This is radical. A change from οτι ηλθεν η ωρα της κρισεως αυτου to 'Because the hour of Judgement came.'

12. —του θεου by *fam* 1 *fam* 119 only. This again is radical. A change from 'οι τηρουντες τας εντολας του θεου και την πιστιν ιησου' to 'those who keep the commands and the faith of Jesus.'

xv. 6. —περι (following περιεζωσμενοι) by *fam* 1 and a few others. This, however, is complicated somewhat by the compound, and need not be considered.

xvi. 12. το υδωρ (—αυτου *sec.*) *fam* 1 and some others and *boh.* This is clearly unnecessary. It may have been removed, but it may have been added in an over-zealous mood.

10. —ομοια βατραχοις *fam* 1 and a few.

xvii. 6. των μαρτυρων (—ιησου) *fam* 1 and a few, including 36 and 130. This is radical, but quite possible. (*Hiat* 208).

xviii. 4. —εξ αυτης *fam* 1, 67 and a few. The change of order by ℵCP and our other Patmos group in full (38-178-203-240) is suspicious, and ἐξ αυτης possibly an early marginal addition.

7. —και πενθος *pr.* (So easily added from the sequence) by E Compl. group and 1-152-179-208 *fam* 119 of the 1 family.

15/16. —και λεγοντες E *fam* 1 and some other. Quite unnecessary words, and more graphic without than with them: κλαιοντες και πενθουντες (—και λεγοντες): ουαι ουαι ἡ πολις ἡ μεγαλη, actually *wailing*, not saying, the words.

xix. 3. και ο καπνος (*absque* αυτης) by *fam* 1, 47 111 189 and some others.

5. —λεγουσα, another graphic touch, by *fam* 1 and 47 189 *al.* again.

7. ἡ γυνη (—αυτου) by *fam* 1 *etc. arm* 2. *Apr.*

9. —γραψον A bold touch by *fam* 1 and a few important documents including 67 and 113. Note that *syr*S *substitutes* παλιν.

ibid. —του γαμου quite changing the aspect of the phrase with ℵP *fam* 1 *etc.*, *gig boh omn. arm* 4.

17. —λεγων by E and *fam* 1 some others, 170[*contra fam*] 189 and *sah pl. ps-Ambr.* Another touch. 'He *cried to* all the birds that flew in the mid-heaven,' without 'saying.'

ibid. —και συναγεσθε by E *fam* 1 and *Prim.*

18. —παντων by *fam* 1 *syr*S *copt ps-Ambr.*

xxi. 10. *μεγα υψηλον* (—*και*) of the mountain by most of *fam* 1 [*not* 1 itself] and 130. This *και* may have been brought back from verse 12 of the wall.

11. —*ως λιθω* by E *fam* 1, 18 *etc.* and the other Patmos family.

xxii. 16. —*επι* by E *fam* 1 *etc.* Others substitute *ἐν*. Both *ἐπι* and *ἐν* may be additions. The phrase is: *μαρτυρησαι υμιν ταυτα ταις εκκλησιαις*, with *επι* (curious expression) or *εν* inserted after *ταυτα*.

I have excluded a number of passages, where greater support is vouchsafed to the 1 family.

The MS. 179 is highly interesting. Two correctors have been at work on it, but do not succeed often in disguising the original readings. One undertakes to revise all the accents, yet he has left undisturbed every case of *ν εφελκ.* Sometimes the corrector scratches out a whole syllable or a monosyllable. Thanks to 152 I can recover what is gone.

The free (but eclectic) use of numerals might bring down the date of the MS. somewhat [although 200 of the x[th] cent. has them], but it must be very early XII[th] cent. I should judge.

Of unique readings there are but few. I have picked up these:

i. 8. —*ὁ ante ην*

iii. 9. —*των ante ποδων*

12. *τη καταβαινουση pro ἡ καταβαινουσα* (*της καταβαινουσης* ℵ[a] *sol. et noster* 179*ex em. a pr. man. cum* 251 *et Tyc* 1. *Beat.* descendentis [*non Tyc* 2. = quae descendit *ut rell.*].

viii. 1. *ημιωριων*

x. 2, 8, 9, 10. *βιβλαρειδιον txt & com.* 152 has it in verses 9 and 10, and 208 supports.

xi. 13. *σεισμοσι μεγας vid.*

xii. 16. *ἥοιξεν pro ηνοιξεν*

xviii. 13. —*και ante ιππων* (*init. peric.*)

xxi. 8. *δὲ δειλοῖς* (—*τοῖς*) (*init. peric.*)

13. —*απο νοτου πυλωνες τρεις*

[xxii. 8. *εβλεπον και ηκουον ταυτα* but this is **. See 206].

The most interesting follow, quite close to the end:

xxii. 14. *μάκαροι* for *μακάριοι* So only *Cypr.*: 'Felices.' All others 'Beati.' This is not a slip, for the *ι* in *μακαριοι* has been effaced!

15. *πόρναι* 179* (*pro οι πορνοι*) but 152 here supports. 179** changes to *αἱ πόρναι*, and E 12 *etc.* support.

The other rare readings are nearly all found in 152:

ii. 1. —*εν μεσω των*

iii. 5 *init.* —*ο νικων*

8. *εχει pro εχεις* (also 1 80-138 91 102*).

iv. 11. *ὃ pro οτι*

vii. 16. *πειvασωσιν . . διψησωσιν*

ix. 2. *εσκοτησθη*

xi. 3. *προφητευσωσιν*

10. *πεμψωσιν*

xiii. 10. *ει τις εις αιχμαλωσιαν συναγει tantum*

xiv. 7. *θαλασσας* (Note the *aeth* here has *θαλασσην και ποταμους* as well as *και πηγας υδατων*).

15/16. *Uno tenore.*

xvi. 12. *τω pro των sec.*

xvii. 4. και τα ακαθαρτα +τα
8 *init.* +και (και has been erased in 179).
xx. 7. και οτε ετελεσθη
xxi. 5/6. *Uno tenore.*

At xiv. 9 we substitute αλλος for τριτος with 1 12 14-92 and 152-208 only.
xvi. 15 we substitute εαυτου for αυτου with 12 81-204 137 152 only.

But with 1 alone (now confirmed by 208) we find ourselves at:

iii. 2. —α μελλει αποθανειν ου γαρ ευρηκα σου τα εργα πεπληρωμενα
xiv. 7. —αυτου
xix. 1. +τὸ, *ante* αλληλουια (and 80-138).

With 12 251 alone at xviii. 12 ἢ *pro* και *ante* μαργαριτου.

With 1-208 and 152 alone or almost alone:

vi. 1. —μιαν Also 203-240 (against 38-178).
vii. 9. —και φυλων (followed by *Er.* 1. 2. 3. *Ald. Col.* 57).
viii. 9. —των εν τη θαλασση (and 12).
xvi. 10. —πεμπτος (and 12; *hiat* 208).
14. —και της *ante* οικουμενης
xvii. 14. οτι εκλεκτοι και πιστοι.

Very occasionally we go away from the family, as at:

xi. 5. αποκτειναι *pro* αδικησαι *sec.* with *fam* 21 36 176-206, but this may be second hand.

An interesting and unusual change is at:

xxii. 17. λαβειν υδωρ (for λαβετω υδωρ) with *fam* 62 and 152, but also 113 and *arm* α, which is now confirmed by 208, and therefore must have stood in the missing page of Apoc. 1.

Now see further under 208.

Græco-Latin Group 7-16-39-45-69-102-104-151-180.

Apoc. 180 (Ac. 149. P. 349) = Florence, Laur. Conv. Soppr. 150. = Greg. 180 (Ac. 149. P. 349), [new 620. Sod. α 207]. Collated from the original in 1912. [XII. XIII]. Apoc. 180.

Græco-Latin. The Apoc. is distinctly of the other Græco-Latin tribe, although not all of these have a Latin counterpart, as has this MS. 180. Our present MS. 180 is not only closest to 39 in its details, but reproduces all its errors. The Latin is on the right-hand side. Apoc. 39 is wanting i. 1 to iii. 17, so this MS. supplies the want.

Although the Greek portion is poorly written and many errors in breathings and in spelling occur throughout, we find in this MS. all the characteristic readings of the rest of the group, without change, even when they oppose the Latin column opposite; so that the Greek in many ways is independent of the Latin, and yet this cursive group hangs perfectly together, and only goes asunder in minor matters.

The inscription agrees with that of 16.

At ii. 16/17, where a commentary reading is incorporated into the Greek text (+και εν τη απειλη η φιλανθρωπια), the Latin opposite is quite unaffected.

But at i. 3 +ταυτης (*post* τους λογους της προφητειας) finds a certain equivalent in the Latin 'verba proph. libri hujus.' This reading is not young, being found in *gig harl* and also in *copt syr Vict.* and *Prim.*, and also in 23, 111, 146-155 (*Oec.*) and 151.

At iii. 7 τοῦ ἅδου *pro* του δαβιδ (δᾱδ) is found to be the equivalent of the *inferni* opposite (*ex gr.* ΤΟΥΔΑΔΟΑ[ΝΟΙΓΩΝ] ?).

Here is where the greater family agrees approximately alone:

i. 8. +και *ante* ο ων
15 *init.* —και
iii. 2. στηριζων
7. αδου *pro* δᾱδ
11. ινα μη λαβη τις ταχυ
iv. 5. εξεπορευοντο
8. —και ο ων
11. την δυναμιν και την δοξαν και την τιμην
v. 6. —του θρονου και των τεσσαρων ζωων και εν μεσω [*Habet lat. juxta*].
7. +της χειρος (*ante* της δεξιας) [*Non lat. juxta*].
8. μεστας *pro* γεμουσας
11. —πολλων [*Non lat. juxta*].
vi. 1. —και *ante* ηκουσα
x. 6. +αμην
xiii. 11. +τω (*ante* αρνιω)
14. και εζησεν απο της πληγης της μαχαιρας
16. επι της δεξιας της χειρος αυτων
18. οὐσ *pro* τον νουν *et* ℵ.
xiv. 1. το ονομα αυτου και του πατρος αυτου
4. απαρχης *et* ℵ 114-241 [*non* 7-45-104-151]. *Cf. lat. gen.* primitiae, *sed in* 180 = p[1]micie.
7. εν φωνη μεγαλη λεγων
10. εκ του ποτηριου (*pro* εν τω ποτηριω) *et* A 56. [*non lat*].
ibid. —εν πυρι και θειω
13. —ναι *et* ℵ *boh.*
17. —του *sec.*
18. της γης *pro* αυτης *et fam* 119, 233.
xv. 3. —ὁ θεος ὁ
5. +του θεου *ante* της σκηνης
6. ληνον
8. ελθειν *pro* εισελθειν
xvi. 2. του θηριου το χαραγμα
xviii. 2. +δαιμονιου *post* πνευματος
3. πορνευσαντες *pro* επορνευσαν
11. +και *ante* ουκετι
24. ευρεθησαν *et* 14 176-206 219 *sah.*
xix. 4. οι πρεσβυτεροι επεσαν *et* 153-211 233.
xx. 5. +οτι *ante* αυτη *Cf. aeth syr*S +και
10. του θειου *pro* και θειου *et* 146-155 176 218. (*Om.* 81*-204).
ibid. —και *post* θηριου [*non lat*].

At xxii. 20 there is a sharp division in the family, 39-102-180 retaining ναι *sec.*, while 7-16-45-104-151 substitute (alone) και. [*Hiat* 69].

GROUP 34-35-68-87-(124)-132-156-(165)-181-188.

Apoc. 181 (Ac. 416. P. 58)=Jerus. Patr. 38=Greg. 495 (Ac. 495. P. 495). [Greg. new 1888. Sod. α 118]. [XI]. Apoc. 181.

Scr.-Miller gives Apoc. 181. Act. 417. P. 64=(Jerus. Patr. Lib. 43 [XII]).

He means Act. 416. Paul 58. Jerus. Patr. 38 [XI].

Gregory's 181 is our 107.

[Jerus. Sepulcr. 38 appears to contain the Apoc. (now Gregory's latest No. 1888), while 37, referred to under our Apoc. 153, would appear not to contain Apoc.].

It was only in 1926 that I was able to secure complete photographs of this very beautiful XI[th] century MS. It is a com. MS. most tastefully arranged. At first sight it reminds one so strongly of 132 that I thought it was by the same hand; but it is not, although of the same family. I have little doubt that they were both executed in the same scriptorium, and perhaps the author of 181 was the teacher of Queen Marie, or possibly her pupil. Gregory and Soden speak of one *Theophanes* as the writer of 181, but there is nothing as to this which I can control from the photos of the Apoc.

There is a XII[th] century library-note at the close saying the MS. belonged to the Laura monastery in Palestine. (On the next leaf is a confused later medley of prayer and praise, ending with a medical prescription!).

This MS. very happily completes our tenfold group of:

34-35-68-87-124-132-156-(165)-181-188.

The inscr. (missing in 132) is

ἰωαΝΝΟΥ ΤΟΥ̂
θεολόγου ἀπὸ
κάλυψις · ἦΝ
ἐΝ πάτμω τῆ
Νήσω ἐθεάσα
το ·:·

There are distinct punctuations indicative of an ancient scheme of stichometry in the original, and this document shows us that all the XI[th] century MSS. of this family were copied from some foundation-source of a tenth century cursive type, like 200, or from an older uncial. They are not copies of copies, but all evidently based on some precious archetype in Armenia. Archetype.

This MS. indulges more freely than the others in ν εφελκ., but, unlike 132, has but few cases of iota postscript, only *seven* altogether: (i. 9 πάτμωι, i. 18 ἀίδου [*non alibi*], ii. 7 δώσω αὐτῶι, iv. 9 τῶι ζῶντι, xi. 19 οὐρανῶι, xiv. 5 τῶι ἀρνίωι, xvii. 17 τῶ θηρίωι).

On the other hand, the sacred names are frequently left expanded, as also ουρανος, ανθρωπος and their cases. There is no rule (except that σωτηρια is never contracted), and the same applies to some other members of the group.

The proof that 34 35 68 87 132 181 are copied on the same original, and that none derive from each other, is furnished by a glance at the varying conjunctions among these copies. Our MS. and 87 seem to have the greatest number of exceptional points in contact, where the original readings have been reproduced *tel quel*. Thus:

with 35 we agree at	vi. 6.	—και *ante* το ελαιον	
and	xii. 12.	διὰ τοῦ *pro* διὰ τοῦτο	
with 34 ,, ,,	vii. 5.	ῥουβεὶν	
with 68 ,, ,,	xxi. 20.	σαρδείων	*hiat* 87.
and	xxii. 5.	και οὐ χρειαν οὐκ εχουσι φωτος ηλιου (—λυχνου και)	

with 87 we agree at vi. 11. *ἔτι χρόνων* (—*μικρον*) 181, *ετη χρονων* 87.
vii. 8. *χιλιαδας*
10. *κραξουσι*
x. 11. *επι λαους*
xi. 10. —*ουτοι*
16. —*και tert.*
xvii. 14. *αὐτοῖς pro αὐτοὺς* (*post νικησει*)
16. *ποιησωσι(ν) bis*
ibid. *κατακαυσωσι πυρι* (—*εν*)
xix. 21 *fin.* *αυτου pro αυτων*
xx. 10. *νυκτας pro νυκτος*
(*hiat* xxi. 12–xxii. *fin.*)

with 87 and 124 at xii. 18. *εσταθη pro εσταθην*
with 87 and 132 at xxi. 12. *επι ταις πυλωσιν*
with 87 and 188 at { xvii. 3. —*την*
16. *μισησωσι*
with 132 (*hiat* 87) at xxi. 16. *σταδιων δωδεκα χιλιαδας*
with 132-188 (*hiat* 87) at xxi. 17. *και το υψος και το πλατος αυτης*
with 34 and 68 at viii. 5. *εγενετο*
with 35 and 87 at xi. 5. *δεῖ αὐτοὺς pro δεῖ αὐτὸν*
14. —*ταχυ*
xvii. 5. *οχλοι et εθνη transp.*
xviii. 13. *σεμιδαλιν και οινον και ελαιον*
23. *οἱ μεγιστάνοι pro οἱ μεγιστανες*
xix. 3. *και εκ δευτερου ειρηκαν*
with 35-87-132 at xvii. 17. *γνωμην αυτων pro γνωμην μιαν*
xviii. 22. *σαλπιγγων* (*et* ℵ 90 130 178 200)
xix. 3. *ανεβαινεν pro αναβαινει*
13. *ερραντισμενον pro βεβαμμενον*
xxi. 4. —*ουτε πενθος ουτε κραυγη ουτε πονος ουκ εσται ετι*
9. *ο πρωτος pro εἷς, et τας εχουσας pro τας γεμουσας*
with 35 and 68 at vi. 5. *δαυϊδ*
and xxii. 2. *φυλα pro φυλλα*
with 35, 68 and 132 at xxi. 21. *ἵνα εἷς καὶ ἕκαστος pro ἀνὰ εἷς ἕκαστος* (*hiat* 87)
and xxii. 19. *εγγεγραμμενων pro γεγρ.*
with 35-132 at xviii. 2 *fin.* after *μεμισ.* +*και φυλακη παντος θηριου και μεμισημενου*, whereas 34-156-165-188 add *και φυλ. παντ. θηρ. ακαθαρτου* after *ακαθαρτου sec.*
with 156 at xiv. 8. *πεποτηκε*

And the proof of the basic variations in the common exemplar can be seen in such a passage as xv. 3 in the heavenly song: *φωνην pro ωδην sec.* by the *whole group*.

And, as bearing on the Queenly character of the recension, note that at xviii. 7 the group *as a whole* combines alone to say *ὅτι ἔγω κάθημαι βασίλισσα*, and no others add *ἐγω*. The others vary between *κάθημαι*, *ὅτι κάθημαι*, *ὅτι καθίω*, *ὅτι καθώς*, and *ὅτι εἰμι καθώς*. Εγω, however, is found in *sah*. This group has been long since classed by me as Coptic.

New variations are very scarce. Observe, however, *αἷμα* thus at vi. 12. At i. 20 *τὸ μυστήριων*. And beyond at:

vii. 4. *τὸν ἐσφραγισμένων*
ix. 11. *επ αυτων αγγελων*
xi. 11. *ἕστησα* (*errore*)
16. *επε* is quickly blotted and *και* not inserted. (*και* omitted by 87 and *copt*).
xii. 5. *παντα τα τα εθνη*
14. *οπως τρέφειται*
xvii. 14. *οὗτο pro οὗτοι* (*errore*)
ibid. *κύριωσ κυρίων sic.*

The squarest divisions of the family are perhaps at xvii. 17, where

{*γνωμην αυτων* is read by 35-87-132-181, but
{*γνωμην μιαν* is read by 34-124-156-165-188 with many others} *hiat* 68

and at xxi. 9. *ὁ πρῶτος pro εἷς* by 35-87-132-181 against the rest. The latter conforms to the *Latin* 'habentibus.' This trend is borne out soon after at xxi. 12 *επι ταῖς πυλωσιν* by 87-132-181 only, reminiscent of the Latin gender.

ibid. *τὰς ἕχουσας pro τὰς γεμούσας.*

Occasional rough breathings are interesting, thus:

vii. 11. *επι τα προσωπα αὑτῶν* So 221, and *ἑαυτῶν* 37.
14. *αὑτῶν pr.* So only *Er.* 2. 3. 4. 5.
viii. 3. *ἑστάθη*

ὅτἀν is invariable. Always *ὧδε*. Twice *ἅμμος* and *ἅμμον*. Once *καθῆμένων*.

Accents favour the circumflex, *e.g.* *στῦλοι* once, (but *στύλοι*), *παταξαι*, *γεμοῦσας*. Even *καταβαῖνοντα* once. At viii. 1 *σιγῆ*. ix. 21 *φονῶν* for *φόνων*. And *οναῖ* nearly always.

At xv. 6 *λίνον* in the text, *λῖνον* in the commentary.

We write *κρίμα* consistently, and *μύρον*, *μύλον*.

One curious reading, apparently quite outside the family, cannot be passed by in silence. I refer to xxi. 27. The ordinary printed reading is:

καὶ οὐ μὴ εἰσέλθη εἰς αὐτὴν πᾶν κοινοῦν καὶ ποιοῦν βδέλυγμα καὶ ψεῦδος.

Most, however, read *κοινον*, and then *ποιων* or *ὁ ποιων*.

We read, however, *κοινῶν* as if the participle of *κοινόω*. Thus only Apoc. 1 (Erasmus' codex!) [not even the sister of Apoc. 1. our 208]. *Obs. sah ὃ κοινοῖ* (*vel μιαίνει*).

Now see the last of this family under No. 188 (Constantinople, Holy Sep. 303.2).

GROUP 6-31-106-(164-166)-171-174-(182).

Apoc. 182. *Apoc.* 182 (Ev. 1094. Ac. 287. P. 480) = Athos, Panteleemon XXIX. = Greg. 120 (Ev. 1094. Ac. 287. P. 335). [Greg. new 1094. Sod. δ 307]. [XIII–XIV].

(Greg. 182 = Scr. 112).

Photographed in 1912 by the German Society. It is written in a very minute hand, and is found at once to fall into the rather interesting family group 6-31-106, but with some idiosyncracies. It is much nearest to 106 with a good many agreements alone with that MS. But only about fifty per cent. of its peculiarities go with the family. Most of the rest may be errors, but ix. 14 is very curious. There is no family or Version support for the +τω λεγομενω before ευφρατη.

Commencing at the xi[th] chapter we begin to leave the family altogether, and run into a number of new readings unsupported by Greeks or Versions. But after the xvi[th] chapter we appear to resume our relations with the family (see xvi. 19 —και *tert.* alone with 6-31-106) and at xvii. 7 run again alone with 106 having δωδεκα for δεκα, and at xviii. 13 reading very exceptionally ραβδων for ρεδων, again with 106. But in between at xviii. 7 we are absolutely alone with C in reading βασιλευουσα for βασιλισσα at that place. A very subtle relation with C sympathy. C is further seen at xvi. 6 where we read αἷμα ἅγιον. This is not an itacism on the part of 182, as the accent is carefully differentiated. Note also xi. 13 εν φοβοι alone with C.

The puzzle therefore continues, and is hardly lightened by finding a commentary reading of Andreas intruding in the text of this non-commentary MS. at xviii. 14/15, where we find the straightforward addition of ουτε ψυχας ανθρωπων του λοιπου εμπορευση. This is also found in 47 and the family MSS. 6-31-171-174, but apparently *not* in 106 !

Yet at xviii. 16 the unusual dropping of και before κοκκινον (reading: βυσσινον και πορφυρουν κοκκινον) is supported by 6-106-171-174 as well as by P 4 20 21 48 64 73 74 † 106 113 218; and at xviii. 22, while the omission of the clause και πας τεχνιτης κ.τ.λ. is not a family omission, the family 6-31-106-171-174 all support the substitution of φανη for ακουσθη *secund.*

At xix. 9 we find the Arethas (not Andreas) addition by mistake (*ex com.*) of καὶ δή γε καὶ ἀπιόντες ὡς δεῖ, which is found also in 6-31-171-174, but not in 106.

At xix. 16 the omission of και *secund.* by 106 and *syr*S is *not* witnessed to by 182 nor the rest.

ενδεδυμενοις (for ..οι) at xix. 14 is read by ℵ and *syr*S *Orig.*, but is not a family reading. (It is also now found in the Patmos group 178-203-240 and in 113 as well as in 152-179). I think 182 can fairly be dated XIII[th] century, and not as late as XIV.

The inscription is αποκαλυψις του αγιου ιωαννου του θεολογου agreeing with that of 31-106, as well as with other important MSS., including 23, 28, 38-178, 51-90, 109.

Here are the new readings:

ii. 13. —ο πιστος ος This seems to agree with Arethas *com.*, as published by Cramer (vol. 8). ος is omitted by 6-31-106-171-174 and 34-35-68-87-132-156-165-181-188, 164 and 176-206, 226 *aeth.*

15. νικολαοτων *sic* (—των)

ibid. fin. ομοιοις (*pro* ο μισω) (*Cf. com. fin.* "και οπως δε τουτους και τισιν ομοιουμενους . . .").

iv. 3. —του θρονου

ibid. ως ομοιος *pro* ομοιος

6. —και *tert. ante* κυκλω

vi. 1, 5. καὶ εἶδε· *pro* και βλεπε (102** 108 218).

† There are other large sympathies for the special group 4-20-48-64-74 throughout.

vi. 8. —εν *ante* ρομφαια *Cf. Andreas com.*
ix. 14. επι τω μεγαλω ποταμω τω λεγομενω ευφρατη
xi. 5. καταισθίει (*Cf.* 84).
xii. 12. υμασ· εχω *pro* υμας εχων
xiii. 3. εσφαγμενον
4. ισχυν *pro* εξουσιαν
15. καταλαλησῃ *pro* και λαλησῃ (—και 106 *al.*) *Cf. com. Andreas*: ἵνα δῆθεν λαλήσῃ ἡ εἰκών.
18. αριθμος γαρ εστιν (—ανθρωπου) ο αριθμος αυτου (—και), χξ̄ϛ· *Cf. Iren. et Tyc.*
xv. 3. +δεσποτα *ante* κυριε ο θεος
6. —επτα *ante* αγγελοι So *arm* 2. *Cf. com. Arethas disertè*: "ἑπτα" ἀντὶ τοῦ πολλαὶ παρελήφθησαν.
xvi. 5. των υδατων του αγγελου Note —των υδατων by 1 57 233, (*hiat* 208), and *com. Arethas* "τὸν ἐπὶ τῶν ὑδάτων Ἄγγελον τετάγμενον."
xvii. 8/9. οτι ην το θηριον και ουκ εστιν και παρεσται · ὧ̄ (*pro* ωδε) ο νους ο εχων. *Cf. copt.* 'ⲫⲏ.' *Cf. syr*S *et* Σ.
xviii. 22. —και πας τεχνιτης *usque ad* ευρεθη εν σοι ετι *pergens* και φωνη μυλου.
xix. 16. βασιλευς βασιλειας. The βασιλευς looks like ὁ αγιλευσ but βασιλείας is clear. The *com.* (not found in this MS.) says: καὶ αὐτῷ τῷ διὰ σαρκὸς χρηματίσαντι δέδοται βασιλεύειν βασιλέων καὶ κυριεύειν κυρίων · βασιλέων τῶν βασιλευσάντων. *Vide vol.* II. *ad loc.*
xxii. 3. αυτων *pro* αυτου
6 *fin.* μετα ταυτα *pro* εν ταχει So *arm* 1. (*Cf.* E 67-120).

As to the family characteristics, note:

ii. 24. υμιν λεγω (—δε) by 6-31-106 and 12-55 171-174.
iii. 19. ζηλου by 6-31-106 and 74 123 171-174.
v. 14. λεγοντας το αμην by 106.
vi. 6. λεγοντος *pro* λεγουσαν by 106 and 146*txt & com.* 174 (λέγουσαν [οντος] 171 *sic*).
8. και ηκολουθει αυτω (*pro* ακολουθει μετ αυτου) by 106.
vii. 16. τὸ *pro* πᾶν by 6-31-106-171-174.
17. ποιμένει *sic* by 106 and 32 35.
ix. 11. αββαδων by *fam et al.*
16. —και *sec.* and ηκουσα +δε by 106 and 146*txt* 171-174.
20. —τα *ante* αργυρα by 6-31-106-171-174 *et al. septem.*
x. 4. τας εαυτων φωνας by 106 and 87 100 (*om.* 6 31 171-174 *etc.*).
8. +και *ante* λαβε by 6-31-106-171-174 *al. aliq. et Arethas.*
xvi. 19. —και *tert. ante* βαβυλων by 6-31-106-174 (*hiat* 171).
21. αὕτη *pro* αὐτῆς *ante* σφοδρα by 6-31-106-171-174 *al. aliq.*
xvii. 4. πορφυραν by 6-106 [*non* 31]-171-174 E *al.*
7. δωδεκα *pro* δεκα by 106.
15. +και η γυνη *inter* ειδες *et* οὗ ἡ πορνη by 31-106-171-174 and E 4-20-48-64-74, also 32 67-120 109*gr.*
xviii. 8. —ο θεος by 6-31-106-171-174 and 4-20-48-64-74 and 38-178, 40 61 98 126.
13. ραβδων *pro* ρεδων by 106 156 [*non* 174, *hiat* 171].
14/15. +ουτε ψυχας ανων του λοιπου εμπορευσῃ by 6-31 [*non* 106 *vid.*] 47 171-174 (*ex com. Andreas*).
16. πορφυρουν κοκκινον (—και) by 6-106-171-174 and P 4-20-48-64-74, 21 73.
22. φανῇ *pro* ακουσθῃ *sec.* by 6-31-106-171-174, 4-20-48-64-74 and 34 156.
xix. 6. —ως *prim.* *fam et aliq. gig syr*S.

xix. 9. *Post* κεκλημενοι +καὶ δή γε καὶ ἀπιόντες ὡς δεῖ by 6-31-171-174 [*non* 106 *vid.*] *Arethas* [*non Andr.*].
19. αυτου *pro* αυτων by A 6-31-106-171-174 only and *sah arm* 2.
xx. 12. εστωτας τους μικρους και τους μεγαλους by *fam* 6 and *fam* 4, also 32 34 107.
xxi. 7. μου υιος *pro* μοι ὁ υιος by 106 *al. pauc.*
15. καλαμου [χρυσουν] by 31-106-171-174 and ℵ[a] 143.
xxii. 1. ωσει *pro* ως by 31-106-171-174, 20-74, 34.
9. *Post* ειμι +εγω by *fam* 6 [*non* 171[sup]] and *fam* 4, also 32.
12. —μου by 31-106 [*non* 171[sup]].
18. μαρτυρομαι εγω by *fam* 6 and *fam* 4, also 34 [μαρτυρω παντι εγω 171[sup]].
21. η χαρις του χ̄ῡ (—κυριου ημων ιησου) by *fam* 6 and *fam* 4, also 32 [*non* 171[sup]].

For the rest, note:

i. 4. —αυτου 35[*non fam*].
14. χιον 28 113 119-144 218 233.
iii. 3. ποια ωρα 12 22 23 143 *f.* 178 *et latt* [*sed non fam* 7].
9. γνώση *pro* γνωσιν ℵ 14-92.
21. —εν τω θρονω μου *fam* 21 and 130 only.
iv. 9. δώσει 13-23 27 40 146*txt* 188.
v. 6. —και οφθαλμους επτα 1-208 44 61 121 130 143 218.
Arethas comments on εχον κερατα επτα but not on και οφθαλμους επτα. Hence the omission.
vi. 11. —οι αδελφοι αυτων 21 67 92 98 127-215 210 [*non rel. fam* 6].
17. η μεγαλη ημερα with *f.* 114 only and *copt.*
vii. 7. —εκ φυλης λευϊ ιβ̄ χιλ. εσφραγ. 28 91 100 218 220 [*non fam* 6].
8. —εκ φυλης ιωσηφ ιβ̄ χιλ. εσφραγ. 14 [*non* 92] 153-211 [*non fam* 6] 240 [*non fam*].
ix. 1. αστερας πεπτωκοτας επι της γης (ℵ* 120 200) [*non fam* 6].
19. —εισιν So *syr*S only and *Tyc* 1. (ην *pro* εισι *vel* εστι *fam* 38).
xi. 1. λαον *pro* ναον 29 53 [*non fam* 6].
4. —της γης 12 *boh* [*non fam* 6].
13. ἒν φοβοι *cum* C *solo.*
xii. 3. [διαδηματα επτα] *Contra fam.*
6. —εκει *post* ινα 14-92 59 130 *h syr*S [*non fam*].
8. —ετι ℵ[c] 7-45 *fam* 21, 40-210 146 164-166 217 *sah arm*[vid.] *syr*S *Hier*[Es].
12. ἐκατέβη 50 126 219 [*non fam*].
xiii. 14. ποιεῖσαι *sec.* 73-79 81-204 188.
18. ψηλαφισατω (19 32. *Oec. com.*) [*non fam* 6].
xiv. 3. καινην ωδην 64 *et* 164*txt et com.*-166 *latt Meth.*
13. πόνων *pro* κοπων *et* 91 *solus.*
xvi. 6. αιμα ἅγιον *pro* αιμα ἁγίων C 72 114-193-241.
xviii. 6. ὃ *pro* ῷ *Aliq.* [*non fam*].
7. βασιλευουσα *pro* βασιλισσα *et* C *solus.*
xix. 1. λεγοντων εν τω ουρανω 109*gr.*
14. ενδεδυμενοις ℵ 113 152-179 *fam* 178 *syr*S *Orig.*
15. —του *ante* παντοκρατορος *Aliq.* [*non fam*].
xxii. 5. βασιλευουσιν 78[*non fam*].
16. ο πρωινος και λαμπρος (—και ορθρινος) 156[*non fam*].

Now see 171-174 at Iveron, full sisters, which also share some of the 6-31-106-182 readings in many places.

Apoc. 183 (Apl. 163) = Salonika ἑλλην. γυμνασίου 10 = Greg. 183 (Apl. 163). A fragment at the end of the book. Four leaves containing vii. 16–viii. 12. [x] *cum com̄.*

Von Dobschutz says this is the same as F.

We leave 183 blank.

GROUP 62-63-72-136-145-147-162-163-184. (Family 1).

Apoc. 184 (Greg.) = Amsterdam, Isaaci Voss gr. 48. [a. 1560] *cum com̄.* Apoc. 184.

Apoc. 184 Scr. [Act. 422 *q. non est ad p.* 306, *vide Suppl. p.* 396*. "Act. 422 = Gotha Ducal Libr. Ch. B. 1767 [xvi]" (*sine Apoc.*)]. (*Vacat igitur* Scr. 184). [Greg. old 184, new 2083. Sod. Aν[602]].

This Amsterdam MS. is of the Erasmian family, sub-type 62/3-72-136-145-147-162/3, and was doubtless copied by the same scribe as 136 or 147. Since we have procured photographs of it through the courtesy of the Librarian, we add a full collation, although it only swells this group slavishly. But its very slavish accuracy is a good check on the others, even to απο εκ πασης (*pro* εκ πασης) at vii. 4 perpetrated by the whole group, and indeed they join εκ to πασης, treating εκπασης as one word.

To be precise this MS. completes the trio: 136-147-184, of which the larger strict family is 62/3-72-136-145-147-162/3, being an important sub-group of the whole large 1 family.

To the very many unique readings of this group, sometimes 80-138 adhere, and not infrequently 1 itself is the only other adherent.

It is headed πιναξ των κεφαλαιων της ερμηνειας της αποκαλυψεως, του αγιου αποστολου και ευαγγελιστου ιωαννου του θεολογου, followed by full table of κεφ. and Preface of Andreas.

Heading of Apoc. is:

ἀρχὴ τῆς ἀποκαλύψεως; κεφάλαιον ά:
κείμενον

as in 147.

Our MS. is illustrated in exactly the same places as 62 and 136.

New readings are excessively rare. Observe only i. 7 πασαι αι της γης φυλαι. Twice we get a breathing midway on a word: i. 13 περϊὲζωσμένον *txt & com.*, and v. 8 προσεὺχαὶ *sic.* At vi. 7 ἔργου καὶ ἴδε is corrected in margin* by χου. And xiii. 4 πολεμισαι (*compendio*). And note:

xxii. 9. +και *ante* των προφητων with 146-155 *arm* and no others.

Add:

ii. 14. —εκει with 62/3-136-147 and *f.* 97 200 *boh* (τινας *pro* εκει *sah*).
15. κρατοῦντα with 62/3-136 and 146.
iii. 9. ηγαπηκα *pro* ηγαπησα with 62/3-136 and 108 176-206.
vii. 5 *init.* —εκ with 62/3-136-147.
9. —λευκας with the same.
xiii. 3. εθαυμαστη 62-136-147.
xiv. 14. ἐπὶ τῆν νεφέλη *sic* with 72 only.

The readings common to 136-147-184 are as follows:

ii. 14. —ος εδιδασκεν εν τω βαλακ *txt.* (136).
iii. 15. εἶδα *pro* οἶδα 136 (and 69 79).

vi. 1. ὡς φονὴ 147.
9. τας των ανθρωπων ψυχας
12. και σεισμος μεγας εγενετο μελας ο ηλιος εγενετο
viii. 1. εὐδόμην (and 112 140).
x. 2. —τον δε ενωνυμον επι την γην
xiii. 15. πνεῦμα πνα δοῦναι *sic pro* δουναι πνευμα 136 (πνα, πνα).
18. ἧδε *pro* ῶδε
xiv. 13. ναι λεγοι το πνευμα
xvi. 17. } εὔδομος
xxi. 20. }
xvii. 4. —και *ante* λιθω 147.
17. και μιαν γνωμην ποιησουσι (*pro* και ποιησαι μιαν γνωμην) 147.
xviii. 4. εξελθετε · εξελθετε
ibid. σϋγκοινωνήσεται *sic** (συγκοινωνησετε 136-147).
12. *Post* θυινον + ἤ ως εὐῶδες
xix. 6. λεγόντως
10. μου *pro* μοι
12. εἶδεν *pro* οἶδεν 136-147 *et aliq. pauc.*
15. ρἄυδῳ 136-147 *et aliq. pauc.*
xx. 4. τω θυσιαστηριω *pro* τω θηριω 136-147 *et* 62/3[*non rell. fam*].
xxi. 8. —και φονευσι και πορνοις
17. μετρων 147 (and 103-112).
19. σαμπφειρος
xxii. 4. και οψονται αυτον, προσωπον προς προσωπον *tantum pro versu.*

Also, in common, note the following marginal remark opposite xviii. 13 :

ὢ τῆς αἰσχύνης, ὅτϊ τὰ δοκοῦντα ἡμῖν ἐν τῷ βίῳ ὡς ἐπὶ δοξα καὶ τερπνὰ καὶ εὐώδη · καὶ διὰ τοῦτο καὶ περϊσπούδαστα δῆθεν ἡμῖν τε καὶ περϊμάχητα · ἵνα τὴν σάρκα τούτοις κοσμήσωμεν · ταῦτα τοῖς φρονήσασϊν ἀληθῶς ὡς κατὰ πτυστα · μᾶλλον δϊασύρεται καὶ δϋσώδη · καὶ εἰς ἔλεγχον ἡμῶν ὀνειδίζεται.

The entire family group can be studied in the collation.

The most striking of these changes by the whole family are at :

i. 2. οσα τε ειδον
3. οι πληρουντες *pro* τηρουντες
5. ανομιων *pro* αμαρτιων
16. —χειρι
17. επι *pro* προς as *syr*S[int].
18. —και εχω τας κλεις του αδου και του θανατου
ii. 1. επι *pro* εν μεσω Also 1.
2. +τους *ante* κακους
5. οθεν *pro* ποθεν
9. πενιαν *pro* πτωχειαν *txt.* (*comm.* = πτωχιαν).
19. και την διακονιαν · και την αγαπην και την πιστϊν
iii. 2. μακρα *pro* λοιπα (*but* μυκρα 72 and μικρα 162/3).
17. —και *sec. ante* ουδενος (and 103-112).
21 *fin.* μου *pro* αυτου

iv. 3. λιθου ιασπιδος και σαρδιου
ibid. fin. σμαραγδινου
9. —τω ζωντι
vii. 4. ἀπὸ ἐκπάσης *pro* ἐκ πάσης
14. —της *ante* θλιψεως
ix. 20. ἣ *pro* και *tantum ante* τὰ ἀργυρὰ *sic* (Scribe generally prefers this to circumflex).
x. 5. +και *post* εστωτα
xi. 7. —μετ αυτων
8. +εσονται *post* πολεως
14. η τριτη ιδου ερχεται ταχυ (—η ουαι)
xii. 1. ωδινουσα κραζει
9. ἄρχων *pro* δράκων
10. *Post* νυκτος +ἡ κατηγορία καὶ ἡ δϊαβολὴ · ἡ κατὰ τῶν ἀνων (72 διαβολικη).
xiii. 3. —και η πληγη του θανατου αυτου εθεραπευθη
7 *fin.* +και λαον
13. ενωπιον των ανων επι την γην (56 *fam* 119).
14. +επι *ante* της μαχαιρας
16. —ποιει
18 *fin.* χξ καὶ ς́
xiv. 3. ὡς αὐδὴν *pro* ὡς ᾠδὴν *primo loco.*
11. εις αιωνα αιωνων αναβαινων
20. ετεθη *txt. pro* επατηθη (*Mg*: γρ πατήθη *sic*).
ibid. τῆς χαληνοῦ *txt.* (των χαληνων *com.*).
xv. 2. —του *ante* θεου
8. αι επτα των αγγελων πληγαι (—επτα *sec.*).
xvi. 2. [επι την γην]. . επι τους ανους
9. οὐκεμετενόησαν *sic*
xvii. 3. τῷ πνι *pro* ἐν πνι
6. +την *ante* μεθυουσαν
13 *fin.* δεδωκασιν
xviii. 7. οσον *pro* οσα
12. και κοκκινου και συρικου
13. —και ψυχας ανθρωπων (*Habent fin. schol.*).
23. ευρεθη *pro* φανη
ibid. ευρεθη *pro* ακουσθη
xix. 5. αινειτε τον θεον ημων λεγουσα
11. πιστος και αληθινος καλουμενος
xx. 9. εκ του θεου πυρ απο του ουρανου
12. +του θρονου *ante* του θεου (*et Anon.*).
13. τους εαυτης νεκρους *primo loco* (*et ps-Ambr.*).
15. εις την βιβλιον *txt.* [*com.* = εν τη βιβλω].
xxi. 9. δείξωσϊ *pro* δείξω σοι (*etiam* 59 90 120).
10. εκ του ουνου και απο του θεου
17 *fin.* αγγελος *pro* αγγελου
24. —και *ante* οι βασιλεις
ibid. —και την τιμην *post* δοξαν *Add.* και την τιμην των εθνων *post* αυτην
26/27. +ινα εισελθωσι *et seqq. uno tenore.*
xxii. 13. —αρχη και τελος *txt.* *Voluerunt librarii omnes in com.*
20. +το *ante* ναι *prim.*

In the following the strict family is joined by 80-138.

ii. 13. +φησι *post* κρατεις
15. ἣν μϊσῶ *pro* ὃ μισω
iii. 9. +σοι *post* διδωμι
10. επι την οικουμενην ολην
v. 12. λεγουσαι
vi. 10. +ημων *post* δεσποτης
vii. 1. —της γης *sec. post* ανεμους (Also 38 113 251 *syr*S and *copt*).
4. χιλιαδας
viii. 9. των εχοντων (Also 67-120).
12. —το τριτον αυτης *post* φαινη
13 *init.* —και ειδον (Also 59 *fam* 119 251 and *syr*S).
ix. 7. προς *pro* εις
17. θωρακας εχοντας
xi. 6. +ταις *ante* ημεραις (Also 1 57 *syr*S).
xii. 12. +ο *ante* εχων (Also 1-152-208).
14. —εις την ερημον (Also 1-12-152-179-208).
xiii. 1. θηριον αναβαινον εκ της θαλασσης
xiii. 10. ει τις αιχμαλωσιαν συναγει (—εις αιχ. υπαγει) (Also 1).
11. εχον *pro* και ειχε
14. ποιειν *pro* ποιησαι *pr.* (Also 38 and 146*com.*).
17. του ονοματος *pro* ἢ το ονομα (Also C 81 113 *lat syr Prim.*).
xv. 8. εν τω ναω (Also 1).
xvi. 2. και τους την εικονα προσκυνουντας αυτου (Also 1-141).
7. —αλλου (*Habent* εκ). Also B 1 *fam* 119 *Compl.*
14. [της γης] —και *seq.*
xvii. 8. [υπαγειν] +ἀεὶ ζητοῦν τίνα καταπίῃ *txt.* (And 123).
xviii. 11. ἐφ' ἑαυτοῖς *pro* επ αυτη (Also 36 59 *fam* 119).
15. εξ αυτης *pro* απ αυτης
17. και πας επι των πλοιων ομιλος (—ὁ)
19. +εν *ante* μια
xx. 4. +του *ante* ιησου (Also 40 49*).
xxi. 5. οι λογοι ουτοι (Also 32 91).
xxii. 16. ὁ πρωϊνὸς, ὁ αὐτὸς *pro* και ορθρινος.

And in the following by 1:

i. 7. —αυτον *prim.*
ibid. —επ αυτον
ii. 1. επι *pro* εν μεσω
20. —ολιγα οτι εας
v. 9. —τω θεω
xi. 7. τελεσουσι
ibid. —και αποκτενει αυτους
9. τα πτωματα αυτων · και οι εκ των εθνων (*pro* και εθνων τα πτωματα αυτων)
11. υπο *pro* επι *prim.*
xiii. 11. αρνιου *txt.*
17. ἣ ἔχων *pro* ὁ ἔχων (*Cf.* C).
xiv. 8. ἡ μεγαλη βαβυλων (—η πολις)
14. υιος
17. αγγελος *trsf. post* ουρανω
xvii. 16. καυσουσιν (Also 1-152-179-208 36 *f.* 38 *f.* 46).
xviii. 7. και *pro* οτι *ante* εν τη καρδια
9. καρπον *pro* καπνον (Also 108 and 1-208).
12. ουτε *pro* και *tert.*
xx. 5. ανεστησαν αχρι *pro* ανεζησαν εως (and 1).
7. και οτε ετελεσθησαν
15. εγγεγραμμενος
xxi. 13. απο βορρα . . απο δυσμων . . απο μεσημβριας
24. [και τα εθνη των σωζομενων] τω φωτι (—εν)[αυτης περιπατησουσι] +τα εθνη δια του φωτος αυτης
xxii. 15. —οι *ante* πορνοι

And here with 12:

viii. 11. —εις *ante* αψινθον
xii. 1 *fin.* δεκαδυο

As to *fam* 119 (see above and below).

Below is an approximate list of affiliations of the family as a whole again, with the following MSS. Note the character of the units:

i. 14. +και *ante* ωσει 56.

17. —μη φοβου *txt.* ℵ.

20. —αι ℵ and 1 21 114 179.

ii. 1. εφεσιων 1-208 38 67-120 170 *h.*

3. —και ου κεκμηκας 1-152-179-208 *f.* 16 38 *f.* 119 251.

27. και *pro* ως *prim.* 164. (και ως 67-120 176-206 251 *syr*SΣ *aeth* $boh^{1}/_{2}$ *Tyc.*).

iii. 1. ῆ *pro* εῖ 113 143 246.

iv. 1. —ἡ *prim. ante* φωνη *f.* 38 *f.* 97 159 200.

ibid. ῆς *pro* ῆν 59 113 154.

v. 3. +κατω *post* γης *prim.* *fam* 25, 164-166 (see below xiii. 6).

11. +ὡς *ante* φωνης *sic* and *fam* 119 251 only.

vii. 9. εστωτων C *f.* 38 251.

16. πεσεῖται F 80-138 *f.* 178 200 251.

viii. 3. ἔστη F 125 149-186 166 *f.* 178.

ix. 19. ἠδίκοῦσαν *pro* αδικουσι *f.* 38 251. (*hiat* F). *Cf. boh Prim.*: nocebant, *sed* mordebant *aeth, om. arab.* were destroying *arm* a. 2. shall destroy *arm* 1. 4.

21. +εκ τουτων · ουτε *post* μετενοησαν 38 251. (*hiat* F).

{ xi. 5. —αυτον 55*.
{ xiv. 7. —αυτω 55*.

xi. 8. της μεγαλης πολεως 36 *f.* 46 *aeth arm syr.*

14 *init.* —ἡ ℵ[a] 1-208, 41 87 203-240[*non* 38 178] *Er.* 1. 2. *Col.* 57.

xii. 9. —μετ αυτου E 1-152-179-208, 17* 59 67-120 81-204 *f.* 114 130 159 *Er. Ald. Col.* 57.

12 *init.* +και 88 [*non* 46-101].

16. ἔβαλλεν 56 80-138 169 215 217.

xiii. 6. κατοικουντας *pro* σκηνουντας *fam* 25, 121 and 136-147, while οικουντας prevails in 62/3-72 with 36 and 70 (of the 25 family).

18. —και ο αριθμος αυτου ℵ 233 *syr*S and 146*com.*

xiv. 4. υπο *pro* απο 41[*non fam*] 90*[*non* 51] 203[*non fam*].

15. ουνου *pro* ναου E *aliq.*

ibid. σου *pro* σοι E *aliq.*

xv. 6. επι *pro* περι *txt.* *f.* 21 *syr*S *copt Tyc.*

7. —ἐν ℵ *aliq.*

xvi. 11. εκ του πονου *pro* εκ των πονων 56 *boh.* *Cf.* xvi. 10.

13. —τρια *txt.* 45[*non fam*] 113 *gig.*

16. —τον *pr. ante* τοπον ℵ 233* $boh^{4}/_{12}$ *Compl.* (—τον *bis* 14-92).

xvii. 9. +την *ante* σοφιαν 13[*non fam*] $sah^{2}/_{4}$.

10. ὁ εἷς ἐστι και ὁ ἄλλος 122 164-166 $boh^{9}/_{12}$ *vg arm arab* (*aeth*) *Vict.?* ὁ δε αλλος 56 *Prim.*

xviii. 3. στρήνου C 1 *al. f.* 119 *etc.* (149).

24. εσφραγισμενων 38 149 187 218.

xix. 16. —επι *sec.* ℵ 12 121 *copt Vig.*

17. —τοις *ante* πετομενοις 53.

18. —παντων }
20. βληθησονται } *Aliq. pauc.*
xxi. 7. ϗ αυτοι εσονται μοι υιοι }

xxi. 8.	—ο εστι δευτερος θανατος	79 122 [*non famm*] *Auct*ᑫ.
12.	—και επι τοις πυλωσιν αγγελους δωδεκα	AE* *pauc. fu arm syr*Σ.
xxii. 8.	—των ποδων	} 113.
17.	λαβεῖν υδωρ (—το)	} 113 152-179-208 *arm a. Tyc* 2.
19.	αφεληται *pr. loco*	170[*contra fam*], αφελειται B.
ibid.	της προφητειας του βιβλιου τουτου (—ταυτης)	21 *f.* 25 *al.*

Here ends Scr.-Miller's list for the Apoc., except that on p. 377 he refers to an *uncial* ℷ at Kosinitsa, ἁγια μονη 124, MS. of the whole N.T. [x] = Greg.? [*vide* Textkritik, p. 96].

Apoc. 185 (Ev. 1277. Ac. 418. P. 484) = Cambridge Univ. add. 3046. [Greg. 185, new 1277. Sod. *α* 194]. [XI. XII]. *Vacat.*

The Librarian at Cambridge assures me this MS. does *not* contain the *Apoc.*

[On p. 303 of Scr.-Miller, under Acts 303 (Lesbos τοῦ Λείμωνος 132) he numbers the Apoc. 185, although it does not appear on p. 326 at the end of his list, which ends there at No. 184. But it does not matter, as it is reported to me in 1912 that the Apoc. has disappeared from the Lesbos MS. 132, having been torn out of the volume].

Leave 185 blank.

GROUP 149-186.

Apoc. 186. *Apoc.* 186. Jerusalem, S. Saba 665. [XII]. [Gregory old No. 500. Latest No. 1893. Soden *α* 117]. Photographs of Vester & Co., 1926.

This small MS. (like 113, written with a stub pen) is as unlike as possible in appearance to our 149, but it soon develops that in text it is an absolute sister. I did injustice to 149 in attributing the many transpositions to the scribe's desire for a clean copy, as all the *same* transpositions occur in 186. They are certainly not copied the one from the other, although of approximately the same date, and therefore the curious variants and all the transpositions go to a common ancestor, now probably lost to us. It is unfortunate, as it would seem that such unusual deviation from the standard texts must be due to a critical recension having to do with some lost commentary.

Lacunae. It is regrettable that 186 lacks a number of pages and is thus missing from i. 5 to iii. 1, from x. 6 to xii. 11, from xvii. 5 to xix. 2, from xix. 21 to xxi. 4, but it is so completely the counterpart of 149 elsewhere that we can count its adherence to the 149 recension in these missing chapters. In the important lections in these omitted sections I have followed the number 149 by '*hiat* 186' to call attention to this matter.

Date. Gregory suggests the eleventh century for 186. It is more probably late XIIth, but there is no trace of iota post. or subscript, whereas the beautiful sister 149 indulges frequently in a special kind of iota subscr. placed a little to the right below the letter. Nor does the scribe of 186 indulge in the frequent double μμ of 149. Nor do we punctuate ὅρα μή as does 149. We write · ὅραμή · thus.

I can only repeat what I said under 149 as to the remarkable readings present, and call attention again to the Syriac leanings of 149-186 and to their agreement with 18 and 40, besides the strange solecisms, such as:

iii. 2. τοῦ λοιποῦ *pro* τα λοιπα
20. ἕστηκα εν τη θυρα (*pro* ἑ. επι την θυραν) *Cf.* xiv. 16 εν τη νεφελη, xvi. 3 εν τη θαλασση.
ix. 11. αυτω εστιν *pro* εχει (*Cf. syr*).
xv. 2. +και τινας αλλους
xvi. 17. —εις τον αερα
18. αφ ου οι ουρανοι εγενοντο (*pro* ανοι) (But so also 26-107).
xxi. 5. —ουτοι
xxii. 6. υποδειξαι σοι (*pro* δειξαι τοις δουλοις αυτου).

The aberration from 149 is slight indeed. Confined principally to these places:

iii. 9. και ουκ εισιν in 186. (149 omits και).
vi. 3. ζωου present in 186 (omitted in 149).
9. εσφαγμενων in 186 (εσφραγισμενων 149).
vii. 5. *Habet* 186 και εκ της φυλης γαδ ιβ χιλ. (omitted by 149).
16. παίση *pro* πέση 186 *contra* 149. (No other MS. writes παίση here).
xiv. 11. We have a double reading thus: οὐκ ἔχῶσιν* Not so 149.
15. [επι της νεφελης] while 149 has επι των νεφελων.
xix. 7. [χαιρωμεν 186] χαιρομεν 149.
9. [αληθινοι 186] οἱ αληθινοι 149.
xxi. 12. —των *ante* υιων 186, but —των υιων entirely 149.

However, at xiii. 5 our MS. 186 writes νβ, while 149 has κβ, both variants from the μβ of the others.

At xiii. 18 our 186 writes ψη φισάτ, showing probable original intention of ψηλαφισάτω. Not so 149.

At xiv. 7 our 186 punctuates: προσκυνησατε αυτον · τον ποιησαντα with 55. Not so 149.

At xvi. 13 ὡς βατραχους is read by 149, while we abbreviate ὡς βατρά· probably βατραχοι.

We do not share the errors of 149 at xv. 5, nor at xxi. 18, at which latter place 149 adds gratuitously ἤ γουν του τειχους.

And at xix. 12 we supply ονοματα γεγραμμενα και, missing in 149.

We have no subscription any more than had 149, but whereas at the end of ch. xxii. a small blank space is left at bottom of the page, we add, without any line intervening, the heading of the list of the twelve apostles, thus:

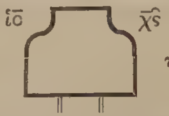
τῶν ιβ ἀποστόλων ὀνόματα. ἔστι ταῦτα

followed by the beginning of the list.

Serious study should be given to this recension.

Double recension Er.-Compl.

Apoc. 187. *Apoc.* 187. Jerusalem, S. Saba 676. [XV not XI]. [Gregory old No. 501. Latest No. 1894. Sod. α 210, α 1670]. (Old Greg. No. 504 = Jerus., Kreuz. 57 he now says does *not* contain Apoc.).

Inscription is: ἀποκάλυψις 

τοῦ ἁγίου ἰω^{ΝΣ} τ^{Σ} θεολο~ (= 17 23 *etc.*).

Photographed in 1913 for me by the German Society.

Rather carelessly written. No iota *post.* or *sub.*, although the MS. is so late.

Rather a puzzle. Very close to the printed text, especially at first, but drifts away afterwards to composite readings of the Erasmian and Complutensian families. Certainly not copied from a printed text, however, although it has a couple of readings (iii. 5, 9) with *Er.* and *Ald.*

Curiously enough it has two errors in close proximity, once with ℵ alone and once with *syr*S alone. So do kindred careless spirits embroil our problems. Consult:

iii. 20. *ανοιξω pro ανοιξη* with ℵ.
21 *init.* +και *ante* ὁ νικων with *syr*S.

Upon a closer study, however, we find this rather interesting state of things. The MS. embraces in itself *both* of our early types of the printed text. From i. 1 to iii. 12 the Erasmian text governs. Here the scribe was interrupted—(he cancels two lines and leaves a blank line before resuming)—and thenceforward clear Complutensian traditions obtain to the end (with slight exceptions), showing that he used another document, but *not* the printed Complutensian text. Of the *Compl.* MSS. we are nearest to 77.

[See our 243 at Athos for a similar state of things].

There are a number of new readings, which, under the circumstances, are of no intrinsic importance, as we have already sufficiently fixed the types of Erasmian and Complutensian family groups, and we know that these varieties of reading do not belong to the regular family traditions.

We cite them, however, for the sake of regularity, and in order to trace the possible peripatetics of the MS. in the future:

i. 3. ακουσαντες *pro* ακουοντες
8. αρχι
9. ὁ κοινωνος *pro* συνκοινωνος
11. αἴσχατος *pro* εσχατος [*Rell. cum t.r.*]. *Iterum* i. 17.
17. χειραν (So 112).
20. αἵπτὰ *pro* αι επτα (—αι ℵ 1 *etc.*).
ii. 2. κος^{μ} *sic pro* κοπον (*med. lin.*) *Vult* κοσμον.
ibid. πειράσω *pro* επειρασω
ib. fin. ψευδῆς^{ης} *sic pro* ψευδεις
7. ὅτι *pro* τι
ibid. ξιλου
17. της θατειραις (—εν) εκκλησιαις (*vid. compendio*)
20. αῖς *vel* οῖεις *pro* εας
24. βάθυ *vid.*
iii. 5. εξομολογήσωμαι
ibid. ἐνώπῐων
9. δίδωμοι.

Within the same limits, notice these readings with some support:

i. 7. πας ο οφθαλμος So 87 [*non fam*] 190.
9. —τη καλουμενη So 1-208 and *Er.* 1. 2. 3. *Ald.* [corrected in *Er.* 4. 5. *Col.*].
13. λυχνῶν *pro* λυχνιῶν (λύχνων 121 200).
16. εν δυναμει (—τη) So 57 and *Er.* 1. 2. 3. *Ald. Col.*

ii. 10. πειραθητε So 1-208 57 111 114 141 *Er.* 2. 3. *Col.* [πειραθητε *Er.* 1. *Ald.*].
13. ἐμαῖς *pro* ἐν αἷς So 57 *Er. Ald. Col.*
14. [εν τω] βαλεκ So 44.
24. εν θυατειραις So 14-92 57 *Er.* 1. 2. 3. *Ald. Col.*

iii. 1. εκκλησιαις (*comp. vid.*) So C 156 200.
2. εὗρικα So 1*mg.* 32 140 *Er.* 1. 2. *Ald.*
ibid. —τα *sec.* So CA 1*mg.* 57 *Er.* 1. 2. 3. *Ald. Col. Lach. W-H. R-V.*
5. —της *ante* βιβλου So 141 *Er. omn. et Ald.* [*non MSS.*].
7. της φιλαδελφειας εκκλησιας (—εν) =*Gig.* *Cf. syr*S.
9. αὐτοὺς *pro* εαυτους So 141 *Er. omn. Ald.* [*non MSS.*].
ibid. γνώσιν *sic.* *Non Er.* 1. *Ald.* =γνῶσιν.
12. —του θεου *sec.* So 103-112 200 *syr*S and Σ.
ibid. ἣ καταβαίνει =B *mult. Compl. Elz. Col. Bez.* [*non fam* 1, *non Er. Ald.*].

We resume the rare readings:

iv. 1. σαλπιγκος

v. 1. εσοθεν *pro* εσωθεν
3 *init.* —και
7. εν τη δεξια *pro* εκ της δεξιας
9. ὃ *pro* οτι
11. [καὶ χιλιάδες] χϊάδων

vi. 5. αυτου *pro* μελας, *ita*: —μελας και ο καθημενος επ αυτω εχων ζυγον εν τη χειρι
6. δυναρίου *pr.* (*non sec.*)
12. —ως σακκος τριχινος και η σεληνη εγενετο, thus reading that the *sun* (and not the moon) became as blood.
14. απεχωρίσθην

vii. 4. φιλῆς *pro* φυλῆς (So 145).
10/11. —και τω αρνιω και παντες οι αγγελοι εστηκεσαν κυκλω του θρονου *Error ex homoiotel.* θρονου . . θρονου.

viii. 5. θυσιστηρίου
11. —και γινεται το τριτον εις αψινθον
12. τεταρτον του ηλιου *pro* τριτον του ηλιου (*Cf.* 130).

ix. 1. —και *init.*
5. ἄνος *pro* ανθρωπον
6. ἀπ ἀὐτὸν ὁ θάνατος *sic*
13. +και *ante* του ενωπιον (*Cf. gig*).
14. δεδομενους
19. και γαρ αι ουραι αυτων *pro* αι γαρ ουραι (*Cf.* 35-87).
20. ξύλα *pro* ξυλινα

x. 6. —και ωμοσεν . . . τον ουρανον *incl.* (*homoiotel.*) *pergens post* τον ουνον (*ver.* 5): "και τα εν αυτω"
7. ὃ εὐαγγελίσατο
10. καὶ ἔλαβον τὸ βον τὸ βιβλιδάριον *sic*

xi. 5. κατεσθίῃ (So 113).
11. θειου *vid. pro* θεου *fin. lin.*
ibid. επ' αυτους τους *pro* επι τους
15. ἕβμος *pro* εβδομος (ἕβδος 73).
xii. 3. ἑπτα διαστήματα *sic*
6. χιλιαδας (*fin. lin. comp.*) *pro* χιλιας (So 146*txt*). (*Cf.* χιλιαδες 1*).
9. εκληθη *pro* εβληθη *sec.*
10. ἐνώπι *pro* ενωπιον
15. εκ του στοματος αυτου στοματος αυτου, οπισω της γυναικος
16/17. —και ηνοιξεν η γη το στομα αυτης και κατεπιε τον ποταμον ον εβαλεν ο δρακων εκ του στοματος αυτου · και ωργισθη ο δρακων επι τη γυναικι *ex homoiotel. pergens* και απηλθε
xiii. 2. —και τον θρονον αυτου (So 92, *fam* 119).
3. εσφραγισμενη *pro* εσφαγμενην (εσφαγμενη 96) (εσφραγισμενην *aliq.*).
6. ὡς *pro* εἰς [*ante* βλασφημίαν]
11. αἰ *pro* Και *init.* (159 180).
12. ποιῆ *pr.* (εποιη *sec. cum* 98).
16. πλησίους (154).
17. τῶν ἀριθμῶν (*Cf.* 81).
xiv. 1. [εχουσαι] τα ονοματα αυτου · και το ονομα του πρς αυτου
2. +ἐκ τοῦ οὔνου (*sic in ras. ante* βροντης). *Postea* και ως φωνην ην ηκουσα, ως κιθ. κιθ. (*Cf.* 56).
4. —των *ante* ανθρωπων
6 *init.* —και
8 *init.* —και
9. ηκουλουθησεν
11 *fin.* *Iterum* 9/11.
15. καθάρϊσον *pro* θερισον (*Cf.* εκαθερισθη *ver.* 16 *pro* εθερισθη *Apoc.* 200).
xv. 6. +και ησαν *ante* ενδεδυμενοι (*Alii* +οι ησαν)
7. φιάλλας (*sed tantum*)
xvi. 1. ἐκχέτε *sic* (—και *antea*)
4. —και *tert. ante* εγενετο
6. εδωκαν [πιειν] So 178-203-240.
13. +αυτου *ante* του δρακοντος
14. και εισιν (—γαρ) (+και *post* γαρ 120).
ibid. επι *pro* εις
19. αἱ πόλις *pro* αἱ πόλεις So only 146*com*$^1/_3$. (*Cf.* א* η πολις).
21. θαλασσα *pro* χαλαζα (χαλασσα 95).
ibid. θαλασσης *pro* χαλαζης* (*correxit ipse libr.**?)
xvii. 4. —και *sec.* (So 1 72 140 153).
9 *fin.* επτα και εισιν *vel* επτακις εισιν (ἑπτάεισι)
14. [κλητοι] και πιστοι και εκλεκτοι και πιστοι (*Cf.* 80).
17. —την γνωμην αυτου και ποιησαι (*Cf.* 84*. *Cf.* 16 39 63 120).
18. και εχουσαν *pro* ἡ εχουσα (*Cf.* 14).
xviii. 3. —εκ της δυναμεως του στρηνους αυτης
4. +και *ante* λεγουσαν
ibid. [εξελθετε εξ αυτης ο λαος] —μου* (*Suppl. supra lin.*) So 149*.
6. ημιν *pro* υμιν (So 182 ?)
8. κλαυμός *sic pro* λιμος
ibid. ὁ κρίνον

xviii. 10. η πολις η βαβυλων η μεγαλη
11. τὸν γόμων
19. ἄρχοντες *pro* ἔχοντες making sense.
22. ἀυλῶν *sic pro* αυλητων
24. ἐβρέθη *pro* εὑρέθη A modern *beta*.
ibid. εσφραγισμενων
xix. 4. οι κδ (—πρεσβυτεροι)
8. να *pro* ἵνα
10. επεσεν *pro* επεσον
xx. 2. +και *post* δρακοντα
4. εβαλον *pro* ελαβον
13. *Post* 13 *fin.* +και εδωκεν η θαλασσα τους νεκρους τους εν αυτη· και ο θανατος και ο αδης, εδωκαν τους ἑαυτοῖς νεκρους (so 136)· και εκριθησαν εκαστος κατα τα εργα αυτων. (*Cf.* 19 37 *et* 7 14 114).
xxi. 2. —την *ante* πολην (*sic*)
3. σκηνώ *sic* (*fin. lin.*) *pro* σκηνωσει
8. —και εβδελυγμενοις και φονευσι και πορνοις (*Cf.* 53).
11. ὡς λί|ασπίδι *sic*
13. ἀπο ἀνατολῶν πυλῶν, (*sic*, *cf.* 53*, 116) πυλωνες τρεῖς· καὶ ἀπὸ βορρὰ, πυλῶνες τρεις· καὶ ἀπὸ νότου, πυλῶνες τρεῖς (—απο δυσμων πυλωνες τρεις)
18. καὶ ἦν ἡν ἐνδόμησις *sic*
20. ο ενδεκατος υακινθος, ο ενδεκατος υακιθος (*sic*)
23. εχουσι *pro* εχει
xxii. 8. εμπροσθεν του αγγελου των ποδων
14. εντωλας
16. ταυτα υμιν (—ταυτα 143 *Prim.*; —υμιν 121 *gig*).
17. και και *bis pro* και *tert. ante* ο ακουων.

For the rest, observe, within the same limits, the following, and then we can take leave of our scribe, who might just as well never have been born!

iii. 15/16. οτι ψυχρος ης, η ζεστος· ουτως (*pro* οτι ουτε ψυχρος ει ουτε ζεστος οφελον ψυχρος ειης η ζεστος· ουτως) *Cf. gig.*
17. ο ταλεπωρος with 72.
v. 1. +και *ante* κατεσφραγισμενον ℵ[a] 13-23 27 55 90 172-217 *boh syr*S *Orig.*
3. δυναται *pro* ηδυνατο *f.* 46 *et* 102.
6. —την *ante* γην 90 [*non* 51] 145 164-166 172 [*non* 217] 251.
9. φϊλῆς *pro* φυλης 98 113.
vi. 1. λεγωντες *pro* λεγοντος 39-180.
6. τὸ ἔλεον *sic* το ελεον *Oxyr*[1230] *fam* 7 *al. pc.*, τον ελεον 208.
9. εσφραγισμενων *pro* εσφαγ. 7 33 45 *f.* 62/3 67 109*gr et arm f.* 119 126 130 149 167 201 226.
10. κρίνης *sic* κρινης 1-208 16 32 39 67 69 200 218.
11. επι χρονον (—μικρον) 6 *et* 188 226. *Cf.* ℵ.
vii. 3. ἀδικήσηταὶ CA 12 63 108 152 154 200 204 212.
9. —και λαων 50 114-193-241 226 *sah.*
viii. 3. τας προσευχας 17* 36 53* 59-121 67-120 77 *f.* 114 137 159 169 176 190 206 216 232 *gig.*
ix. 1. [βασανισθωσι] (*Compl.* βασανισωσι).
15. +την *ante* ημεραν *cum fam Compl.*, *sed Compl. ipse om.* και ημεραν *cum* ℵ *et* 1.

ix. 16. *των αριθμων* 42** 50 80 87 104 125 126 153 156 167 200 207 218.
x. 3. *λέον* 69 72 218.
ibid. —*αι ante επτα* ℵ* 1 4 7 *al. Er. omn. Ald. Col.*
xi. 5. *καὶ ἥτις αὐτοὺς θέλει* C 12 29 113 154 201.
xii. 3. *δρακον̃ sic* (*δρακον* 39 67 140 180).
4. *δρακον* 67 72 95 200 218.
7. +*και ante ο μιχαηλ* 103 106 112 *arm* 2.
8. *εν αυτω pro αυτων* 104.
14. —*και sec. ante καιρους* 41 42 53 69 75 77 81 90 112 122 124 130 136 149 177* *syr*S.
17. *εντωλας* 72.
xiii. 1. *διαδιματα* 72 104 151 201.
2. *ἄρκτος* 77-190 229*mg.*
7. —*και εδοθη αυτω usque ad νικησαι αυτους* CAP 1 12 *al. pauc. sah Iren.*
ibid. *φιλην pro φυλην* 91.
8. +*του* (*ante εσφραγισμενου sic*) 1-208 21 38 48 67 80-138 106 146 149-186 176 233 241.
12. *ἐποίη sec.* 98 218 233 (*bis* 113).
13. *ποιῆ* (*pro ποιει*) 13 *et* 113 218.
15. —*και ποιηση οσοι αν μη προσκυνησωσι την εικονα του θηριου ινα* 59* *sol.*
16. *ποιῆ* (*pro ποιει*) 47 103 113 124 149-186 218 233.
18. *ψηφησατω* *f.* 46 61 81* 146 156 167 189 200 215 241.
xiv. 3. *θεου pro θρονου* 103-112.
4. *ακολοθουντες* 28.
6. *ἐνμεσου ρανήσματι sic* =*Er.* 3. 4. 5. } !
ibid. *εναγγελισασθαι* =10 *etc. Compl.* }
ibid. *φιλην* 121.
7. [*λεγοντα*] *contra Compl.*
8. [*επεσεν επεσε*] [*η πολις*] =*fam* 1 *contra Compl.*
ibid. —*του θυμου* 1-208 57 59 80-138 96 *Er.* 1. 2. 3. *Ald. Col.*
9. *αὐτῶ pro αυτοις* So A [*non minusc.*] *boh nonnulli et Prim.*
ibid. —*εν* 74 114.
10. *κερασμενου* (*errore vide postea* 9/11) 1* 16 19 39 67 69 102 126 153 180 219 233.
ibid. *των αγγελων* (—*αγιων sed vide rep.*) A 26 77* 107 108 112 113 124 149-186 170 *boh.*
12. *εντωλας* (*de novo*) 103[*non fam*] 216[*non* 169].
ibid. —*του θεου* 1-152-179-208 57 *fam* 119 *Er.* 1. 2. 3. *Ald. Col.* [*non* 141].
13. —*αυτων sec. post εργα* 1-152-179-208 12 59-121 67-120 81-204 100 *f.* 114 137 152 159 189 *Er.* 1. 2. 3. *Ald.*
18. *φωνη pro κραυγη* ℵAB *aliq. gig h syr*S [*non fam* 1, *non Compl.*].
ibid. —*λεγων πεμπψον σου το δρεπανον το οξυ* (*ex hom. οξυ.. οξυ*) 16 72 100 130 (146) 154-157 194[A].
xv. 1. *αλλον pro αλλο* *Aliq. et h.*
3. —*ο θεος ο* *fam* 16-39-69-102-180.
xvi. 10. *εσκοτισμενη* ℵ[c]B 16 *etc.* [*non Compl., non Er. Ald.*].
12. [*τον*] *ἐφράτην* 59 113 122 (*εφρατην*, —*τον* B 19 121).
xvii. 3, 4. *κόκϊνον* 1 72 113 153 200.
4. *μαργαρίτες* 1(*teste Delitzsch*), *hiat* 208.
9. *και pro αἰ* 95 159* 218.
xviii. 3. *πεπτωκε* 63 91 114-241[*non* 193] 130 146-155.

xviii. 5. [εμνημονευσεν] αυτης ο θεος τα αδικηματα 77.
7. τοσοῦτο 61-126 141.
10. ουαι *semel* 36 40[*non* 210] 59-121 67-120 81-204 *f*. 114 136-147-162/3?-184 189 200 *arm* 3.
12. κοκινου 1 [*non* 208] *et* 113.
16. —βυσσινον ϗ πορφυρουν και κοκκινον και κεχρυσωμενη *ex hom.* . . μενη — . . μενη 9-27.
ibid. —εν *ante* χρυσω 18 92 146-155 169-216 172-217 200 *gig vg Prim.*
19. ουαι *semel* ℵ *aliq.*
21. —ουτως *fam Compl., sed non Compl. txt.*
23. φωνὴν *pro* φωνὴ ℵ* 46 87* 90.

xix. 12. εἶδεν *pro* οιδεν (12) 30 32 *f*. 46 67 (90) 98 110 136 147 154 *al. et Beza.*
16. τῶν μηρὸν *cum* 1 *et* 113 159, *sed* τῶν μηρῶν 190 (S. Saba 101).
17. [πετωμενοις] *Contra Compl.*
ibid. τον μεγα 56 77 98 122 206 207 246.

xx. 2. εδυσεν 26 113 114 122* 233.
6. μετα ταυτα *pro* μετ αυτου *Aliq.* [*non fam* 1, *non Compl.*].
13. —και ο θανατος και ο αδης εδωκαν τους εν αυτοις νεκρους 121[*non* 59] 211-222.

xxi. 4. —ουτε πενθος ουτε κραυγη ουτε πονος ουκ εσται ετι *fam* 35 98 102 *fam* 119 140 149 190 222 (*homoiotel.*).
9. δείξωσι *pro* δειξω σοι 59 90 (104) 120 136-147 156 162/3 172 184 217 251.
11. —εχουσαν την δοξαν του θεου A 30 35 98 104 166 190 (*homoiotel.*).
12. —και επι τοις πυλωσιν αγγελους δωδεκα* (*supplet. marg.*) AE* *f*. 62/3 65 67-120 100 143 241.
19. κεκοσμένοι* 107* 154*.
20 *fin.* αμεθυσος *Mult. et Er.* 3. 4. 5. *Col.*

xxii. 2. εκαστον αποδιδοντα καρπον (—τον) [αυτον]
αποδιδοντα = 1 57 *Er.* 1. 2. 3. *Ald. Col.* [*non Compl.*]
—τον = 1 22 30 40-210 51-90 57 92 106 128 129 142 149 176 186 203 206 246 *Er.* 1. 2. 3. *Ald. Col.* [*non Compl.*].
6. των πρω̄ν των *pro* των αγιων 104 (108**) 210.
8. δεικνυντος [*non Compl.* =δειγνυντος].
9. [*Habet* γαρ] *contra Compl.*
17. [λαμβανετω] υδωρ (—το) 129.
19. αφελει *pro* αφαιρησει *Mult. et Er.* 2. [*non Compl.* αφελοι].

The rank carelessness of it all can be seen from the numberless *omissions* and many *additions* due to *homoioteleuton.* No subscription.

This MS. 187 with 57 and 141 must not be accorded any weight whatsoever. They are brought into the record because of their very connection with the printed text. Printed Text.

GROUP 34 as below.

Apoc. 188. *Apoc.* 188. Constantinople, ἁγίου ταφοῦ Pap.-Ker. 303.2. [XIV]. [Gregory old No. 506. Latest No. 2084. Soden α 1586].

Photographed for me in 1913 by the German Society, and collated in 1921.

This is another and the last member of the 34 family, geographically distributed as below:

Vienna	Vienna	Rome	Cheltenham	Athos	Milan	Jerusalem	Constantinople
34-	35-	68-	87-	132-	156-	181-	188.

Due to its comparative lateness there is carelessness in 188 and errors not shared by the family, thus in places convicting others of the same (*cf.* A 81 at ix. 14, 12 and 100 at ix. 20 *etc.*).

There is no iota *post.* nor *sub.*, unlike the earlier sister 132.

Apoc. 188 is not quite true to type, but seems to run nearest to 34-156. In fact, although the only MS. of the Apoc. at Constantinople, it is the faultiest of the whole family, and we need not go to Jerusalem or to Constantinople to find reliable copies to-day.

It has quite a unique preference for ει over η, in words like:

βλασφημειαν ii. 9	βλασφημειας xiii. 1	βλασφημεισαι xiii. 6
ακουσει iii. 20	ανοιξει iii. 20	
πνευσει vii. 1	νικησει vi. 2	
ευχαριστειαν iv. 9	ευχαριστεια vii. 12	
αδικεισαι ix. 10, xi. 5		
πεσει vii. 16		
ποιεισαι xii. 17, xiii. 14 (*bis*), xvii. 17 (*sec. loco*), xix. 19		
πολεμεισαι xiii. 4		
στηθει xv. 6 (So 23)		
ελθει xvii. 10	εισελθει xxi. 27 (So 98)	
προσκυνεισαι xix. 10, xxii. 8		
εξελθουσει xix. 21		
τοπάζειον xxi. 20		

more rarely βλεπης for βλεπεις (i. 11).

Like the sister 156 (with its ἀνεύησαν for ανεβησαν xi. 12, xx. 8, and ἐυασίλευσαν for εβασιλευσαν xx. 4, and ἐύαλεν for εβαλεν xviii. 21) 188 gives us εὐδόμην for ἑβδόμην in viii. 1, and εὐδόμου x. 7, and εὐδόμος xi. 15, xvi. 17.

In all these cases it is a true upsilon and not the usual u-shaped beta.

We have the novelty κατακαφθήσεται at xviii. 8.

The inscription αποκαλυψις ιῶ του θεολογου ην εν πατμω τω νησω εθεασατο is with 16-180, but quite near to that of the sisters 34-35.

Subscription at the close there is none, but in the middle of the last cruciform page we read on either side of the word αυτου in ver. 19, but indistinguishable from the text,

"κε̄ ιῡ χε̄ ταῖς πρεσβείαις ἰῶ́ τοῦ θεολόγου βοηθεισον μοί,"

maintaining the preference for ει over η to the last, but the scribe does not give his name, nor date, nor place.

We open fair and square with the family at i. 5: ος μαρτυς πιστος εστιν for ο μαρτυς ο πιστος, followed by the ος ηγαπησεν for τω αγαπησαντι, and ελουσεν for λουσαντι of the family +*h gig syr copt*.

Here is where we are aberrant:

ii. 13. εν υμιν *pro* παρ υμιν Alone.
20. εις ιεζαβελ *pro* ιεζαβελ Alone (*cf. aeth*).
22. βάλω with ℵ^a^BP *al.* [*non fam*].
24. —τοις *post* λοιποις with 21 *f.* 46 63 73 137[*non fam*].
iii. 9. και προσκυνησουσιν with ℵCAP.
16. εμμεσαι with B* *aliq.* [*non fam*].
ibid. +και ελεγχω σε (*post* εμμεσαι) So 156-165*mg.* and *f.* 38.
17. +ὁ *ante* πωχὸς *sic.* +ὁ=40 58 127 181*[*non rel. fam*]. πωχος *pro* πτωχος *errore sol.*
iv. 3. ομοια σμαραγδω (—ορασει *sec.*) Alone thus.
4. +ην *post* και *prim.* Alone with 156 and *boh.*
9. δωσει (*pro* δωσουσι) So 13 23 27 40 146 182, but *fam*=δωσι.
vi. 5. μελλας So 104 151 152*[*non fam*].
10. εκεκραξεν So 19 *sol.* [*non fam* 34].
11. επι χρονον (—ετι, —μικρον) So 6 and 187 226. *Cf.* ℵ. [*Non fam* 34].
ibid. αποκταινεσθαι So *f.* 114 120 121 152* 164 179 [*non fam*].
vii. 4. εκατον και τεσσαρακοντα (—τεσσαρες) =31 [*non fam* 34]. *Cf.* ℵ.
ibid. χιλιαδας 59 *f.* 62/3 *al.* [*non fam* 34].
viii. 6. σαλπισουσιν (*pro* -σωσι) Alone with 200.
7. βληθησαν *vid. pro* εβληθη (εβληθησαν *fam* 34 *sol.*).
8. +εις *ante* αιμα Alone. *Cf. Prim.* in sanguinem *teste Zahn.*
13. επι την γην Alone with 218 (against both families).
ix. 11. ἑβραϊστῆ *Aliq.* [*non fam*].
ibid. αββαδῶν 1 *etc.* [*non fam*].
ibid. απολυων 156-188[*non rel. fam*] *et aliq.*
14. —εκτω So A 81-204 152* ? [*non fam*].
15. ἡ *pro* οἱ *sec.* Alone. (*Cf.* ℵ *al.* —οἱ *sec.*).
17. —αἱ Alone.
20. προσκυνησουσι *Aliq.* [*non fam*].
ibid. —τα δαιμονια So 12 100 only [*non fam*].
x. 6. [και ωμοσεν εν] *Contra fam.*
11. επι εθνεσι και λαοις Alone fortuitously with *syr*S and Σ and *vg arm* [*non fam*].
xi. 5. —και ει τις αυτους θελη αδικησαι ουτω δει αυτον αποκτ. Alone with *Vict. Tyc* 2. 3.
6. τον ουνον κλεισαι 132-188[*non rel. fam*] and 38 (14)-92 *f.* 97 113 233.
xii. 4. ἔβαλλεν (*sic saepe*) So 14 [*non* 92] 56 61 127 167 215 [*non fam* 34].
5. μέλει So 69 98 144 [*non fam* 34].
ibid. [τον θρονον *absque* προς] Family divides at this place.
8. ἴσχϋσἅν *sic* (*fam*=ισχυσεν).
xiii. 3. εσφραγισμενην (*pro* εσφαγ.) *Aliq. sed* [*non fam*].
6. —τω *ante* ουνω *Aliq. non fam.*
8. εν βιβλω (—τη) ℵ* 36 59 111 *f.* 114 130 164-166 189 *copt sed* [*non fam* 34].
10. ει τις αιχμαλωσιαν ἀπάγει· εις αιχμαλ. ὑπάγει· *Fam* 34 reads ειτις εις αιχμαλ. απαγει (or επαγει)· εις αιχ. υπαγει.
ibid. αποκταίνει (*Cf. f.* 114 176-206 ἀποκταινεῖ; αποκταἱνει E, αποκτένει 169 181).
13. —εις την γην E* 17 67-120 95 113 [*non fam*].

xiii. 15. [ινα και] λαλησει *Aliq., non fam.*
ibid. ποιησει ℵ *al., non fam.*
18. +ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ *post* θηριου New. (*Cf.* 37 104).
xiv. 1. εκατον τεσσαρακοντεσσαρεσ So *fam* 25 [*non f.* 34].
2. των οῦνων *pro* του ουρανου Alone.
ibid. φωνῆ *pro* φωνην *tert. ante* βροντης Alone with 200.
ibid. καὶ ἡ φωνὴ ἢ (*sic, sed vult* ἣ *vel* ἦν) ἤκουσα · ὡς κιθ. κιθ.
3. δυο *pro* τεσσαρες New thus. *Cf.* 1 40 49 53 62 μδ. *Obs.* —τεσσαρες C 130.
4. το αρνιον 23 90 <u>124</u> 172-217 218 *gig vg* [*non fam* 34].
7. —και την γην Alone with 164-166.
9. και αλλος τριτος αγγελος ηκ. 47 *f.* 62/3 200 only [*non fam*].
12. —την *ante* πιστιν Alone.
xv. 8. —εκ *ante* της δοξης So 13-23-55, 149-186 and 34-156-165-188 *syr*S. Family divides here.
ibid. [εκ της δυναμεως] *Contra* 111 178 *Prim. et* 132 *om.*
xvi. 5. —και *ante* ὁ οσιος (ὁ *suppl. supra lin.*) —και ὁ *fam* 34.
10. εσκωτωμενη 69 [*non fam* 34]. εσκωτομενη 109 153 222.
12. εξεχεεν ℵCABEP but 34-156-165-188 only of *fam.*
ibid. το^ν μεγα (*sic, ν insertum*) 1 200 only.
15. περιπατεῖ *Aliq. sed non fam.*
18. ου γεγονεν *pro* ουκ εγενετο 61-126-218-219 [*non fam* 34].
20. +ἡ *ante* νησος 87 with 188[*non rel. fam*].
21. αὕτη *pro* αὐτῆς *Aliq. et* 34-156-165-188[*non rel. fam*].
xvii. 1. καθϊμενης Alone. (καθϋμενης 72).
2. εμεθυσαν *Aliq. non fam.*
4. πορφυραν E *al. et* 34-156-165[*non rel. fam*].
6. [την γυναικα] *Contra fam.*
8. απολειαν *Aliq. non fam.*
ibid. [επι της γης] *Contra part. fam.*
ibid. [τα ονοματα] *Contra part. fam.*
ibid. [επι το βιβλιον] *Contra part. fam.*
16. μισησωσι So 74 and 87-181 only of the family.
xviii. 1. +αλλον *post* αγγελον E *al.* 34-156-165[*non rel. fam. Habent* ANTE αγγελον].
3. πεπτωκασι *plane. Contra fam.* πεπωκασι.
4. [εξελθετε εξ αυτης ο λαος μου]. *Contra fam* εξελθε
6. ὁ *pro* ῶ *Aliq. non fam.*
7. βασιλεισσα B *aliq. non fam exc.* 156.
8. κατακαφθήσεται Alone.
10. [η πολις] ἡ βαβυλων ἡ μεγαλη (*pro* η πολις η μεγαλη βαβυλων). *Fam.* has η μεγαλη η βαβυλων.
13. και ελαιον και οινον [και σεμιδαλιν] So 34-156-165 of *fam.*
14. —της επιθυμιας 81*-204 *et* 189 [*non fam*].
15. —απο *ante* μακροθεν Alone. *Cf. latt pl.* 'longe' *non* 'a longe.'
17. [και πας] ο επι των πλοιων πλεων *Aliq. et* 34-165. *Contra rel. fam.*
21. ἔβαλλεν (*sic saepe*) So 61 63 113 217 245 [*non fam*].
ibid. —ορμηματι Alone (*cf. aeth*).
xix. 1. —μεγαλην *Aliq. et* 181, *non rel. fam.*
2. διεφθειρε with 34-156-165 *contra rel. fam.*
3. [αναβαινει] Family divided. *Contra* 35-87-132-181 ανεβαινεν.

xix. 6. λεγοντες B *etc.* Family divided again.
7. [αγαλλιωμεθα] Family uncertain.
8. και λαμπρον και καθαρον Alone.
13. [καλειται] Family is divided.
15. παταξει (*pro* πατασση) So ℵ *aliq.* Family = παταξη.
xx. 2. [ὅς] εστιν ο διαβολος *Non fam.*
3. ἔβαλλεν So 61 and 246 [*non fam*].
4. [τω θηριω] *Contra fam* (*exc.* 34-156-165).
ibid. και *pro* ουτε Alone with *sah ps-Ambr.*
5. και οι λοιποι (—δε) 34-156-165 *non al. fam.*
ibid. ανων *pro* νεκρων B 20 32 74 113 189 and 34-156-165 only of *fam.*
8. +και *ante* συναγαγειν ℵE *al., non rel. fam* (*exc.* 156-165).
14. —ουτος εστιν ο δευτερος θανατος E *aliq., non fam.*
xxi. 1. απληθον *pro* παρηλθε B *al. et* 34-156-165, *sed* απηλθεν 35-132-181. απηλθε 87.
4 *fin.* απηλθεν *pro* απηλθον 34-156-165 *non al. fam.*
5. αληθινοι εισι και πιστοι Alone.
ibid. fin. +του θεου *Aliq. et* 34-156-165.
9. —τας *ante* γεμουσας } B *al. non fam, exc.* 34-156-165.
ibid. —των *post* γεμουσας }
ibid. —επτα *sec.* So 96 *gig vg ps-Ambr.* [*non fam*].
10. [την μεγαλην] Family divided.
ibid. και *pro* την *ante* αγιαν Family divided.
11. ὡς λίθῳ ἀσπιδι *sic* *Hinc* ἀσπιδι *al. aliq.*
16. και το υψος και το πλατος αυτης [ισα] εστιν So 132-181 *vg sah*$^1/_3$.
19. [χαλκηδων] with 34-165. *Contra rel. fam.* καρχηδων, *et* χαλκος 156. Notice this specially as to aberrancy from type.
xxii. 2. +καταγγελλεται *post* ξυλου So 20 32 74 106 113 and 34-156-165.
3. εκει *pro* ετι So 34-156-165 *al.*
12. [αυτου εσται] Family divided.
16. ο πρωινος ο λαμπρος *Aliq. et* 34-165 *syr*S (*aliter* 156).
17. +λαβειν *post* θελων Alone. (*Cf.* 62-3 72). *Cf. arm* 1. *arab.*
18. μαρτυρομαι εγω So *fam* 4, and 34-156-165[*non rel. fam*].
19. και εαν τις απο των λογων του βιβλιου της προφητειας ταυτης ἀφέλη · ἀφελεῖ ο θεος το μερος αυτου . . Alone.
ibid. [γεγραμμενων] *Contra fam* εγγεγραμμενων (*exc.* 34-156-165).
20. —ναι *sec.* Family divided.

As we have not done so before we may here draw attention to a rather remarkable agreement with *syr*S in places of 188 $\frac{\text{and}}{\text{or}}$ the family: The family and *syr*S.

iv. 8. +εστως So the family and *syr*S.
9. +τεσσαρα *ante* ζωα So the family and *syr*S.
v. 2. +αλλον *ante* αγγελον So the family and *syr*S.
13. εν αυτοις παντα · και ηκουσα ℵ *fam* 34 *al. pauc. gig syr*S.
vi. 9. +ιυ χυ *post* μαρτυριαν So the family (and *syr*S).
viii. 3. —το χρυσουν by 188*. So *syr*S only.
12. και εσκοτισθη *pro* ινα σκοτισθη So *fam* 34 and *syr*S only.
ibid. και η ημερα ουκ εφαινε το τριτον αυτης · και η νυξ ομοιως *fam* 34 and *syr*S.
x. 11. επι εθνεσι και λαοις So only *syr*SΣ and *vg.* (*Contra rel. fam* 34).

xiii. 17. +ετι *post* αγορασαι So *fam* 34 and *syr*S.
xiv. 6. +επι *ante* τους ℵCAP *fam* 34 and 130 *syr*S.
xviii. 23. επλανησας *pro* επλανηθησαν *Fam* 34 and *syr*S only.
xxii. 11 *init.* +και *Fam* 34 only with 164-166 and *syr*S and *Prim. Tyc.*

Most of the unique readings are found to have some Version support:

ii. 20. εις ιεζαβελ *Cf. aeth.*
iv. 3. —ορασει *secund.* *Cf. arm.*
4. +ἦν So 156. *Cf. copt.* *Cf. Prim. com.*
viii. 8. +εις *ante* αιμα *Cf. Prim.* in sanguinem (*Zahn*; in sanguine *Sabat.*).
ix. 17. —αἱ *Cf. copt.*
xiii. 18. +ἢ τον αριθμον <u>του</u> ονοματος αυτου (*post* θηριου) *Cf. arm.*
xiv. 2. φωνη *pro* φωνην *Cf.* 200 *et Prim.*: vox *pro* vocem.
xviii. 15. —απο *ante* μακροθεν *Cf. copt.* *Cf. gig latt et Prim.* ab ea longe *non* ab ea a longe (*sed* a longe *Prim*com *et Tyc. et Beatus*).
21. —ορμηματι *Cf. aeth.*
xxi. 5. αληθινοι εισι και πιστοι *Cf. arm.*
9. —επτα *sec.* *Cf. gig.*
xxii. 17. +λαβειν *post* θελων *Cf. arm arab.*
19. εαν τις . . . αφέλῃ · αφελεῖ *Cf. Prim.* "Et si quis demiserit, adimet . ."

I can find no support for four out of these six variants:

ii. 13. εν υμιν *pro* παρ υμιν
xi. 5. —και ει τις αυτους θελη αδικησαι ουτω δει αυτον αποκτ.
xiv. 2. των ουρανων *pro* του ουρανου
7. —και την γην So now 164-166.
xix. 8. <u>και</u> λαμπρον και καθαρον
xx. 4. και *pro* ουτε So *sah ps-Ambr.*

Single Type.

Apoc. 189. Athens, Nat. Sakk. 142. [xiv–xv]. [Gregory old No. 511. Latest No. 2091. Sod. $A\nu^{502}$]. Collated in 1924 from photographs supplied by T. Bolides, ex-librarian of the National Library. Apoc. 189.

Neither Soden nor Gregory intimate that this is only *an extract* from a commentary MS., for it begins at x. 8 at the κθ chapter (λογος ῑ) and has this prologue:

κέφαλαι ἐκ τῆς ἀποκαλυψέως ἰῶ τοῦ θεόλογου:

Ιστέον ὅτι ἡ ἀπ̄ (ἀπουσια?) ἀποκαλυψέως ἐστὶν· λόγοι κδ· καὶ ἐνταυθα εἰσὶν λόγοι: ιβ· εἰσὶν οἱ ἑρμηνεύσαντες ταύτην γρηγόριος ὁ θεόγονος· κυριλλος ἀλεξανδριος περ(?) εἰρηναιος· μεθοδιος ἱεροσολυμιτης· ἱππολιτος ῥωμης, καὶ ἀνδρεας καισαρειου.

Ἀνδρέου καισαρεῖας· κέφαλαι ἐξηγημεναι ἐκ τῆς ἀποκαλήψεως τοῦ ἁγίου ἀποστολου καὶ εὐαγγελιστου ιω̄ τοῦ θεόλογου κε̄λ κθ· ὅπως τὸ ὑϊβλαριδιον ἐκ τοῦ ἀγγέλου ὁ εὐαγγελϊστὴς εἴληφεν λόγος ῑ:

After mutilating chapter xx., omitting xx. 1/3 †, and then reading xx. 7/11, 4/5 (omitting 6), 11/12 (omitting 13), 14 (*partim*), 15, it continues with ch. xxi., but closes at the end of the sixth verse, and at foot of the page has this subscription: Changed order.

εἴπερ παρ' ἐσφᾶ μεν δέκτυνοι (*sic*) τυχ̃, ἀνοι μὴ κρινονται (*vid. comp.*) βροτὸς κἀγώγε :—

From this short subscription we are left to deduce that the scribe invites us to believe he may have been guilty of the ordinary oversights and lâches of any other mortal and no more, but this is rather imposing on his readers, for in the course of these studies of MSS. and their copyists it has not fallen to my lot to meet with anything more deliberate in the way of critical editing.

For instance, at xxi. 2 he adopts to-day's view of the coming of the Kingdom, or the second-coming, by a flagrant change in the text.

Instead of giving us the ordinary text:

"καὶ τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ καινήν εἶδον, καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ..."

or that of the textus receptus:

"Καὶ ἐγὼ Ἰωάννης εἶδον τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ καινὴν καταβάινουσαν ἀπὸ τοῦ θεοῦ ἐκ τοῦ οὐρανοῦ..."

he writes this:

"καὶ τὴν πόλϊν τὴν ἁγίαν εἶδον. τὴν ἄνω ἰλη̄μ τὴν μετρόπολιν, (—καινην) καταβαίνουσαν ἐκ τοῦ οὐνοῦ ἀπὸ τοῦ θεοῦ..."

and he continues the change in verse 3 by writing: και σκηνωσει εν αυτη μετα παντων ανθρωπων δικαιων.

The same remark might be applied to the change at xi. 18 of τον αγιον ναον του θεου for την γην. (See beyond under Unique Readings).

The changes, including numerous omissions, are deliberate, for the scribe is perfectly

† Compare Charles' guesses as to order. I sent him the photographs of this MS., thinking it might interest him to see some confirmation of his idea of the proper order of certain passages, but he was absent-minded enough to refuse to look at them.

capable of straightforward and accurate copying when he has a mind to do so, and his aberrations are proved to be distinctive—I will not say personal, for his predecessors may be responsible—as we have a certain check on the basic text chosen for an exemplar, which we can identify in a considerable measure with the MSS. 59-121, which have already passed under review.

Thus at:

xi. 3.	—περιβεβλημενοι σακκους	121 and 189.
4 *init.*	+και	
15.	—εγενοντο *sec.*	59-121 and 189.
xii. 4.	—και *ante* ο δρακων	59-121 and 189.
9.	διαβολος καλουμενος (—ὁ *quart.*)	59 and 189.
xv. 4.	ὅτᾶν *pro* ὅτι *ult.*	59 and 189.
xvii. 4.	χρυσὸν (*sic*) ποτηριον	121 and 189.
ibid.	—και *ult.*	59-121 and 189.
8.	και μελλει εκ της αβυσσου αναβαινειν	59-121 and 189.
14.	—οἱ	59-121 and 189.
xviii. 13.	—και ιππων και ρεδων και σωματων	121 and 189.
xix. 9.	κληθεντες *pro* κεκλημενοι	59-121 and 189.

Also:

xviii. 12.	μαργαρου *pro* μαρμαρου	10 30 47 90 107 121 [*non* 59] 122 178**mg.* 203 and 189.
xix. 2.	—ητις εφθειρε την γην	59-121 and 67-120 [*non* E] 81-204 114-241 120 and 189 *arm a.*
10.	και προσεκυνησα *pro* προσκυνησαι	P 21 59 *aliq.* 189 and *syr*S.
xxi. 3.	ιδε *pro* ιδου	12 *fam* 46 59 67-120 81-204 114-241 137 and 189.

There is a large element of the 1-12 family throughout, and I do not believe there is anything of value in the text or commentary, which leads to a belief that the scribe reproduces much or anything which may have been dropped by the way between the time of Hippolytus and Irenaeus and that of Andreas of Caesarea.

As to xi. 6 and *syr*S.

There is one rather peculiar place, however, where 189 goes quite alone with *syr*S, *viz.* at xi. 6, where instead of επι των υδατων στρεφειν αυτα εις αιμα, he gives us:

μεταβάλαι (*sic*) τα υδατα εις αιμα,

substituting τα υδατα for επι των υδατων and αυτα, as does *syr*S *alone* and exactly. The significant thing is the change of μεταβαλαι for στρεφειν, as if 189 were retranslating (*cf. boh arm* 3), for no Greeks vary στρεφειν (except 200 with στρεψαι, and 36 with στρεφουσιν), and the Latins are content with *convertendi*.

Add to this xii. 8 αυτοις *pro* αυτων (—ετι) ℵ^{c} *syr*S and 189 alone with 217.

And with ℵ* 75 at xviii. 9 we omit και στρηνιασαντες.

Speaking of 36 we find these coincidences:

xi. 13 *fin.*	—του ουρανου	36 and 189 alone and *Tyc* 2. *syr*Σ [*non* S].
xii. 4 *fin.*	καταφαγη (καταφαγει 36) το τεκνον αυτης	Order of 36 and 189 alone again with *syr*Σ.
xix. 7.	δόσωμεν *sic*	36 and 189 alone, to which add:
xiii. 8.	—της *ante* ζωης	36, 189 and also 111, 193 [*non* 114-241].

One curious coincidence occurs with the Latin *h* quite alone at xi. 16 επι προσωπον *pro* επι τα προσωπα αυτων, where *h* has 'in faciem suam' with *boh* and *aeth.* (αυτων omitted by 189).

We are once, but only once, with 18 alone at:

xi. 8. +ριψει *post* μεγαλης

With 40-210 alone at:

xviii. 2. —παντος *prim.* (Since both 40 and 210 have the omission, the word was really wanting in their old exemplar).

With *Prim.* (and E*) alone at:

xii. 5. —υιον (*Cf.* 146*com.*).

We meet the unusual γυναικος for γυναικων at:

xiv. 4 with 113 157 159*ex em.* 164-166 222* 227* 228 230 and *boh sah aeth.*

We are with the Oecumenian 146 at:

x. 9. φαγε *pro* καταφαγε.

With bohairic (*omn., non sah*) we go (alone with 218 *Prim.* and *ps-Ambr.*) at:

xvi. 18 omitting τηλικουτος σεισμος ουτω μεγας, and note in this connection:

xix. 6. +το *ante* αλληλουια alone of Greeks, where both *sah* and *boh* prefix ⲝⲉ.

This in conjunction with βοαζει in xii. 2 for κραζει is important, for *boh*, and less often *sah*, substitutes βοη for φωνη in many of these connections.

A certain Latin order is found alone at:

xiv. 14 *fin.* οξυν (*sic*) δρεπανον as *Cass.*: acutissimam falcem.

But the various novelties hardly lend countenance to any strict polyglot affiliations, as will be seen below, yet of unnecessary retranslation there is a good deal. (See xii. 2 as to βοαζει *pro* κραζει referred to above).

As regards the scribe's orthography he uses a few itacisms, but not to excess. A fair number of cases of ν εφελκ. occur, as if he were perhaps using the worked-over remains of an elder codex. Iota postscript does not occur, and iota subscript is reserved solely for ᾠδην and ᾠδης.

His principal peculiarity of spelling, because consistent, is to spell θειος for θοιος and similarly its cases throughout.

At xix. 10 begins a general shortening by tachygraphy as if he were anxious to economize vellum, yet, although he ends at xxi. 6, he has left half a page blank, whereas he might at any rate have squeezed in the rest of ch. xxi.

The Unique Readings are somewhat formidable: Unique readings.

x. 8. —και επι της γης

10. και εν τη κοιλια μου πικρον (*pro* και οτε εφαγον αυτο επικρανθη η κοιλια μου) *N.B. Fam* 34 omits οτε εφαγον αυτο.

11 *fin.* —πολλοις*

xi. 5. εκπορευεσθαι *pro* εκπορευεται

ibid. αυτους αντειποι *pro* αυτους θελη αδικησαι *secund.*

6. του μη βρεξαι *pro* ινα μη βρεχη υετος

ibid. —και *prim. ante* εξουσιαν *sec.*

ibid. σχοῦσιν *pro* εχουσιν

ibid. θελησουσι *pro* εαν θελησωσι (*Cf.* 232).

9. τα παραπτωματα *pro* τα πτωματα *prim.*

13. εν αυτη *pro* εν τω σεισμω (*Cf.* in ea urbe *arab*).

14 *init.* +τουτο *ante* ἡ ουαι

ib. fin. τελος *pro* ταχυ

15. —ημων as *sah* only.

xi. 18. *και ηλθεν ἡ ὀργῆ (sic) εις την γην των νεκρων κριθηναι . . .*
ib. fin. *τον αγιον ναον του θεου pro την γην*
19. *επι της γης pro μεγαλη fin.*

xii. 2. *βοαζει pro κραζει*
9 *fin.* *εικοτως pro μετ αυτου εβληθησαν* (—*μετ᾽ αυτου* E *al.*; —*εβληθησαν* 218 *sah*$^1/_4$ *Vict. Tyc* 2. *Hier.*; +*εικοτως* 81 208).

xiii. 13. +*καταφαντασι*(?) *post καταβαινειν*

In the commentary we only find the usual: "*πῦρ ὁρᾶσθαι οὐρανόθεν κατερχόμενον· ὅπου γε καὶ ἐν τῇ ἱστορία τοῦ ἰῶβ τοῦτο κατεληλυθῶς· καὶ τὰ κτήνη αὐτοῦ καταναλωκῶς, καταθείαν συνχώρησϊν καὶ σατανϊκὴν ἐνέργειαν μεμαθήκαμεν.*"

xiii. 16. —*και sec. ante τους μεγαλους*
(—*και tert. ante τους πλουσιους* is supported by 114-193-241 218 and *syr*S *sah aeth arab*).
ibid. —*τους ante πτωχους* [*Habet και quart.*].
ibid. *και δουλους* (—*τους*)
17. —*του ονοματος*

xiv. 3. *και αλλος ουδεις* [*ηδυνατο*]
7. —*και πηγας υδατων* (—*πηγας boh*).
15. +*λεγων ante πεμψον* (*Cf.* 113 *copt aeth Vict. ps-Ambr.*).
17. *ουνου pro ναου* (So 30*).
ibid. *εκ του ναου αυτου pro του εν τω ουρανω*
18. +*της πικρης αμπελου post βοτρυας*

xv. 2. *επι την υαλινην θαλασσαν*
ibid. —*εχοντας κιθαρας του θεου*
3. *αδουσιν μωυσεως* (—*την ωδην prim.*)
4. +*συ ante οσιος*

xvi. 7 *fin.* *Post αι κρισεις σου* + (*uno tenore*) *καὶ πισταὶ*, and there follows at the end of a line *π*[illegible] which I do not understand. *που* seems certain; the ligature above is *ιν*, but *πουιν* means nothing, nor *ποιειν*; possibly *ποῦ ἐστιν*.
12. —*τον μεγαν* (So, however, 77).
13. +*εξερχομενα ante πνευματα τρια ακαθαρτα* (+*εξηρχοντο* 164). *Cf. dem et Prim.*
14. +*και post πολεμον*
16. *ἀρμαγεδῶ sic, et vult αρμαγεδω ut gig* Ermagedo, *non αρμαγεδων*.
20. *εξεφυγεν*

xvii. 1. —*ηλθεν ante εἶς et* +*ηλθον* (*sic*) *post αγγελων*
ibid. *και ελαλησαι pro και ελαλησε*
7. —*σοι*
9. —*ὁ ante νους*
11. +*και μελλει ελθειν ante και αυτος*
ibid. +*αυτος ante εκ των επτα* (So 121).
ib. fin. *υπαγη*
15. *εκαθητο pro καθηται* (*Cf. arm aliq. et aeth*).
16. *τα δε δεκα* (—*και*)

xviii. 7. —*τη ante καρδια*
ibid. +*ὡς ante βασιλισσα* (But so *fam* 46 and 97-214. +**ειοι** *boh*).
8. +*και πληγαι post πενθος* (*Obs. πληγη pro θανατος syr*S).
9 *fin.* —*αυτης* (*aeth*).
11. *κραζουσι txt. pro κλαιουσι* (*Silet com.*).
ibid. *αυτοις pro αυτων*

xviii. 13. κιναμωμου +καὶ ἄμω‾ *sic* (*fin. lin.*, *sed non* αμωμον)

14. —της επιθυμιας (So 81*-204, and 188 [but *contra fam*] *aeth*).

19. —πενθουντες (*Om.* και πενθουντες 214 *sah unus*).

xix. 1. η δοξα και σωτηρια (—ἥ) και η δυναμις (—και η τιμη)

4. τεσσαροι

6. Order: και ως φωνην βροντων ισχυρων · και ως φωνην υδατων πολλων. So *Prim.*

ibid. +το *ante* αλληλουια (Nothing else, but obs. +ⲭⲉ *sah boh*).

ibid. ο παντοκρατωρ θεος ημων (*pro* κυριος ο θεος ο παντοκρατωρ)

10. In the famous phrase: 'ἥ γαρ μαρτυρια (του) Ιησου εστι το πνευμα της προφητειας' our MS. must needs make a change, and writes: 'ἥ γαρ μαρτυρια της προφητειας του πνευματος, του ιησου εστι.'

11. πιστος και αληθινος καλουμενος (So all *fam* 62).

13. και καλειται λογος θεου (—το ονομα αυτου ὁ)

(λογος θεου is agreed to by 100, and the omission by 113 and *boh*).

(Note xix. 14 ηκολουθουν with E 1 *aliq. non pauc.*).

Note now that I follow the order of the verses as given in 189:

xx. 7. ταυτα *pro* τα χιλια ετη (ταυτα χιλια ετη 214).

8 *fin.* γης *pro* θαλασσης! (*Cf.* 218).

9. *Post* αγιων *in textu* +ἤ γουν την εκκλησιαν την απο περατων εως περατων της οικουμενης ἁπλωθησαν.

ibid. *Post* ηγαπημενην *in textu* +οἶμαι την ιλ͞ημ͞ και εξολοθρευσαν παντα.

10. του θοιου *pro* θειου

ib. fin. εἰς ἀτελευτη τους αιωνας *pro* εις τους αιωνας των αιωνων

1-3. *Omit.*

4. και εδοθη αυτοις κριμα (*aeth*).

ibid. σημειον επι των μετωπων αυτων, ἢ χαραγμα (*pro* το χαραγμα επι το μετωπον αυτων)

ibid. εἰσἀτελευτή τους αιωνας *pro* τα χιλια ετη

5. *Pro*: ουκ ανεζησαν εως τελεσθη τα χιλια ετη· αυτη η αναστασις ἥ πρωτη
Lege: ουκ εζησαν αλλ' ενεκρωθησαν και απεθανον τον εκ θεου χωρισμον, και εβληθησαν εις αιωνιον κολασιν.

6. Omit.

12. μεγαλους και μικρους (*absque articulis*).

ibid. —εστωτας (So 2. 14-92 and 30-98 *arm* 2 only).

ibid. και βιβλια ηνεωχθησαν · και αλλο ζωης βιβλιον ηνεωχθη (—ο εστι της ζωης). There are no less than 31 varieties of reading here among the Greeks, all involving minute variations, but this form of 189 is quite new.

ibid. +εκαστος *ante* κατα (*Cf. arm* 2 only).

ib. fin. αυτου *pro* αυτων

13. Omit. (*Cf. arm* 1).

14. (K)αι ο θανατος και ο αδης. *Cessat.* *Om.* εβληθησαν *usque ad fin. vers.*

15. [και ει τις ουχ ευρεθη] εν τη της ζωης βιβλω

ibid. εβληθησαν *pro* εβληθη

ib. fin. +της καιομενης So *arab.*

xxi. 1. παρηλθεν και ἥ πρωτη γη *pro* και ἡ πρωτη γη παρηλθε

3. [ἥ σκηνη του θεου] και σκηνωσει εν αυτη μετα παντων ανθρωπων δικαιων *pro* μετα των ανθρωπων και σκηνωσει μετ' αυτων

5 *fin.* του θεου εισιν

6. —εγω τω διψωντι *usque ad fin. vers. et* +εις τους αιωνας των αιωνων αμην ȣ (= τελος)

xxi. 7–xxii. 21. Omit.

Complutensian Group 10 *etc.*

Apoc. 190. *Apoc.* 190. Jerus., Saba 101. [Greg. No. 1328. Sod. α 1470]. [XII].

In Gregory's index no Apoc. is indicated, but in vol. i. p. 255 of Textkritik he credits the MS. with the Apoc. According to Soden the Evan. and Apoc. are two codices bound in one, his Nos. ε 1419 and α 1470.

Soden says that from indications furnished by the former Jerusalem Patriarch Germanus (1549/1550) the MS. was given to the Monastery of the Holy Sepulchre by one Simeon a monk.

The MS. was photographed for me by Jantsch in 1912, and collated in 1921.

It is correctly written in a large hand. It begins two-thirds down the first page without decoration. The inscription is in two lines:

+ ἀποκάλυψις τ̂ȣ̂ ἁγίου ἀποστόλου ϛ̀ εὐα
γγελιστȣ̂, ἰω̄' τȣ̂ θεολόγȣ :~ (with 37 63 119-144 *Compl.*).

There is no superfluous ν throughout, but also no iota post. or subscript except once at xii. 1 τῷ οὐν̄ῷ. Sometimes a word in the line below seems to be accented to serve the double purpose of accent on the lower word and iota subscript to a letter on the line above, but no *certain* case can be made out. Errors from homoioteleuton are rare. There are only three, and two of these occur close together towards the end.

The MS. is of the pure Complutensian type, the family now consisting of:

10-17-(21)-37-49-77-91-96-110-150-154-157-160-187 (iii. 12—*fin.*)-190

to which at least fifteen more will be added.

One photograph (or page from the MS.) is missing, containing x. 9, after the words και πικρανει, to xi. 6, but we can safely adjudge the missing readings to the Complutensian type.

Here are the new readings which are very few, but one of them is of surpassing interest:

ix. 18.	και τον θειον και τον καπνου (—εκ *sec. et tert.*)	Change of order, with *syr*S.
xv. 6.	καθαρὸν λεπτὸν (—και) *sic*	
xix. 16.	τῶν μηρῶν (with *syr*S and *arm*).	
xxii. 7 *fin.*	—τουτου (*Cf. gig*; *cf.* 121).	

As to λεπτόν xv. 6. I refer, of course, to the second case above at xv. 6. This is all the more curious, as it follows λῖνον and not λίθον. Is it possible that the λιθον of CA 38-178 48[*non fam*] 146 *et* Oec^{com} *am fu* (preferred by the recent editors), is genuine, and that the qualifying λαμπρον is *not*, but the above λεπτόν *is*, which is an attribute of stone or metal, see *Homer*, Iliad 20. 275: "λεπτότατος χαλκός"?

As regards this exceptional reading of our MS. it must be remembered that it occurs here in the smoothest and most innocent way, and springs out upon us after the careful dissection of 200 MSS. Λεπτόν can hardly come from the scribe's brain [it is not a New Testament word], especially as he uses λινον and not λιθον, for he is not addicted to improvisations, and in the twenty-two chapters he rarely departs from type.

It thus most surely comes from the older exemplar from which he was copying, and may indeed be a long lost relic of the genuine text and an explanation of λιθον, and when λιθον survived in CA and the Patmos MS. 178 and Oecumenius, λαμπρον had already been substituted (because used freely elsewhere in the book) or λιθον had been put back for λινον, and the change back to λεπτον overlooked. The English and American revisers found it a difficult matter to translate,—this stony clothing. They could not or would not say "clothed with stone" so they interjected 'precious,' and made it "clothed with precious stone."

Sah boh syr, ℵ *Tyc.* and the rest, with *fleury* and *Prim.* insist on λινον, so that λιθον καθαρον λεπτον (a filmy, 'tenuissima,' transparent covering of chalcedony or jade, or a more precious stone) if genuine, must have been displaced *before* their day, and the *Aethiopic* apparently recognizes a difficulty (as so often) by omitting the word.

The other rare readings are also few in number, as follows:

i. 7. πας ο̊ οφθαλμος So only 87[*non fam*] and 187, the latter another S. Saba codex, but not otherwise particularly sympathetic except as below.
ii. 2. —και *tert. ante* οτι So only A and *boh.*
v. 1. —επι του θρονου So only 74[*non fam*].
ix. 11. αββαδδων So 77-96-110-150-157-160 of the *Compl.* family, and more to follow.
xii. 7. —ὁ *ante* μιχαηλ So only 13 164-166 and *Coptic.*
xiii. 2. αρκτος *pro* αρκτου *vel* αρκου So only 77 and 187 and 229*mg.*
xviii. 5. —αυτης *fin.* So only 77 of the *Compl.* MSS. and 187
xxi. 22/23 *Conjungit.* So only 47 48 61 65 108** 182 200 *syr*S [*non fam*].
xxii. 2. εντευθεν *tantum* (—και εντευθεν *seq.*) So (ℵ) 12 and 92 111 147 204*.

In a few places only do we seem to oppose *Compl.*, sometimes with the MSS. of the group against the printed text, sometimes against group MSS. and *Compl.*

iii. 5. ουτως *Aliq. fam, non Compl.*
iv. 6. κρυσταλω B *aliq., non fam.*

And elsewhere:

iv. 9. δῶσι *Aliq. fam, sed Compl.* δωσει.
10. βαλοῦσι *fam et Elz. Bez., non Compl.*
viii. 1. τας προσευχας 17 *et aliq. fam.*
ix. 15. +την *ante* ημεραν *Aliq. et fam, non Compl.*
xiv. 12. +ἡ *ante* υπομονη *Contra Compl.*
20. εξωθεν *pro* εξω *Non Compl. vid.*
xvi. 10. εμασωντο *Multi et fam, contra Compl.*
xviii. 4. εξελθε *pro* εξελθετε *Aliq. sed non fam. nec Compl.*
17. —ουτως *Ita fam. sed non Compl.*
xix. 6. [λεγοντας] *contra Compl. txt.*
xx. 10. [οπου το θηριον *absque* και] *contra Compl. et fam.*
xxi. 20. αμεθυσος *MSS. fam. aliq., non Compl. txt.*
22/23 *Jungit. Aliq. et syr*S, *non Compl. fam.*

The following are the few errors due to homoioteleuton:

v. 14. —και τα τεσσαρα ζωα ελεγον αμην So 19 *f.* 61 82[*non fam*] 89* 95 113.
xxi. 4. —ουτε πενθος ουτε κραυγη ουτε πονος ουκ εσται ετι So *fam* 35 98 102, and *fam* 119 137 140 149 187 222.
11. —εχουσαν την δοξαν του θεου So only A 30-98 35[*non fam*] 104[*non fam*] 155[*non* 146] 166 187.

Double readings (a regular feature of Compl. MSS.) occur only at:

vii. 17. ποιμανεῖ (αι above) *sic** (ποιμανεῖ first copied is the correct family reading.)
xiv. 14. καθήμενον̊ ὅμοιον̊ (ος above) *sic**. Here the corrected reading is that of the *Compl.*

GROUP 191-220. Family 21-28-73-79-80-99-100-103-112-135-138-139-170-191-220-221, composite; also Complutensian.

Apoc. 191. *Apoc.* 191. Andros. τῆς παναχραντου 13. [XI]. [Greg. No. 1384. Sod. δ 100].

This MS. contains the whole N.T., but it is only in 1926, after many attempts to secure a copy, that Dr. Bolides has succeeded in getting photographs of the Apoc. for me. The library is badly cared for. This is a straightforward non-commentary text by a capable scribe, but unfortunately lacks iv. 1 to xvi. 15. However, as 220 is a full sister at the Laura on Athos (collated previously) we have the gap filled out. We also lack xxii. 12 to the end. It is supplied by another smaller hand, but this, the last page, is illegible.

There are very few unusual readings which are not shared by 220. These unique variants appear to be confined to the following:

xvii. 3/4. +και λεγει μοι (to introduce the clause, brought back from xvii. 18 and given by P *aliq.*) =however, 220. But 191 writes alone βλασφημιαν with the alternative βασιλειαν.
xviii. 11. κλαυσουσιν εν εαυτοις *pro* κλαιουσι ϗ πενθουσιν επ' αυτη (*Ap.* 220 has εν αυτοις).
xix. 4. προσεκινησαν (So 194).
17. —ειδον ενα
18. χιλιαδων *pro* χιλιαρχων
xx. 1. ὑπο την χειρα *pro* επι την χειρα
4. πεπελεκυσμενων
xxi. 6. των αγιων και (*sic*) προφητων.

It is possible that I missed some of these in 220.

As regards unique agreement with 220, observe the following conclusive places:

i. 15. και *pro* ὡς
ii. 25. ἄχρις οὗ ἥξω (—ἂν)
iii. 8. +και *ante* ιδου (also 111 and *syr*).
9. ἥκωσι *pro* ἥξωσι (So 220 *marg.*).
xviii. 1. και ειδον μετα ταυτα
xix. 15. +διστομος POST οξεια
xx. 4. εκαθισεν *pro* εκαθισαν
xxi. 16. σταδιων χιλιαδων δωδεκα
ibid. οσον *pro* και *quint. ante* το πλατος *sec.*
27. ἢ *pro* και *tert. ante* ψευδος
xxii. 5. φωτος λυχνου και ηλιου.

Add ii. 2 δύνῃ with iota subscript, the only place in the book, for both 191 and 220 (except ἐμπορευσῃ by 220 later).

The MS. opens with the Complutensian addition at i. 2/3 and the inscription agrees with 37 *etc.*, but it soon develops as a whole-hearted adherent of the 21 recension, which has a very important and now quite numerous group, with considerable Coptic and Syriac sympathies. As our MS. is of the eleventh century it becomes an important witness to the accuracy of transmission of this recension, as, for instance, in the omission of και ο αγιος αγιασθητω ετι in xxii. 11. To this group 18 and 40 frequently adhere, as also sometimes ℵ.

I forbear to list the places here.

Note some slight deviation from the *fam* 21 traditions at:

xix. 2. πολιν *pro* πορνην with 14 18 *aliq.* and 220 *contra fam* 21.
xx. 13. —εδωκαν (*sec. loco*) with 82 217* 220 *arm Tyc.* (*lib.*) *contra fam* 21.
xxi. 4. —ὁ *ante* θανατος with ℵ 18 22*** 23 38-178-203-240 47 143 200 204 220 *contra fam* 21.
7. αὐτῶν *pro* αὐτῷ with A 1 *etc.*, *contra fam* 21.
xxii. 9. +της προφητειας *post* λογους with 32 38 176-206 219 220 (*arm*) *contra fam* 21.
11. ρυπαρωθητω with 46 *aliq. contra fam* 21.

I am well satisfied not to have been forced to neglect this eleventh century witness.

COMPLUTENSIAN GROUP 10 *etc.*

Apoc. 192 = Laura A 99. [XIV]. [Greg. old 1503, new 1503. Sod. δ 413]. Apoc. 192.

This is a neat early XIV[th] cent. bi-columnar codex with the usual Laura inscription: *αποκαλυψις του αγιου ιωαννου του αποστολου και ευαγγελιστου θεολογου* and the usual addition at i. 2/3 of: *και ατινα εισι · και α χρη γενεσθαι μετα ταυτα ·* but it has a colophon by one Neilus in verse, which contains an acrostic date and a lament and dirge for a very dear friend and helper Constantius. If we read the third line as five times *five* it yields a date of A.D. 1317. This is close enough for our purposes, as the handwriting quite bears this out, and might indeed be older. The subscription is as follows, as far as it is readable from the photograph:

χιλιάσιν ἐξ͂ τοῦ κυκλου μου ἔτους
αὖθις δ' ἑκατοντασιν ὁ κτ͂ κ παλιν
τη πενταπλῆ πενταδι σῦμπληρουμενου
ἀπριλλίω δ' ἐν μηνι τῆς πληρεστατης(?)
ἰνδικτιῶνος πεν τάκις τρισσουμενης
ἐν ἡμέρα δε τῆ τρίτη κ συν εικαδι,
εἴληφε τέρμα βίβλος ἡ σεβασμα
νείλου πιναρᾷ χειρὶ τοῦ παναθλίου
συνεργί' δε τοῦ καλοῦ κωνσταντίου ·
ὅστις βαδίζων ὑποταγῆς ἐν τρίβοις ·
πέρας ἵμερ τὸν πρὶν ἰδεῖν τῆς πυκτιδος.
χερσὶ περι πεπτωκεν ἀνδρ^ αἱμάτων ·
παρ ὧν σπαραχθεὶς, ἐκ περ^ πύλας βιόυ ·
ὑπηρχε δοῦτος, ἡ δυσ εὐθὴς · χαρίεις ·
φίλος τὲ πιστὸς, διπλόης πάσης ἄτερ ·
ὃν οὐκρατὴρ ἔδειξε καιρ͂ δὲ ζάλη.
καθὼς ἐγνω μάτευσα θεῖος τῆς παι.. ?
οὗ πειραθεὶς ἔγνωκα πλάτος καρδι..?
γνώμης ἀγαθῆς ἱλαρᾶς ἐλευθέρας
ὃς δὴ μετελθων πρὸς........?
ἔλιπε φίλοις ἀφορητον τὴν λυπὴν
βάλλουσιν εἰς νοῦν τὴν στερη....?
οἱ χρώμενοι γοῦν τῆ παρούσῃ πυκτιδι, the next photograph is missing.

The MS. is of the pure Complutensian family.

ν εφελκ. is conspicuous by its absence. There is no iota post. and very rarely iota sub., which, however, intrudes at v. 9 *ᾄδουσιν*, again xv. 3 *ᾄδουσι* (but not at xiv. 3); xv. 3 *ᾠδην bis* [but not elsewhere]; xviii. 21 *ᾖρεν*, xviii. 22 *κιθαρῳδῶν*, xx. 14 *ᾄδης* [but not otherwise], and once in the subscription to *πιναρᾷ*.

Rho is made peculiarly open, but not uniformly.

Double readings are sometimes present, as in other MSS. of this type (again showing how faithfully some of them were copied), notably at:

iv. 8.	*λεγοντä sic*	xvii. 10.	*ἔπεσαν* (ον) *sic*
vii. 17.	*ποιμανεῖ* (αί) *sic*	16.	*ἐρημωμένην* ('Η) *sic*
ix. 5.	*παίσῃ* (πλήξῃ) *sic*	xix. 10.	*ἔπεσα* (ΟΝ) *sic*.
xvi. 19.	*ἔπεσαν* (ον) *sic*		

ἄχρις οὗ is written *ἄχρισοῦ*, and *ἀφ' οὗ*: *ἀφου sic*, and *ἕωσοῦ*. *κρῖμα* is thus accented, and *μαργαρῖται*, and *στῦλος*, and *μῦρον*, and *μῦλον*, but *μεγιστάνες* and *ἶρις*.

At xvii. 5 we find *πόρνων*, regular Complutensian style. *ναὶ*, *ἂν* and *μὴ* are thus written sometimes, but not invariably.

There is a very abbreviated chain commentary of no particular importance.

Group 114-193-241.

Apoc. 193. *Apoc.* 193. Jerusalem, S. Saba 537 = [Greg. 2302. Sod. —]. [XIV/XV].

Collated by Gregory (with Pickering's tiny edition of 1828) and published in the third volume of Textkritik, pp. 1207/10.

Collated by me from photographs supplied in 1913 by the German Society. My photographs lack three pages, and in those sections I have used Gregory's collation, which is in the main quite accurate. If anyone uses his collation, let me note the errors and omissions which I have picked up—in no spirit of fault-finding let me say, but to show that even Gregory falls short of the proper standard.

He omits to notice the following:

i. 1. δι' αγγελου (—του)
2. οσα ειδε (—τε)
11. λαοδικιαν
13. —προς (*txt*)
ii. 2. τους λεγοντας εαυτους ειναι αποστολους
16. —ει δε μη (*suppl. supra lin.*)
16 *fin.* +και εν τη απειλη η φιλανια (So 114 130 *al. aliq. ex com.*).
20. προφητην *pro* προφητιν
iii. 17. πεπλουτικα
iv. 8. εν καθ εν αυτων
9. δωσωσι
vii. 3. μὴ δὲ *pro* μητε *bis*
6. χιλιαδας *pro* χιλιαδες *sec.*
7. χιλιαδας *pro* χιλιαδες *prim.*
15. αὐτᾶ? *pro* αὐτῷ
xi. 1. λεγον *vid.*
18. +και ηλθεν η οργη σου και ο καιρος των νεκρων *post* νεκρων (*schol. interject.*) *cum* E *al. pauc. et* 114.
xii. 17. οργισθη (*contra morem* 193)
xiii. 2. παρδαλη *vid.*
6. βλασφημισαι *vid.*
11. ειχεν (*compendio*)
15. —ινα *sec.*
17. δυναται
xiv. 2. +και *ante* κιθαριζοντων
8. +τα *ante* εθνη
15. σου? *pro* σοι
xvi. 1. —μεγαλης *txt.* (*suppl. marg.*).
6 *fin.* εισιν
10. πεμπος *pro* πεμπτος
xviii. 4. συνκοινωνησητε.

Gregory errs in the following places:

i. 20. He quotes ους ειδες. Should be ους ιδες.
ibid. He quotes αι επτα λυχνιας (—ας ειδες). Should be λυχνιαις (So 114).

v. 7. He says "tilgt το βιβλιον gewiss aus versehen." Nothing of the kind. The scribe, who does not use ν εφελκ. throughout, here deliberately writes ηλθε και ειλήφεν, because without το βιβλιον, ειληφε would come before the vowel in εκ της δεξιας. Besides, many others omit το βιβλιον and some transfer it to the end.

10. *Malè Greg.* εποιησαν αυτους. *Codex* εποιησας αυτους.

vii. 3. αχρι *pro* αχρις οὗ *Malè Greg.* —οὗ, as if αχρις.

xi. 7. He cites —αποκτενει αυτους, but codex is minus και αποκτενει αυτους.

xiii. 5/6. He quotes βλασφημιαν in ver. 6, where there is no difference with Pickering. He means ver. 5 for βλασφημιας.

18. *Malè Greg.* "*tilgt* ὁ *vor* αριθμος." *Habet.*

xiv. 4. *Malè Greg.* —εισιν *sec.* *Habet.* *Lege*: —εισιν *tert.*

xv. 8. Codex —επτα *secund, ante* αγγελων. Gregory does not indicate which.

xvi. 9. Gregory would read δαυμα for καυμα. I think he is wrong.

19. Codex has [η πολις η μεγαλη]. *Malè Greg.* —ἡ *ante* μεγαλη *prim.*

xviii. 3. Codex has τοῦ στροίνουσ. *Malè Greg.* στρίνους.

(This is confirmed in verse 9 where codex reads στροινιασαντες, which he records).

All the above are quite involuntary on his part, as he has striven to be accurate and record every minute difference.

This second member of an important tripartite group is provided with commentary of Andreas, very closely interwoven with the text and written in a minute hand, with but very rare indications of κειμενον or scholia. No iota post. or sub. Rather a difficult MS. to date without seeing the original.

It at once develops in the very first chapter that 193 is a close sister to that interesting MS. 114 (see back) and they hold the relationship throughout, so that although 193 is mutilated and ends at xviii. 13 after the word σεμιδαλιν, we can take for granted that it would confirm the very exceptional readings of 114 thereafter, *viz.*:

xviii. 16 *fin.* μαργαριτας with *syr*S.

19. —λεγοντες

xix. 2. —ητις εφθειρε την γην

10/11. +διο μη τω συνδουλω προσκυνει αλλα τω παντ̄ το κρατος εχοντι

14. των ουρανων *pro* εν τω ουρανω So 8 24. (του ουρανου 36 *fam* 61 *syr*S *gig Iren. aeth*).

17. πετεινοις *pro* ορνεοις

xx. 3. χρη *pro* δει αυτον

12. και *pro* κατα

xxi. 7. αὐτὸς θεος *pro* αυτω θεος

17. μετρον οὐνοῦ *pro* μετρον ἀνου (So only the exceptional MS. 143, writing ουρανου out in full).

xxii. 3. εκει *pro* εν αυτη

19. —τις (So 113 *aeth Ambr.*).

20. ἀνέρχομε *pro* ναι ερχομαι (So 121).

The MSS. 114 and 193 are derived from the same original. They have not been copied one from the other. (How many old MSS. must have perished during the middle ages). At xxii. 14 our MS. 114 writes the unusual ἵν' *pro* ινα (where 193 is not extant). This goes back to the time of א and the fourth century. Each in some respects retains the elder forms. 114 is much more partial to ν εφελκ. and to ιδον (up to ch. xiii), while 193 holds the very exceptional θιω and θιον (with C 200) against θειω θειον of 114.

In essentially strange readings they agree throughout, but they vary among themselves quite a good deal, and their errors *inter se* can now be controlled. I think probably 114 is rather the more accurate of the two.

114-193 belong to the large 1 family, having special relations to the 1-46-62 MSS., but representing quite a definite branch of it, as does the 119 family in other respects, although *fam* 114 and *fam* 119 come together in certain particular places.

In some of these places, as in yet other special ones, the curious and important MS. 130 links up, which is so independent in others. As, for instance: i. 17 —ως *ante* νεκρος (i. 18 +ωσει *ante* νεκρος 114-193, +ως 178, 200), ix. 20 —τα *ante* χαλκα, xiii. 2 —στομα *sec.*, xiii. 8 εν βιβλω (—τη), xvii. 6 —ιησου *etc.*

Here are the new readings (which 114 does not exhibit):

i. 20. επι την δεξιαν So, however, 146.
ii. 8 *usque ad* ii. 13 σατανα *desunt.*
16. —ει δε μη (*suppl. supra lin.*) *Cf. copt plur. om., et*: ceterum *pro* ει δε μη *gig.*
iii. 13. +ακουειν *post* ους / ακουετω *pro* ακουσατω } *tantum. Cf. aeth arm.*
iv. 9. —τους *ante* αιωνας *Cf. copt syr.*
v. 5. ἄνοιξον *pro* ανοιξαι
8. γεμουσα
9. αὐτό *pro* τας σφραγιδας αυτου
vii. 4. εκατον και τεσσαρακοντα τεσσαρας χιλιαδας
6, 7. [*non alibi*] χιλιαδας
viii. 5. αὐτῷ *pro* αὐτὸ
xi. 8. ἥτι *pro* ητις *Cf. aeth* cujus *nomen.*
xii. 10. —μεγαλην =*arm* 4.
xiii. 9. —εχει
17. αγορασαι και πωλησαι =*arm a.* 3.
ibid. ἢ *pro* εἰ μὴ *Cf.* 114 εἰ (—μη) }
xiv. 3. " " " " " " " " }
xvii. 4. χεμουσα *pro* γεμον (γεμουσα 114 *et* 53-98 167 241).
xviii. 5. αὐτοῖς *pro* αυτης *prim. Cf.* αὐτῇ *syr*S.

Here are others, also apart from 114, but joined in by different MSS.:

ii. 1. [εν μεσω] but 114 εμμεσω with CA.
23. —εν 14-92, 22* 164 *gig arab, non* 114-241.
ib. fin. αυτου *pro* υμων 38 113 143 200 203 233 *copt vg arm* 1, *non* 114-241 *vid.*
v. 13. παντα · και ηκουσα ℵ *aliq. non* 114-241 *vid.*
vii. 1. +ὁ *ante* ανεμος C *al. non* 114-241 *vid.*
viii. 3. [δωση] 114-241 =δωσει.
5. σεισμοι *f.* 46 *f.* 62 69 80-138 176 201 206 233 *et* 241 (*non* 114 *vid.*).
9. —των *sec.* BF *mult.* (*non* 114-241 *vid.*).
12. [*cum t.r. verbatim*] *Contra* 114-241 φαινει.
13. +τρις *aliq.* +τρεις 114-241 *et* 7-45-104-151.
ix. 4. ετεθη *pro* ερρεθη *et* 241, *sed* ετιθη 114.
10. ομοιοις *pro* ομοιας ℵA 14 17 23 67 *al. pc. non* 114-241.
x. 6. και τα εν αυτοις *pro* και τα εν αυτη *pr. loco post* γην *fam* 21 80-138 154 251 (*non* 114-241 *vid.*).

xii. 4. [τεκη] *Contra* 114-241 τεκει.

5. ηρπαγη ℵ *al.* *non* 114-241 *vid.*

ibid. [αυτης] *Contra* 114-241 αυτου.

10. —εν τω ουρανω *f.* 26, *non* 114-241 *vid.*

xiii. 2. παρδαλης *vid.* παρδαλι 114, παρδαλις 241.

8. —της *ante* ζωης 36 111 189 [*non* 114-241 *vid.*].

15. —ινα και λαληση η εικων του θηριου 14-92 16 *al.* [*non* 114-241].

17. του ονοματος *pro* η το ονομα C *f.* 62-3 *al. pc. lat syr* [*non* 114-241].

xiv. 18. φωνη *pro* κραυγη ℵAB *al. syr*S. *Contra* 114-241.

xvi. 1. —μεγαλης *txt* (*suppl. marg.*) 59 122 *arm* 1. *aeth Tyc* 3 [*non* 114-241].

ibid. λεγουσης εκ του ναου 80-138 81-204 [*non* 114-241].

6. ἅγιον· *sic pro* ἁγίων *et* 241 = C 72 182 [*non* 114 *vid.*].

10. [εμασσωντο] *et* 241 *Contra al. plur. et* 114.

19. [*Habet* του οινου] *et* 241 *Contra* 114.

xviii. 3. [πεπωκε] *Contra* 114-241 πεπτωκε.

ibid. τοῦ στροίνουσ (*malè Greg.*) = 122 [*non* 114 = τοὺσ τρήνουσ, του στρῆνους 241].

4. —ὁ *ante* λαος 46 *al. et* 241 [*non* 114 *vid.*].

9. καρπον *pro* καπνον 1-208 *f.* 62-3 108 [*non* 114-241 *vid.*].

11. εφ εαυτοις *pro* επ αυτη 36 *al.* (εφ εαυτους 114-241).

For the rest, see back as to 114-193 under 114, and note particularly these groups, including 114:

i. 7. οψονται of ℵ 1 12 81* 111, the 119 family, 114 *etc.*, and 241 *syr copt Vict.*

ii. 18. φλοξ *pro* φλογα of ℵ 12 36 59 114 121 and 241 with *fu Prim.* $Auct^{Q}$ *Apr.*

20. πολυ *pro* ολιγα of ℵ 12 17 22 36 67 81 114 120 121 143 159 *al.* and 241 *syr*S and *gig arm a.* 4.

21. —και ου μετενοησεν of 12 49 59 114 121.

23. καρδιας και νεφρους of 51-90 113 114 127 130 141 145 159 200 215 and 241 *Vict-Tun. aeth arm boh.*

iii. 17. ουδεν *pro* ουδενος of A 12 81-204 114 121 146 152-179 and 241 *syr*S.

iv. 3. ἀσπίδι *pro* ιασπιδι of 104 114 126 143 200 and 241.

v. 3. —ουδε επι της γης of 63 109*gr.* 114 226 and 241.

4. πολλοὶ (*pro* πολλαι *vel* πολυ) of 1-152**-208* 114 123 146 203 and 241.

vi. 15. —και οι δυνατοι of 1-152-179-208 12 36 59-121 81-204 114 159 and 241.

viii. 7. —και πας χορτος χλωρος κατεκαη of 30 [*non* 98] 114 121 146 182 and 241.

xi. 11. επι των θεωρουντων of CP 17* 114 121 and 241.

14. —ιδου of *f.* 46 113 114 141 178 189 and 241.

xii. 9. —μετ᾽ αυτου of E *al.* and 114 130 and 241.

xiii. 2. —στομα *sec.* of *f.* 38 59 69 114 130 *f.* 178 189 215 and 241 *syr aeth arm.*

xiv. 18. —εξηλθεν of A 81-204 100 111 114 146 and 241 *gig.*

xvi. 3. —τη *ante* θαλασση of E 67-120 114 and 241.

18. οὗτος *pro* οὕτω of 1 12 104 114 127 204 and 241.

xvii. 6. —ιησου of 1 12 36 59-121 67-120 81-204 114 *fam* 119 130 152-179 219 and 241 *arm.*

xviii. 2. —λεγων of P and only this family 114-193-241 $sah^{1}/_{2}$ $boh^{4}/_{12}$ *syr*S.

12. λιθους τιμιους of CP and only 114-193-241 (*copt syr*S *et* Σ *aeth*).

Now see 241, making the family 114-193-241.

Group 33-194. B Family.

Apoc. 194. *Apoc.* 194 = Staurou 94 at Jerusalem. [Greg. new 1352. Sod. δ 396]. [xiii–xv].

Collated 1926 from photographs (Vester & Co.). The condition of the parent MS. must have been bad. This copy is made by three scribes, and yet has a lacuna from i. 1 to ii. 10 and xii. 13 *med.* to xiv. 8 *med.* From ii. 10 to ix. 2 is the work of the youngest hand. I call him 194. From ix. 2 to the end is the work of 194^A a neat scribe, perhaps somewhat senior to the others. But one page 22, containing xxi. 3–16, is the work of the third scribe 194^C who is probably contemporaneous with 194^A.

The type of text is that of B [the most outstanding example being θυμιαματος at xviii. 13, and +και την πολιν των αγιων at xx. 9] and of a certain cursive group. Occasionally we show innate sympathy of a peculiar type with No. 33 (at Vienna) a MS. which has also suffered much mutilation. We identify them at:

xvii. 11. —και εκ των επτα εισι 33 and 194^A.
15. μὴ *pro* λαοὶ 33 and 194^A.
xviii. 3. —της πορνειας 33 194^A and *ps-Ambr.*
xx. 3. —αχρι τελεσθη τα χιλια ετη 33 194^A and *syr*S.

This MS. 33 is the only one to which we are really directly related.

We have a subscription, thus:

αποκαλυψις του αγιου ἰωαννου του θεολογου · τελος (with 9-19)

followed by a second line with

τελος εἰληφ ϯ ὼσ παν σό ϯ φω ῥητω ϯ ρ γλώττη ϯ *sic*

On glancing at the end, I found a new reading at xxii. 16 of ὁ φαεινὸς for καὶ ὀρθρινός and expected other valuable hints, but they were not forthcoming. As a matter of fact the reading here at xxii. 16 is peculiarly punctuated, for we have ὁ πρωινος as well; thus:

16/17. ὁ λαμπρὸς ὁ φαεινὸς · ὁ πρωϊνὸς καὶ τὸ πνεῦμα καὶ (ἡ) νύμφη · λέγουσιν κ.τ.λ.

The other rare or unique readings are as follows:

iii. 20. και κρουω εαν τις ακουση της φωνης μου *uno tenore.* Scribe^B.
v. 3. —της *ante* γης *pr.* (So only 57 and *Colinaeus*). Scribe^B.
vii. 7. σϊμεὼν Scribe^B.
viii. 8. μεγάς *pro* μεγα Scribe^B.
9. τὸ ἔχον τας ψυχας Scribe^B.

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ix. 6. καὶ μὴ εὑρήσουσιν (without οὐ). Scribe^A.
13. ἤκουσε *pro* ἤκουσα (ἤκουσαν ver. 16 with 72 218 233). Scribe^A.
xi. 15. ὁ ἕβδομος ὁ ἄγγελος Scribe^A.
xii. 12. εὐφρανθήσεσθε Scribe^A.
xvi. 11. —και οὐ μετενοησαν εκ των εργων αυτων (*Cf.* ℵ). Scribe^A.
16. μεγέδῶν Scribe^A.
xvii. 4. και μοι (—ἡ) γυνη ἦν *vid.* Scribe^A.
16. +γῆν *ante* πόρνην, *id est*: μϊσήσουσι τὴν (*comp.*) γῆν πόρνην. (αὐτὴν *pro* τὴν πόρνην 36). Scribe^A.

xix. 18. —και μικρων και μεγαλων Scribe[A].
(At xx. 12 we again omit μικρους και μεγαλους with 1. 2. 9 *etc.*). Scribe[A].
xx. 15. και οὐ τις οὐχ ευρεθη Scribe[A].

xxi. 13. και ἀπο βωρρὰ Scribe[C].
15. μετρῄση *sic* Scribe[C].

xxii. 11 *init.* —ο αδικων αδικησατω ετι (*Cf.* 53). Scribe[A].

The first scribe (194) always writes ἴδον for εἶδον. Scribe[A] also begins thus at ix. 2, but soon has εἶδον and so throughout thereafter.

The first scribe has a peculiarity, which I have not noticed elsewhere, of writing πνευματα, ονοματα, θυμιαματων, μεσουρανηματι and αιματι by suppression of α thus:

πνεύμτα, ὀνόμτα, θϋμιαμ΄των, μεσουρανημ΄τι, αἵμτι.

Scribe[A] does not do this, but he writes εξἐλεύσεται, εξἐδίκησε *etc.*, without breathing on the first syllable. This is a marked peculiarity of the scribe of 146 (the Oec. codex).

At iii. 7 we write ἅδου for David. 'The Key of Hades' with 7-16 *etc.*, and at xix. 15 we omit του θεου with 200 alone (*hiat* 33).

Occasionally we abandon the usual associates, as at:

vii. 17. ποιμένει
xiv. 11. τω θηριω και τη εικονι αυτου
18. —λεγων πεμψον σου το δρεπανον το οξυ
xviii. 7 *fin.* εἴδω
xix. 14. ενδεδυμενον with *fam* 61 only.
xx. 4. ελαβε *pro* ελαβον

There is no trace of iota post. or subscript except may be a tiny one at xviii. 6 (hand[A]) to ὧι.

[*N.B.*—33 is missing xiii. 5 to xiv. 8 (just where 194 begins again), xv. 7 to xvii. 2, xviii. 10 to xix. 15, xx. 7 to xxii. 21, and lacks subscription; all this must be noted in assessing the remaining peculiarities of 194].

Apoc. 195.	Reserved for Kosinitza (Drama) Εικ. Μονη 208.	[Greg. 1785.	Sod. δ 405]
„ 196.	„ „ „ „ „ „ 53.	[„ 1795.	Sod. α 215]
„ 197.	„ „ „ „ „ „ 124.	[„ 1424.	Sod. δ 30]
„ 198.	„ „ Serres. Prodromos γ'. 6.	[„ 1685.	Sod. α 1370]
„ 199.	„ „ „ „ γ'. 23.	[„ 1760.	Sod. α 50]

I understand from Dr. Bolides of Athens, that during the late war the Bulgarians (or their German officers) made away with all these MSS., and they have doubtless been sold, after obliteration of Library marks, and may not easily be identified.

The same applies to No. 205 beyond, which was reserved for the Soumela MS. 41 at Trapezunt.

There appear to be or to have been three MSS. of the Apoc. at Meteora, which have never been catalogued in our lists of sacred codices. We shall number them 200, 201, and 202.

Two of these are by the same scribe in part, but the texts are of widely differing interest.

Apoc. 200 (Meteora 573) is by far the most important, in fact in the whole range of our documents there is none more important.

Apoc. 201 represents a Commentary MS. and runs only to xiii. 18.† The last leaf extant is crumpled and damaged, and the remaining portion has doubtless perished long since. This is said to be bound with the previous document.

Apoc. 202 (Meteora 237) is an XI[th] century and merely an early exponent of the Complutensian type.

† Von Soden (Text Band, p. 896) says it runs to xiv. 5. (If so the photographer has failed to supply the extra page). This is apparently his α 1072, but he says it has a "chain" commentary, whereas it is our 202 which has one.

Von Soden's α 1073 must be our Apoc. 200 (Meteora 573, although he gives no library mark). This MS. is said now to be in Germany.

Harnack gives us to understand that the scribe of 201 is the same as the scribe of 200, but this is incorrect. The writer of 200 begins 201, but quite another hand goes on at i. 16 *fin.* At iii. 14 the original hand resumes, but is displaced again after v. 5 by the second (contemporary) but rounder hand, and they hold on and off thenceforward alternately.

NEW TYPE. Our oldest cursive.

Apoc. 200 = Meteora 573. X. 1. Unknown to Gregory (= Soden *α* 1073). [x]. Apoc. 200.
Dobschutz now numbers it 2321.

This MS. was photographed for me by the German Society in 1912, with two others of the Apoc. in this monastery. It appears that there are other monasteries with libraries on the mount, but these three are from the main Meteora monastery. A notice appeared in *Neue Jahrbücher für das Klassische Alterthum* for 1912, pp. 542/553, by J. Draeseke, on the whole subject of this Thessalian mount, and another in *Zeitschrift für Neutestamentliche Wissenschaft Jahrgang* 13 (1912), pp. 260 *ff.*; the latter dealing with our MS., but I have not seen this article. The volume would seem to be one of Miscellanies, and, like that containing Apoc. 143, to have a rich surprise in store for us.

It is said that many of the Meteora MSS. were taken away to Europe in former centuries, and many found their way to the library at Athens. But this one was worth a long journey to resurrect from the dusty shelves of Meteora, and we must deal with it, late along as it comes in our lists, with very particular attention.

The inscription is

αποκαλυψις ϊωαννου τ̃ θεολογ̃ · (*cum Steph.*)

but it is with the subscription that we must concern ourselves, before dealing with the text, for it has a peculiar character of its own.

Immediately after the close of the last chapter we read:

επληρωθη ἡ αποκά ·
λυψις τοῦ ἁγίου ϊω
άννου τοῦ θεολόγ.
ʽστιχῶν α̃ :~

and then, immediately following, a touching subscription:

κε̅ δια πρεσβειων τοῦ ἁγίου ϊωαν
νου τοῦ θεολογου · συγχώρησον (*με in ras.*)
πασασμου τὰς ἁμαρτίας · καὶ ἐὰν
ἔσφαλον ἐντινιρηματι ἢ λέξει
ἢαντιστοιχω ἢ τόνω ἢ λογω
ἢ ἄλλοτι κατα αγνοιαν ἢ κ̧γνώση · ~
θεοδοσιος ἁμαρτωλος ϋπερ πα̅ν
κε̃ ἐλεησον και τα
π̅νικαμου τεκνα ·
φιλους κ̧ αδελφοὺς ·
αμην : ~

which can be rendered:

"O Lord, through the good offices of Holy John the theologian (or God's spokesman), concede [forgiveness] for all my sins, and if I have tripped in any sentence or phrase or in the order of words or in an accent or in a single word or in any other thing, unwittingly or wittingly,—pity Theodosius, O Lord, sinner above all men, and my spiritual children, friends and brethren. Amen."

Theodosius the scribe therefore claims that he copied as faithfully as he knew how to do. Fortunately we have an extraneous check, because another MS. at Meteora (apparently bound up in the same volume as this one), was partially executed by him, and this type is quite different.

I believe therefore that Theodosius did his best with the transcription of Apoc. 200 from a very ancient text.

This can be proved in many ways. One thing quite noticeable is the spelling of χειλια, χειλιαδες, which is constant throughout, although not found in other MSS., while in the other copy which he executed in part, this peculiarity does not appear; nor θιου, θιω for θειου, θειω which Apoc. 200 has throughout alone with א. (We have even θιωδεις alone in ix. 17).

On the other hand, κρυσταλ... or κρυσταλλ... varies, and we waver between ενωπιον and ενοπιον, μετωπων and μετοπων.

Certain other itacisms are rarely present, and ι for η not very often. υ for ι only once. Iota postscript *once only* (iii. 3 γνωσηι). ν εφελκ. occurs throughout. ϊδον throughout, and without breathing. Where breathings are given they are throughout absolutely angular.

We have to do with a very old (x[th] cent.) cursive. Accents are irregular and rather sparse. It is an educated handwriting. Therefore the mass of itacisms and blunders evidently represent a faithful copying of an older and uncial MS., confirmed by the very touching and humble subscription of the scribe, where the reader can see for himself the way in which breathings and accents are intermittently given in that place. It is the same throughout the text.

The breathings, all very square, are often incorrect, as οὐ for οὐ, and many accents are missing altogether on a series of words at a time.

We have here a very interesting proposition. Not only does he write uniformly φιλαδελφιαν, λαοδικιαν, πτωχιαν, but the converse ευχαριστειαν, an equally good signal of age, all pointing to an intrinsically old exemplar, but when we meet with ιουδαιων for ιουδαιους in ii. 9 we know we have the real thing and a most ancient base (see אC 143 *aeth*). Immediately following this we have a novelty, the MS. being without the word 'synagogue.' It will not do to put this aside too summarily, for it may (in the earliest times) have been imported from the other passage (iii. 9). It has always seemed to be a strange and rather objectionable phrase "but of the *synagogue* of Satan." Our MS. simply says: "ἀλλὰ τοῦ σατανᾶ", ιουδαιων and του σατανα now corresponding, without συναγωγή. The other MSS. which read ιουδαιων in the genitive do not suppress συναγωγη, so that this MS. may take us back to a still older substratum of text than they do.† The first chapter makes this clear, for the exceptional readings have good and sufficient support to entitle them to our most serious consideration. Thus, although i. 2 is a surprise (αυτου *pro* ιυ̅ χυ̅ with *Dion.*), the omission of λεγει at i. 8 is confirmed by 170 and was apparently so read by *Tertullian* (Prax.) and by *Hippolytus*, than whom we can produce no earlier witnesses; therefore while βιβλιον (—εις) at i. 11, and ως εκ καμινου *pro* ως εν καμινω at i. 15 have no support as yet (but see 36), τις *pro* ητις in i. 12 is supported by 99 and 170 (both sister-witnesses of unimpeachable ancient bases), and —ναι at i. 7 =*boh* (*cf. h*) while *Prim.* has *ita* and not *etiam*. So we are in the midst of very old things (which really go behind א, behind Irenaeus' translator and Gwynn's Syriac) as to all these important key-cursives like the present and like 130, 170 *etc.* It will not do therefore to dismiss the κατέχων of our MS. for καὶ ἔχων of the mass at i. 16, for the whole Patmos group 38-178-203-240 so reads in another similar place (x. 2), and και εχων may just as well have grown out of an original and forcible κατεχων as κατεχων have been miscopied for και εχων.

† Our MS. makes a point of this matter, because at ii. 24 it adds του θεου αλλα between βαθη and του σατανα, reading υμιν δε λεγω και τοις λοιποις τοις εν θυατηροις οι ουκ εχουσι την διδαχην ταυτην οιτινες ουκ εγνωσαν τα βαθη του θεου αλλα του σατανα, ως λεγεται ουν ου βαλῶ κ.τ.λ.

A special feature here is that the stranger readings do not have the usual Version support. At least, where they support, it is due no doubt to a real part of the *underlying* Greek text, and is not reflex Version action. The difference between this and other exceptional MSS. lies in this very thing, that when we look into the majority of the idiosyncracies of our MS. we do *not* find *syr*S and other Versions conspiring with it, and this rules out secondary Version influence. So that, whatever be its merits, this text is very old, in fact amongst the oldest which we have. Its continuous agreement with uncial forms proves this, but much else besides.† Yet at xiii. 11 +τω *ante* αρνιω is only found in the Græco-Latin family 7 (all its MSS.), and therefore the source of this must be retranslation from Latin, where the translator unconsciously added the Greek article. Again at xvi. 8 τοις ανθρωποις might be retranslation. Observe *Prim.* has *hominibus.* Basic text.

Note at x. 3 the participial form for the Lion roaring, only countenanced by 19 and *Prim.* (*aeth*). Yet Horner so translates his *boh*, although the *boh* appears to agree with Greek μυκαται (or βρυχαται), so easy is it for a translator to glide into error. So *Prim.* 'rugiens.'

The only unusual contractions are παρ^θνοι for παρθενοι at xiv. 4, and απ̄π̄ for αποστολων at xxi. 14. Some forms go with MSS. 81-204 and 104. May be our scribe was a stranger, transplanted to Thessalian soil. There is also sympathy with 12 and 14-92. Possibly πεπτωκα at iii. 17 for πεπλουτηκα, and vii. 2 ανεμοις for αγγελοις are due to the original or to infirmity. There are half a dozen 'monstra' (notwithstanding the subscription), *e.g.*:

στοματος for θρονου (water proceeding out of the *mouth* of God) at xxii. 1 (of which 92 and 111 are also guilty); λυχνιας for δεξιας at i. 20; εκαθαρισθη for εθερισθη at xiv. 16. As to xxi. 1 'empty' for 'new' it is deliberately supported by ℵ twice over, as well as the variation και ην for καινην in xiv. 3.

At x. 3 βιβλαριον is agreed to by A, but is more consistently used by Apoc. 200 and may have preceded both βιβλαριδιον and βιβλιδαριον, because βιβλαριον or βιβλιαριον would seem to be the correct form (Justin, however, uses βιβλιδιον). βιβλαριον and variations.

There are practically no corrections, and nothing in the margin except at xiii. 3, where του θανατου omitted, is supplied in margin, and in ch. vii. and xvi. there are numerals *marg.* opposite the lists of tribes and angels.

The mention in the subscription of a thousand στιχοι is interesting, but these are not clearly enough shown, and I have not tried to count them.

One of the principal innovations, which *should* assist to date some of the readings, is to be found at iii. 16, but even here the reading was in doubt in the time of ℵ. If our reading were the real one, it would be strange, however, that the εμμεσαι reading should have become so stereotyped in all other documents but two. I refer to the church of Laodicea. Instead of: Because thou art neither cold nor hot, "μελλω σε εμεσαι εκ του στοματος μου," ℵ had already substituted: "παυσε του στοματος σου" ("cease thy drivel") and *aeth*[Walton] *omits* the clause, having probably found a conflation, marginal notes, or something unintelligible in his copy. Now the conflation is exhibited by the whole Patmos group 38-178-203-240 and 156-188, who write: μελλω σε εμεσαι και ελεγχω σε εκ του στοματος σου (178-203-240; μου 38 156-188). It remains for our MS. 200 to give this half of the conflation in full *without* the εμεσαι clause, reading thus: ελεγχω σε εκ του στοματος σου. There is no support except by *arm* 1. 2. 3., who, however, reverse the order and adopt St. Luke's order "out of thine own mouth will I judge thee." In St. Luke, however, the word used is κρινω and not ελεγχω, and this may be a coincidence on the part of *arm.* Note on iii. 16 and conflation.

Let me make clear the general situation here, lest readers do not grasp the full import of the matter.

† Note that where *Oxyr*[1080] (IVth century fragment) is extant we go with it (iv. 2/3).

None of our Latins or Church Fathers seem to know any reading but the standard one of μελλω σε εμεσαι εκ του στοματος μου, nor does Gwynn's Syriac, nor the Coptic.

But already in Aleph's day, however, there *was* a variation known, and an altogether strange one, *viz.* the substitution: πανσε του στοματος σου, the σε remaining, the εκ disappearing, and μου being replaced by σου.

Along comes Apoc. 200 with another substitution: ελεγχω σε εκ του στοματος σου, the εκ now remaining, and the ελεγχω naturally followed by the σου of ℵ.

The unimpeachably ancient testimony of 38-178 † now comes in to exhibit the *double* reading: "μελλω σε εμεσαι και ελεγχω σε εκ του στοματος σου."

Again, at iv. 4 we join that most notable combination of ℵ 130 143 *f.* 178 *arm* 4. for εν λευκοις (—ιματιοις), surely the basic reading here. (See my note under Apoc. 143). And we go beyond them all at iii. 4 omitting εν λευκοις altogether there, and alone.

Here are the readings which agree especially with our 'uncial' transmission (remember after elimination of two hundred cursives):

i. 19. +δῆ *post* ᾶ *tert.* with ℵ*C alone (no other cursives) δει *pro* μελλει 143.
ii. 5. κεινήσω with A alone (no other cursives).
9. ιουδαιων ειναι εαυτοις with ℵC (and 143 *aeth arm* 3).
iii. 1. εκκλησιαις with C 156 187 *arm* 4.
iv. 2 *fin.* καθημενον with *Oxyr*1080 *Prim.* alone (no other cursives).
6. και εμμεσω with A alone (and 114 130).
v. 6. εμμεσω *bis* with A alone (no other cursives, but 130 *pr. loco*).
vi. 6. εμμεσω with CA alone (no other cursives).
8. αποκτιναι with C alone (no other cursives).
14. εκεινηθησαν with C (and 159 201).
vii. 1. —της *ante* θαλασσης with A (and 127-215).
ibid. επι δενδρον (*absque* τι *vel* παν) with (A) (111 226 and perhaps 55*). *Cf.* 19 *Prim.*
7. χειλιαδες *ter* with ℵ alone (ℵ *semel in versu*).
8. χειλιαδες *ter* with ℵ alone (ℵ *bis in versu*).
viii. 3. —το *ante* ενωπιον with ℵ (and 164-166 *aeth arm pl.*).
10. ωσπερ λαμπας with F-178-203-240 only (no other cursives).
11. ως αψινθιον with F-178-203-240. (*Cf.* 177 201 218 *h boh syr*S *Prim.*).
ix. 1. αστερας πεπτωκοτας with ℵ* 182 alone (and 120).
4. αδικησουσιν with A 201 alone (no other cursives).
5. αποκτινωσιν with ℵ (and 67 201).
17. θίον *pro* θεῖον with ℵCA alone and 193 [*non* 114-241].
18. θιου *pro* θειου with CA alone and 193 [*non* 114-241].
x. 7. τους εαυτου δουλους και τους προφητας with ℵ alone (no other cursives) and *sah aeth.*
9. βιβλάριον with A* alone here, but A abandons this, while Apoc. 200 uses it all through.
xi. 18. τους μικρους και τους μεγαλους with ℵCA 201 (no other cursives).
xiv. 3. και ην *pro* καινην with (ℵ* alone, no cursives).
10. θιω *pro* θειω with C 193 alone [*non* 114-241].
18. +ὁ (*ante* εχων) with CA alone (no other cursives) and *syr gig vg.*
19. τον μεγα with A (and 18 152-179 251).
xvi. 6. δεδωκας with CA 111 alone.

† My 178 is the Patmos MS. No. 12 (*Greg.* 178. Soden α 406, but apparently not thought worthy of a place in his apparatus!). We add 203-240 to 178.

xvii. 6. ἴδα *pro* εἶδον with A alone (ειδα ℵ) no other cursives.
15. ταυτα *pro* τα υδατα with ℵ* (and 130).
17. αυτων *pro* αυτου with ℵ[a] (and 178-203-240).

xviii. 3. πορνιας with ℵC (and 104 113).
11. εν αυτη *pro* επ αυτη with A alone (no other cursives).
18. +ταυτη *post* πολει with C (and 104-151 *latt arm boh*).

xix. 15. [του οινου] της οργης του θυμου (—και) with ℵ alone and *sah* (no other cursives).
20. ἐν θίω (*sic*, —τω) with ℵ alone (no other cursives).

xx. 10. του θιου agrees with ℵA alone.

xxi. 1. ουνον κενὸν· with ℵ alone and *arm* 4 (no other cursives).
ibid. καὶ γὴν κενήν· with ℵ alone and *arm* 4 (no other cursives).
ibid. απηλθαν with ℵA alone (no other cursives).
6. —τω *ante* διψωντι with P (and 146-155).
8. θιω with ℵ alone (no other cursives).

xxii. 8. εβλεπων (*vult* εβλεπον) with A (and 146-155).

Before going further, I submit that the above is a very remarkable showing indeed, if we remember that we have traversed the ground of 230 cursives to arrive at it. It shows indubitably a direct foundation text of no inconsiderable age, by which I mean that we can say confidently that a document directly underlies Apoc. 200 coeval with our oldest uncial witnesses.

We will proceed now with the rarer readings and their attestation. Instead of separating them into groups we will take them in order as they come:

i. 4. [ο ων] και ην και ερχομενος (*sine articulis*) with 98.
6. ημων *pro* ημας with C 111 140 and *h harl.*
7. —ναι with *boh sah.* (*Cf. h Prim.*).
8. η αρχη και το τελος with *fam* 21 *al. aliq. boh.*
ibid. —λεγει with 170 and *Tert*[prax] *Hipp.*
9 *fin.* —χριστου with ℵCAP *al. aliq. Dionys. h gig aeth.*
10. —τη *ante* κυριακη with 16-69-102-180 121 143 228*.
11. —και (*post* εφεσον, σμυρναν, περγαμον, θυατηρα *sic*, σαρδην *sic*) with 100 *fam* 119 164-166 226 and *Beatus.*
12. τις *pro* ητις with 99-170.
13. λύχνων *pro* λυχνιῶν with 121 (λυχνῶν 187).
14. και *pro* λευκον, *ita*: ωσι εριον και ωσ χιων with 8 24 *h syr*S (*om.* λευκον *Prim. Cypr.*).
16. εν τη χειρι αυτου τη δεξια with B *syr.*
17. εις *pro* προς with ℵ 13-23-55 36 145 146-155 251.
18. +ως *ante* νεκρος *fin.* with *f.* 178 *aeth* (*f.* 114).
19. —ἁ *sec.* with 143 only.

ii. 1. —των *prim.* with 81 [*non* 204 *vid.*].
5. μνημονευσον ουν with *f.* 38 81-204 130.
ibid. —ταχει with ℵCAP 56 130 143 146 *gig copt syr*S *aeth arm plur. Patr.*
6. α εγω μισω with 12 106 113 160 164-166 *aeth syr*S *arm pl.*
8. ανεζησεν *pro* εζησεν with 67-120.
9. —τα εργα και with CAP 47 111 130 146 *copt lat syr aeth.*
13. παρ' υμων *pro* παρ' υμιν with *f.* 61 72 81-204 *f.* 95 106? 167 *f.* 178 251.
14. —εκει with *f.* 62-3 *f.* 97 *boh.*
19. —σου *sec.* with ℵ 47 113 *Auct*[Q] *Prim. Beat.*
20. η λεγουσα with ℵ*CA 146*txt & com.*

ii. 23. *αυτων pro αυτης* with *f.* 46 81-204 *arm pl.*
ibid. *καρδιας και νεφρους* with 51-90 113 *f.* 114 127 130 141 145 159 215 246 *boh arm* 1. *aeth Vict. Vigil.*
ibid. fin. *αυτου pro υμων* with 38-203 [*non* 178-240] 113 143 193 [*non* 114-241] 233 *copt vg arm* 1.
24. *οι pro οσοι* with ℵ[a] 130 *arm Auct*[Q] (1/2).
25. *εχεται* with ℵC *al. perpauc.*
ibid. *αχρι ου pro αχρις ου.* with ℵC *al. perpauc.*
28. —*τον ante αστερα* with 130 only.
iii. 2. *γενοῦ pro γίνου* with 130 178-203-240 (*ἐγένου* 226).
3. —*ουν prim.* with ℵ 14 16-69-180 63 *gig aeth arm pl. syr*S *Prim. Vig.*
4. *αλλ εχω* (*pro εχεις*) *ολιγα ονοματα* with *syr*S, *arm* 4 (*boh*).
5. —*εν* with 106 *syr*S *latt.* (—*εν ιματιοις arab*).
ibid. *απαλειψω* (*pro εξαλειψω*) with 38-178-203-240 only.
ibid. *του βιβλου* (*pro της β.*) with 30-98, 102 113 120.
12. —*του θεου secundo loco* with 103-112-135 and 187 *syr*S *et* Σ.
18. *ενχρησαι pro εγχρισον* with (ℵ 143).
† 20. *μετ' αυτον pro προς αυτον* with *boh* only † (—*προς αυτον syr*S).
iv. 1 *init.* +*και* with 146 178-203-240 *aeth* (*boh*[duo]) *arm* (*exc.* 4).
ibid. *φωνη πρωτη* (—*ἡ bis*) with 122.
2 *fin.* *και επι τον θρονον καθημενον* with *Oxyr*[1080] 156[*contra fam*] *et Prim.*
3. [*και ο καθημενος*] —*ἦν* with ℵABP *Oxyr*[1080] *al. syr*S.
ibid. *λιθω ἢ ασπιδι* with 143.
ibid. *ομοιως ως ορασις* with *f.* 38 and 47.
4. [*και επι τους θρονους*] —*ειδον τους εικοσι και τεσσαρας* with 12 *f.* 38 164 (ℵ).
ibid. *καθ. πρεσβ. περιβεβ.* (*hac ordine*) with 12 and *f.* 38.
ibid. *εν λευκοις* (—*ιματιοις*) with ℵ 130 143 178-203-240 *arm* 4.
8. *εν εκαστον αυτων* with ℵ *f.* 38 *syr*S.
ibid. [*γεμοντα οφθαλμων*] *Contra* ℵABP.
ibid. *εχοντα pro εχουσιν* with 49** (ℵ *ουχ εξοσαν*).
10. —*του καθημενου επι* with 63 81 152 *gig boh arm Prim. Fulg. Vigil.*
ibid. +*αμην post αιωνων* with ℵ *f.* 46 59 *arm* 2. *syr*S.
11. *ο κσ̄ ημων ϗ ο θσ̄ ημων* (*pro κυριε*) with 109 *arm* = *arm* 3. and *syr*S only. No other Gk. MS. has the double *ἡμῶν*.
v. 3. +*ουτε ante εν τω ουρανω* with 36 143 *sah arm latt Prim.*
4. *Omisimus* (*homoiotel.*) with A 23* 98 102*txt* 130 143; *et* 124 140 [*contra famm*].
5. *κλεε* with 12 36 only.
ibid. —*ο ων* with ℵ 14 [*non* 92] 28** 32 111 127-215 146 159 *f.* 178 *latt copt arm syr*S.
10. *βασιλειαν και ιερεις* with ℵA 56 (111) 130 143 *f.* 178 *copt latt* (*confl. aeth syr*S).
11. *φωνης pro φωνην* with *f.* 62 *fam* 119 *al.*
13. —*και υποκατω της γης* with ℵ *al. pauc. et boh* (*sah*).
vi. 4. *σφαξουσι* with 128* (CA 12 36 69 113).
6. —*τεσσαρων* with 40-210 *syr*S and see below vi. 8, vii. 10.
ibid. *κριθων* with ℵCAP *pauc. et syr*Σ *sah*1/2 *boh omn.*
8. —*ονομα αυτω* (*post επανω αυτου*) with 40-210 *arm.*
ibid. *ηκολουθη οπισω αυτου* (*pro ακολουθει μετ αυτου*) with *f.* 178 *copt.*
10. *κρίνης* with 1-208 16-39-69 32 67 (187) 218.
ibid. *εκδικήσεις* (*pro εκδικεις*) with ℵ alone. *εκδικησης* 233.

† This partially explains the strange *και εισελευσομαι* of ℵB and so many.

vi. 11. *τινα pro ετι* with 178: (38-203-240 = *ετι τινα*).
ibid. *εως αν pro εως ου* with 178-203-240.
ibid. —*και tert.* with B 12 111 113 203-240 *boh sah arm pl. vg harl ps-Ambr.*
13. *επι pro εις* with ℵ *al. aliq. copt vg harl ps-Ambr. arm* 4.
ibid. *αποβαλλοῦσα pro βάλλει* with 100. (*βαλλουσα* ℵ 18 56 130 146 *al.*, *βαλουσα al.*, *αποβαλλει f.* 21).
17. *αυτων pro αυτου* with ℵC 18 *f.* 38 111 124 130 146 251 *syr*SΣ *latt arm* 4.
vii. 1. +ὁ (*ante ανεμος*) with C *al.*
ibid. —*παν* with A 55* 111. *Cf. επι δενδρα aeth copt arm syr*Σ.
2. —*ηλιου* with 59* 164* *aeth.*
ibid. —*αυτοις* with twenty cursives *gig harl vg ps-Ambr. aeth arab.*
8. —*εσφραγισμενοι ult.* with 24 36 40-210 61 *f.* 62-3 91 159 164 233 *Prim., sed* 5/8 —*εσφραγ. ubique praeter prim.* = 164 *solo.*
9. *και γλωσσων και λαων* with 104-151 *Fulg*^uno loco^ *arm* 1.
ibid. +*και ante περιβεβλημμενοι* (*sic*) with 56 *aeth arab syr*S (*Prim. Cypr.*).
10. +*επι ante τω αρνιω* with B 40 [*non* 210].
12. *ευχαριστεια* with A 36 50 67 80 81-204 114-241 154 156-188 201 210.
13. *τας λευκας στολας* with *fam* 21 176-206 *f.* 178 220 251 (C 222).
16. —*ουδε διψησουσιν ετι* with 109*gr.* only.
ibid. *ουδ ου μη πεσειται* (*pro ουδε μη πεση*) with F *f.* 62 80-138 *f.* 178 251.
ibid. —*ο ante ηλιος* with F-38-178-203 [*non* 240] 59 73 251 (*copt*).
viii. 2. —*επτα prim.* with *f.* 26 *f.* 44 159.
3. —*αγγελος* with *syr*S *solo* (no Greeks).
ibid. —*το ante ενωπιον* with ℵ 164-166 *aeth arm pl.*
5. *βρονται και αστραπαι και φωναι* with AF 16[*non fam*] *fam* 38 100.
7. *κατεκαει ter* with 7-45-104-151 36 81*-204 201.
8. —*μεγα* with 178-203-240 *Cass.* [*non* F 38].
10. *ωσπερ pro ως* with F-178-203-240 [*non* 38].
11. *ως pro εἰς* with F-178-203-240 177 201 218 *h syr*S *copt Prim.*
12. *επληγει* with 56 59 114.
ibid. —*ἡ ante ημερα* with F-178-240 and 72 98 109 113 (*ημερας absque ἡ* 203).
13. *ουαι bis* with *fam* 1 *al. et aeth.*
ibid. *πολλων pro λοιπων* with 159 (*om.* 59 *ps-Ambr. syr*S).
ix. 3. *αυτοις pro αυταις* with ℵB 2 7 104 113 *f.* 114 141 151 153 178[*non fam*] 182 211 222.
4. *αυτοις pro αυταις* with ℵB *al.*
ibid. *μηδε pro ουδε bis* with 130 *f.* 178 (38).
5. *πεσει pro παιση* with 69.
8. *γυναικος pro γυναικων* with 16 *arm plur.*
11. *εχουσι δε pro και εχουσι* with 111 *arab.*
ibid. +*γλωσση post ελληνικη* with *h gig Prim.* (+*ρησει f.* 38 *f.* 119).
13. +*εκ ante του θυσιαστηριου* with 14-92.
14. *τω εχοντι pro ος ειχε* with *fam* 34 and 111.
16. *τῶν ἀριθμῶν pro τον αριθμον* with 42** 50 80 87-156 104[*non famm*] 125 126 153 167 187 207 218.
17. —*ουτως* with *f.* 38 146*com.* 251 *arm plur. et Prim. Tyc.* (*om. claus. syr*S).
20. *και ου pro ουτε pr.* with 149-186 207. *Cf. aeth* (—*ουτε pr.* 233. *οὐ γε sah*).
ibid. —*τα ante αργυρα, χαλκα, λιθινα et ξυλινα* with (36) 130.
21. *πορνιας* with ℵ^a^CP 39.
x. 3. *μοικωμενοσ pro μυκαται* = 19 *μυκομενος, etiam aeth Prim.* (*Obs. μοικαται* C).

x. 3. ταις εαυτων φωναις with ℵ 7-45-151 233 *gig syr*S *sah*1/2.

9. απηλθα with A *pauc.*

10. κατέφαγα αὐτῶ · *sic* with 36.

ibid. εφαγα *pro* εφαγον with 36 59.

ibid. εγεμισθη *pro* επικρανθη with ℵ 130 *gig arm Prim. Beat.*

ibid. fin. +πικριας with ℵ^a 130 *gig arm Beat.*

xi. 1. *Post* ραβδω +και ιστικει ο αγγελος with ℵB *al. arm syr*SΣ.

2. —την *sec.* with 67 78.

4. ελαιε with 109.

5. θελησει αυτους (*pro* αυτους θελη *sec.*) with 38 111 127-215 178-203. (*Cf.* ℵA).

9. αφιωσιν with 130.

10. πεμψωσιν with 152-179.

11. τας τρεις ημισυ ημερας (—και *sec.*) with 14-92, *f.* 38, 100 167 193 251.

ibid. εν αυτοις *pro* επ αυτους with A *al.* (εις αυτους *latt*).

ibid. στησονται *pro* εστησαν with *f.* 38 251.

12. ακουσονται *pro* ηκουσαν with *f.* 38.

ibid. αναβατε with ℵCAP *pauc.*

13. ανδρων *pro* ανθρωπων with 130 *Tyc.*

ibid. λυποὶ *pro* λοιποὶ with 36 69 218.

16. και οι εικοσι τεσσαρεισ (—και *sec.*) with 56 (113).

18. +επ αυτους *post* η οργη σου with *f.* 38 169*mg.* 172-217 216.

ibid. εθνων *pro* νεκρων with *f.* 38 *f.* 61 95? 98 124* 126 146*txt & com.* 178.

ibid. —τον *ante* μισθον with *f.* 178 201.

19. +ὁ *post* θεου with CA 14-92, *fam* 34, *f.* 38 *f.* 95 124 169 172 201 217 251 *gig h boh pl. Victorin.*

xii. 1. δεκαδυο *pro* δωδεκα *fin.* with *fam* 1 *fam* 119 *Hipp.*

4. τεξη *pro* τεκη with 40 (τεξει 210).

6. ηχεν *pro* εχει [*absque* εκει] with *h vg syr.* (ειχε *f.* 38 251).

ibid. +αὐτῆ *post* ητοιμασμενον with 36 *f.* 178 [*non* 38] 251 *copt aeth arm*^duo *syr*Σ.

ibid. [εκει] τρεφουσιν with ℵCE 12 36 81-204 103-112 *f.* 114 170.

11. αυτων · ουκ ηγαπησαν (—και *tert.*) with 122 *sah.*

12. μεγα *pro* μεγαν with 12 38[*non fam*] 241[*non fam*].

13. την γυναικα · ειτις ετεκεν [τον αρρενα] with 67 69 73-79 81 149-186 167.

xiii. 5. βλασφημα with A *al.*

8. [τα ονοματα] +αυτων with ℵ* *f.* 95 111 *f.* 114 159 *syr arm aeth.*

11. +τω *ante* αρνιω with *fam* 7 (*Græco-Lat*) *omn.*

12 *fin.* —αυτου with P 14-92, 22* 113 124[*non fam*] 215[*non fam*].

13. ποιησει *pro* ποιη *sec. loco* with 156-188 (ποιηση *rel. fam et* 178 251).

14. ωσ εχει *pro* ο εχει with 81-204 146 201.

16. ποιησει *pro* ποιει with ℵ^a 59 *syr arm boh aeth.*

17. μηδεις *pro* μητις with *fam* 34 130 *sah boh.*

18. +ονοματος του *inter* του *et* θηριου with 37 104 *arm plur.*

xiv. 2. [ως φωνην υδατων πολλων] και ως φωνη βροντης φωνης μεγαλης ἦν ηκουσα ως κιθ. κιθ.

6. ἐν μεσωοὐρανίματι *sic* with 104 (ℵ* 69).

ibid. ευαγγελισασθαι +επι *Cf.* ℵCAP *fam* 34 111 130 146 *f.* 178 *syr*S.

8. πορνιας with ℵ^aCB 67 81* 104 106 113 217.

ibid. πεποτικεν with CAP 19 50 108 142 187 246.

9. και αλλος τριτος αγγελος ηκ. with 47 *f.* 62 188[*non fam*] *sah.*

ibid. της χειρος *pro* την χειρα with 18 111 *fam* 119 176-206, 218[*non fam*].

xiv. 10. αγγελων αγιων with ℵCEP *al.*
13. φωνην μεγαλην (*pro* φωνης) with 130 *boh.*
ibid. λεγουσαν *pro* λεγουσης with *fam* 25 40 130 146 207 210.
ibid. γαρ *pro* δε with ℵCAP 18 26 *f.* 38 *f.* 95 107 111 113 130 146 159 *gig Prim. ps-Ambr.*
14 *fin.* οξυν [*non ver.* 17 18] with *fam* 21 *et* 113 170. (*Cf. latt*).
19. τον μεγα with A 18 152-179 251.

xv. 3. —δικαιαι with 113 *arm aliq.*
4. τις σε ου μη φοβηθη κε· with 169 *f.* 178 216 251.
6. +αυτων *post* στηθη with *copt aeth arm syr Tyc.* [*non Gr.*].
8. ελθειν *pro* εισελθειν with *fam* 7, 59 81-204 87 [*non fam*] *f.* 114 189.

xvi. 3. —αγγελος with ℵ^a^CAP 18 *f.* 95 111 130 146-155 *aeth h gig Prim. arm* 4.
4. εγενοντο with A 36 56 *f.* 95 100 111 130 146 (155) 149-186 189 206 210 216 *syr aeth copt h gig Prim.*
5. λεγοντος των υδατων with 46-88-101-137 only.
7. —αλλου, *sed habet* εκ with B 1 *f.* 62 80-138 *fam* 119 152-179 *al. pc. Compl.*
12. τον μεγα [τον ευφρατην] with 1 (188) 244*.
14. —εκεινης with ℵ 14-92 *f.* 38 124[*contra fam*] 146-155 *vg gig aeth arm Tyc. ps-Ambr.*
15. ασχημωσυνην with 12.
17. —του ουρανου with A *Oxyr*^848^ 14-92 *f.* 95 111 146-155 159 *f.* 178 *aeth sah boh syr*S *Prim. vg ps-Ambr.*
18. τιλικουτος with 12 26 169-216.
19. μερει with 36 204 210 241.

xvii. 4/5. βδελλυγματων with 12 50 100 126 155 [*non* 146] 159 (174) 200 (219).
4. και ακαθαρτα (—τα) της πορνειας της γης with 40-210.
8. εν τω βιβλιω (*pro* επι το βιβλιον) with *f.* 95 113 164*com.* (*Hipp.*) *arm syr*S *latt.*
12. αλλα εξουσιαν with ℵA 14-92 *f.* 95 *sah.*
13. —την *bis ante* δυν. *et ante* εξουσιαν with 14-92.
ibid. το θηριον *pro* τω θηριω with 32 113 245.
17. —και ποιησαι μιαν γνωμην with A 18 *aliq. gig vg Tyc* 2. *Beat.*

xviii. 2. δαιμονιων with ℵAB *f.* 95 111 146.
ibid. +και φυλακη παντος θηριου ακαθαρτου και μεμισημενου with A 111 251 *gig aeth.*
3. πορνιας with ℵC 104 113.
ibid. στρινους with B 12 56* 113 151 204.
4. και εκ των πληγων αυτης ινα μη λαβηται with ℵC 36 104 114-241 140 151.
6. ὃ *pro* ῷ with *fam* 7 12 29 91 *f.* 97 113 149 182 188 189 191 215 *Apr.*
10. ουαι *semel* with 36 40 59-121 67-120 81-204 *f.* 114 136-147 184 187 *arm* 3.
12. χρυσίου (*pro* χρυσοῦ) with 18 36 113 178-203-240 *Hipp.*
ibid. αργυρίου with 12 18 *fam* 25 36 113 178-203-240 *Hipp.*
ibid. βυσινου with B* 14* 188[*non fam*].
13. κτινη with 12 223.
ibid. ιππους (*pro* ιππων) with 56 *f.* 95 130 159 *syr aeth.*
14. —σου *prim.* with 111 113 *copt arab.*
ibid. —τα *ante* λαμπρα with ℵC 36 40-210 59-121 106 111 119[*non fam*] 138 [*non* 80] 146-155 169-216 176-206.
15. κλεοντες (*etiam ver.* 19) with 36 114 152 210.
16. χρυσῷ (—εν) with 18 92 146-155 169-216 172 187 (auro *latt*).
ibid. μαργαρίτη with ℵCAP *f.* 95 111 146-155 149 *copt Prim.*

xviii. 17. *και πας ο επι τον τοπον πλεων* with ℵB *f.* 178 (111 —ὁ).
ibid. *μακρῶθεν* with 7-45-151 (210).
19. *εκραξαν pro εκραζον* with CA 35 120 *Hipp. vg Beat. arm* 4. *syr*SΣ *boh*[B].
21. [*ως μυλον*] *μεγα* with 23 36 38 56 104 113 124 151 157? 176 189 206 222.
ibid. +*ἡ ante πολις* with 40-210.
22 *init.* —*και* with ℵ 1-208 178-203-240 *Tyc* 2.
ibid. *σαλπιγγων* with ℵ 35-87-132-181 90,111 130 178-203-240. (*Cf.*146 *Hipp.σαλπιγκτων*).
23. —*και φως λυχνου ου μη φανη εν σοι ετι* with A *aliq. Hipp. et Er.* 1. 2. 3. *Ald. Col. ps-Ambr.*[txt.] *Beat.*
ibid. +*φωνη ante νυμφης* with C 19 126-218-219 *aeth syr*S.
Obs. xix. 1. [*και η τιμη*] *Contra* ℵACEP *plur.*
2. *ει τις pro η τις* with B 113.
ibid. *πορνια* with ℵA 2 12 72 104 106 113 140.
5. *αινείται* with ℵ 12 39-104 114 159 180 210 233.
7. *χαίρομεν* with 36 43 44 59 73-79 122 139 146 149 152 155 159 170* 177 203 210.
9. *του θεοῦ αληθινοι εισιν* with ℵ[a] 95 98 127 159 215.
10. *προφητιας* with ℵB 104 113.
13. *ρεραντισμενον* with P 36.
17. *εν μεσωουρανιματι* with 104 (217).
ibid. *συναχθηται* with B.
18. *φαγηται* with ℵB (73) 79 152 210.
xx. 1. *κλῆδα* with 104-151.
3. *εκλισεν* (—*αυτον*) with ℵ 104.
ibid. *πλανησει* with ℵ 12 67 114-241.
5. —*η ante πρωτη* with 127.
6. *αναστασῃ* with 102** 104 233 (ℵ 72).
8. +*ἡ παρα τὸ χεῖλοσ ante της θαλασσης* with 23 only (*hiat* 55).
11. *μεγα λευκον* with 40* 151 176-206 207 (*μεγα* ϗ *λευκον* 143).
ibid. +*του ante προσωπου* with ℵAP *f.* 95 111 113 143 233 *syr*S (*copt*).
ibid. +*αυτου post προσωπου* with 56 67-120 *f.* 95 *f.* 114 146-155 149 178 189 218? *syr*SΣ *arm aeth* (*latt copt*).
xxi. 4. *δακροιον* with 152.
ibid. —*ο ante θανατος* with ℵ 18 22*** 23 *f.* 38 47 143 191 204 220 *Iren. gr.*
5. *πιστοι και αληθινοι εισιν* with ℵ(A) 65 111 143 146*txt al.*
ibid. fin. +*του θεου* with 20 31 32 34-156-165-188 74 106 129 171-174 182.
9. *των γεμοντων των* with ℵ*AEP 12 18 56 67-120 143 146 152-179 *fam* 178 204 216 217 241.
ibid. *την νυμφην την γυναικα του αρνιου* with ℵAP *pauc.*
10. *επι ορος* with ℵA *fam* 35 56 59 111 127-215 143 146 164 217.
18. *χρυσίω καθαρῶ pro χρυσιον καθαρον* with *fam* 21 *f.* 114 *copt Prim. ps-Ambr. et am fu tol.*
19. *σαπφίροσ* with BP 65 142 182 241 246** *copt.*
ibid. ϝ̄ *pro τριτος* with ℵ 77 81-204 113 *boh*[D].
ibid. *καρχηδών pro χαλκηδων* with 35-68-124-132-181 (143) 146*txt & com.* 155*com.* 164*com.* 166 *copt syr*S.
ibid. δ̄ *pro τεταρτος* with ℵ 18 77 81-204 113 170 *boh*[D].
20. ε̄ *pro πεμπτος* with ℵ 18 77 81-204 113 152-179 *boh*[D].
ibid. ς̄ *pro εκτος* with ℵ 18 77 81-204 113 152-179 *boh*[D].
ibid. ζ̄ *pro εβδομος* with ℵ 18 50 77 81-204 103-112 113 152 157 170 179 *boh*[D].
ibid. η̄ *pro ογδοος* with ℵ 18 77 81-204 113 152 170 179 *boh*[D].

xxi. 20. $\bar{\theta}$ *pro* εvατος with $\aleph^a$ 77 81-204 113 152 170 179 *boh*^{D}.
ibid. $\bar{\iota}$ *pro* δεκατος with ℵ 81-204 113 152 170 179 *boh*^{D} [*non* 18 77].
ibid. ιά *pro* ενδεκατος with ℵ 18 45 81-204 113 152 170 179 *boh*^{D}.
ibid. ιβ *pro* δωδεκατος with ℵ 18 45 81-204 113 152 170 179 210 240 *boh*^{D} *gig.*
21. +και *ante* εκαστος with P 35-68-132-181 56-108** *syr*S *aeth latt.*
25. εστιν *pro* εσται with 23* 74 92 111 *aeth arm* 2. 4. *syr*Σ *Tyc* 2.
xxii. 1. ωσει *pro* ως with 20 31 34-156-165-188 74 106 113 171-174 182 *gig Tyc* 2. *Beat. Apr.*
ibid. στοματος *pro* θρονου ! with 92 and 111. (Regno *Apr.*).
2 *init.* +και with 113 143 159 *arm aeth gig syr*S *sah*$^1/_3$.
5. ετι *pro* εκει with ℵAP *fam* 35 56-108** 65 127 143 146*txt* 155*txt* 164-166 215 *copt arm* 1. 4. *Prim.*
ibid. και ουκ εξουσιν χρειαν with 143 (A 127-215 146-155) *latt syr copt.*
ibid. +φως *ante* λυχνου with *f.* 21 65 143 146-155 *latt.*
ibid. επ αυτους with ℵA 18 *fam* 35 127-215 143 164 *f.* 178 *gig Prim. Tyc* 2. *Ambr*$^1/_3$.
ibid. βασιλευσωσιν with 32.
6. +ὁ *ante* κυριος [ο θεος] with ℵA 35 58 72[*non famm*] 92 111 146-155 159 171^{sup} *syr*S *sah.*
16. εν *pro* επι with A 18 *fam* 21 38 56-108** 127 *al. gig copt latt arm arab.*
17. —και ο ακουων ειπατω ελθε with 35 90 139 142 164*txt* & *com.*-166 215 *aeth arm* 1. *Tyc* 2.
20. —αμην with ℵ 18 *f.* 62/3 65 143 146-155*txtt* 203 208 240 *gig copt syr*S *Prim.*

A careful study of the above will show endless combinations with all our most striking documents (besides the uncials) such as 18, 56, 130, 146 and the Patmos MS. 178, and no less than five times alone with 40, and quite five times alone with 130.

All this does not seem to point to eclecticism, but to a base reaching even beyond all these. It is important to consider in this connection the Syriac element underlying such MSS. as 40, with the agreements with the Patmos MS. 178 and with Gwynn's Syriac, for some possible common Græco-Syriac original base. Base.

Next we must consider the new readings, and the list would be a fearsome one indeed, but for the lesson conveyed above, where from *Tertullian* and *Hippolytus* to *h gigas Prim.* and Gwynn's *Syriac* we find such intense sympathy, so that, ruling out a few which may have come in to the text later, the bulk of them must be relics of a text antedating all uncials and that of the important cursives 18 36 38 40 47 56 65 95 111 113 114 130 143 146 164 178.

Excluding spelling then we have the following *substitutions* : New readings. Substitutions.

i. 2. αυτου *pro* ιησου χριστου with *Dion.*
8. ο θεος *pro* ο κυριος The verse, omitting λεγει, now runs thus: "εγω ειμι το ᾱ και το ω̄ η αρχη και το τελος · ο θεος ο ων και ο ην και ο ερχομενος ο παντωκρατωρ." *Cf. Tert. Hipp.* (*aeth*).
11. σαρδην *pro* σαρδεις So 164-166 207 226.
15. ὥσ ἐκ καμείνου *pro* ως εν καμινω *Cf.* 36, *cf. h.*
16. κατέχων *pro* και εχων *init.* (*Cf. f.* 178 *in* x. 2).
19/20 μετα το μυστηριον · τους ζ̄ αστερας ους ιδες επι της λυχνιας (*pro* μετα ταυτα · το μυστηριον των επτα αστερων ων ειδες επι της δεξιας μου).
i. 20/ii. 1 *Conjungit ita* : εισιν των αγγελων των εν νεφεσω · (—εκκλησιας) γραψον λεγον · (*pro* εισι τῳ αγγελῳ της εφεσινης [*vel* εν εφεσω] εκκλησιας γραψον).
ii. 6. ἔχε καὶ μησισισ *sic pro* εχεις οτι μισεις (*Cf. arm et Tert*$^{de\ praescr}$).
13. μου *pro* εν αις *Obs.* +μου 95 143 203 *et* —εν αις AC 146 159 178 240 *copt syr*S *harl.*

ii. 14. *εἰ pro* οτι *Om.* οτι C 111 130 146 *f.* 178 *Prim. harl.* (γαρ *pro* οτι *syr*Σ).
16. ως συ κρατεις *pro* σοι ταχυ
17. το μαννα το κεκρυμμενον *Cf.* 47 143 166. *Cf. aeth vg latt* [*non Prim.*].
ibid. το ονομα *pro* ονομα καινον *Cf.* 59 *et arm* 1.
22. αυτους *pro* αυτην
24. ως λεγεται ουν *pro* ως λεγουσιν
27. ποιμανῶ *pro* ποιμανεῖ
ibid. ουτως *pro* ως *sec. ante* καγω

iii. 2. στειρίζων *pro* στηριξον (στηριζων *fam* 7).
4. εν σαρδαισ *pro* εν σαρδεσιν
ibid. οτι *pro* ἃ
14. της εν τη λαοδικαιων εκκλησιας (*Cf. Tert. de alt. eccl.*). *Cf.* 178 *et* 67.
16. ελεγχω σε εκ του στοματος σου (*pro* μελλω σε εμεσαι εκ του στοματος μου) *Cf. arm* 1. 2. 3 (*invert.*). *Cf.* 38, 178, 156. *Cf.* ℵ.
17. πεπτωκα *pro* πεπλουτηκα
18. ἔνχρησαι *pro* εγχρισον (ενχρισαι ℵ 143).
19. φηλήσω *pro* φιλῶ
21. δωσω αυτον *pro* δωσω αυτῷ
ibid. εις τον θρονον μου *pro* εν τω θρονω μου *prim.* So 164 and *Moyses.*

iv. 3. ως ορασις *pro* ομοιος ορασει *prim.* (143).
4 *fin.* στεφανοι χρυσοι *pro* στεφανους χρυσους *Cf. Verss.*
5. ἐσταὶ *pro* αἳ εἰσι (α εστιν A).
9. εδωκαν *pro* δωσουσι *Cf. Verss.*: *aeth lat syr et gig Prim.*
ibid. τω καθημενων *sic*
10. πεσοντεσόυν *sic pro* πεσοῦνται (Statim cadebant *Prim. Fulg.* +και ℵ 19).
ibid. προσεκυνησαν *pro* προσκυνουσι =*Vig. taps*: adoraverunt.
11. εγενοντο *pro* εισι *Cf. Prim. Tyc. Fulg.*

v. 2. αλλον *pro* ειδον (+αλλον *fam* 34 *syr*S *Orig.*).
3. αβυσσου *pro* γης *sec.* (*Cf. syr*S *alibi* αβ. *pro* θαλασσης).
6. εισιν δε (*pro* οι εισι)
9. ἤγειρασ *pro* ηγορασας (*Obs.* ηγιασας 130).
13. ὃν *pro* ο εστιν *primo loco* *Cf.* ℵ το.
ibid. +δε *post* ηκουσα (+και *ante* ηκουσα ℵ *al. et gig syr*SΣ *boh*$^{8}/_{13}$).

vi. 1. λεγων *pro* λεγοντος (λεγον 111).
11. στολην λευκην
12. και *pro* οτε (+και P *al. et Prim.*).
16. καλυψατε *pro* κρυψατε

vii. 1. γενηται *pro* πνεη
2. καὶ ἦν ἔχων *pro* εχοντα (*Cf. aeth arm*).
ibid. ανεμοις *pro* αγγελοις
10. εκραξαν *pro* κραζοντες *sah*$^{1}/_{3}$ *arm* 3. 4. (*Cf. aeth. Cf. gig* clamabant, *Prim. Cypr.* dicebant).
13. ηλθαν *pro* ηλθον
14. επι *pro* εν
15. του θεου (*pro* αυτου) So 178, but 203-240 του θεου αυτου. (*Cf. Prim.* +in conspectu throni Dei).

viii. 13. εμμεσω τοῦ οὐνōυ *pro* εν μεσουρανηματι (*Cf.* 203 *sah boh Prim. Tyc* 3. *Cf. syr*S). (*Obs. h*: per medium caelum).

ix. 1. κλεῖσισ *sic pro* ἡ κλεις (*Om.* ἡ 81). *Obs. boh plural.* ⲡⲛⲓϣⲟϣⲧ.

ix. 7. αν̅ ων sic *fin. lin. pro* αυτων *secund.*
10. και ηχαν *sic pro* και εχουσιν (*Obs.* και ειχον 38-178 *fam* 119 *Verss.*, *et* ηχαν 113 *in ver.* 8).
ibid. εξουσιαν εχουσαι του αδικησαι (—αυτων) *Cf.* 172-217 246.
11. ονομα αὐτὸ *pro* ονομα αὐτῷ
12. ουαι αἱ δυο (*fam* 21 36 130).
13. φωνης ενος *pro* φωνην μιαν (*sed* φωνης μιας ℵ[a] 56** 59 *fam* 119).
x. 1. επι *bis script.*
ibid. ὡσ ειστοῖλοι *pro* ως στυλοι (*Cf.* C 69).
{ 2, 8, 9, βιβλαριον *passim* (*Cum* A* *solo vers.* 9).
{ 10. βυβλαριον
8. και φωνην ηκουσα παλιν εκ του ουν̅ου (*pro* και η φωνη ην ηκουσα εκ του ουρανου παλιν) *Cf.* 121 127 *syr*S.
9. δώσ *pro* δός
xi. 5. κατεσθειη *pro* κατεσθιει (κατεσθιη 113 187).
6. βρεξει *pro* βρεχη (*Cf.* 146 *et Hipp.* βρεξη).
ibid. και εξουσιν εξουσιαν (*Cf.* και εξουσιαν εξουσιν 178-203 *et* και εχουσιν εξουσιαν 130).
ibid. στρέψαι *pro* στρέφειν So *Hipp.*
ibid. ὡσάκισ ἂν θέλωσιν (*Cf. al.*).
9. βλεπωσιν
15. ελαλησεν *pro* εσαλπισεν
xiii. 1. θηρα *pro* θηριον (θηριαν 36). *Cf. Verss.*
ibid. αναβαινοντα *pro* αναβαινον
12. ἐπεποίει *pro* ποιει *prim.* (ἐποίει *sec.*).
xiv. 2. ως φωνη βροντης φωνης μεγαλης ην ἠκουσα ως κιθαροδων κηθαριζοντων (*pro* ως φωνην βροντης μεγαλης και φωνην ηκουσα κιθ. κιθ.)
4. ηκολουθησαν *pro* εισιν οι ακολουθουντες (*Cf. Verss. et arm a*).
10. κεκραμμένου *pro* κεκερασμενου (*Cf.* 12).
16. εκαθαρισθη *pro* εθερισθη (*Cf.* 187 *in ver.* 15).
xv. 3. μωὺσεωσ *sic*
6. λινοῦ *pro* λίνου (*Cf.* 36 ληνου).
xvi. 3. ζώων *pro* ζωσα (=*arm* 2. 4. *vid.*, *et* ζωης CA *f.* 95 111 *aeth*).
5. ταῦτα: *vel* ταῦται *pro* ταυτα
6. ἆρα ἄξιοι εἰσὶν *pro* αξιοι γαρ εισι (*Obs.* +οπερ ℵ, +οτι *f.* 16 36 251 *copt aeth Prim.*).
8. τοις ανθρωποις *pro* τους ανθρωπους (*Cf. Prim.*: 'ignem injicere hominibus').
10. εμασσόντω *sic*
xvii. 2. οι κατοικουντες αυτήν (*sic*) εκ του οινου της πορνειας αυτης
3. βλάσφημα (*Cf.* xix. 13 *infra*).
7. Τὶ ὅτι *pro* διατι (*Cf. aeth*[int] Quid miraris. *Copt.* =ϫⲉ ⲉⲑⲃⲉ).
xviii. 3. πεπωκαν *pro* πεπωκε So 124 (πεπωκασιν *al.*).
13. σμύρνον *pro* μύρον (σμυρναν *fam* 21).
22. τέχνεωσ *pro* τεχνης
ibid. ευρεθησεται *pro* ευρεθη
23. ως *pro* οι *sec. ante* μεγιστανες
Obs. xix. 1. [και η τιμη] *Contra* ℵACEP *etc.*
12. εχοντα ονομα γεγραμμενον · και ονομα
13. αἷμα *pro* αιματι (*Cf.* xvii. 3 *supra*).
21. εν τω ιππω *pro* επι του ιππου (*gig*).

xx. 4/5. ἃ ὁι λοιποῖ *sic init. lin. pro* οι δε λοιποι (*Vel* και, *vel* α *pro* χιλια *rep. ex vers.* 4. *Cf.* A 111).
6. μεταυτὰ *sic* (*Al.* = μετα ταυτα *vel* μετ αυτον).
9. αγιαν *pro* ηγαπημενην (= *aeth sol.*) *Cf.* 100 130 *copt syr*S. *Cf. Tyc* 2(1/3) *confl.*: 'sanctam dilectam'. [*Non al.*].
10. τους ανθρωπους *pro* αυτους (omnes gentes *ps-Ambr.*).
12. και βιβλια ἡνοιξαν · και αλλο βιβλιον ηνοιγει (*Cf. fam* 119 *et* 29 40 130).
xxi. 17. πηχαίων *pro* πηχῶν (= ℵ 65 111 πηχεων).
20. σαρδίονοσ *sic pro* σάρδιος (*Cf. sah*).
ibid. ϋάκυνθοσ So 186 211.
24. φορεσωσιν (*sine acc.*) *pro* φερουσιν
xxii. 17. και θελων ερχεσθω *pro* ελθετω και ο θελων (*Cf. arm gig syr*S. *Cf. Tyc.*).
21. μετα των αγιων σου *pro* μετα παντων υμων (*Cf. Prim.*). (*Om.* παντων ℵ *gig*).

Omissions.

These *omissions*:

i. 11. γραψον βιβλιον (— εἰς)
19/20. μετα το μυστηριον · (— ταυτα) *pro* μετα ταυτα · το μυστηριον (*Cf. gloss. arab in boh*).
ii. 1. — εκκλησιας *Cf.* 53 240 [*non famm*].
2. — οτι *ps-Ambr.*
9. — συναγωγη
17. — καινον (το ονομα *pro* ονομα καινον).
23. — υμιν *post* δωσω
iii. 4. — εν λευκοις (*Cf. aeth* "Et amb. tecum 'pure'" *tantum.*)
iv. 5. — καιομεναι ενωπιον του θρονου (— καιομεναι *copt*, — ενωπιον του θρονου *aeth*).
v. 2. — ειδον
6. κερατα και οφθαλμους ζ̄ (— επτα *prim.*) So *Oros.*
8. — γεμουσας θυμιαματων
9/10. — εν τω αιματι σου εκ πασης φυλης και γλωσσης και λαου και εθνους και εποιησας ημας τω θεω ημων (*Cf.* 130).†
12. και πλουτον και δοξαν και ευλογιαν (— και σοφιαν και ισχυν και τιμην)
13. — επι του θρονου
13/14. — και το κρατος εις τους αιωνας των αιωνων · και τα τεσσαρα ζωα ελεγον αμην (*Cf.* 59. *Cf.* 19 61 82 89 95 126).
vi. 15 *init.* — και
vii. 3. — την γην μητε
4. ρ̄κ̄δ̄ *pro* ρμ̄δ (*Cf.* 107).
12. — λεγοντες αμην (— λεγοντες 146).
ix. 1. — εκ του ουρανου
14. — τω *ante* ποταμω
xii. 1. — στεφανος
xiii. 3. — του θανατου *txt.* (*Suppl. marg***). *Cf.* ℵ.
17. — η πωλησαι (*Cf. Tyc.* "mercari" *tantum pro* αγορασαι η πωλησαι, *sed Prim.*: mercari aut vendere).
xiv. 15. φωνη μεγαλη (— εν) *Cf.* 130 *latt.*
xv. 7. — επτα *prim. ante* αγγελοις

† This probably indicates that in a very old copy this omission gave rise to the rapid and wrong transition, involving all the future copies.

xvii. 1. —και ελαλησε μετ εμου (=*aeth*). *Cf. Cypr.*: "et aggressus est me dicens" *pro* "et locutus est mecum dicens."
9. επτα ορη εισιν (—αι επτα κεφαλαι)
11. —ο ην και ουκ εστι
xviii. 8. —και πενθος και λιμος (—και πενθος 19 *sol.*).
ibid. —εν *ante* πυρι (*Cf. latt*).
10. —λεγοντες *arm* 4.
20. —και *prim. ante* οι αγιοι (=*aeth*).
xix. 11. —και αληθινος (*Obs.* πιστος καλουμενος.. *ord.* א).
15. —του θεου So 194ᴬ.
21 *init.* —και *sah*½.
xx. 6. —ο *ante* εχων
xxi. 4. —ουτε κραυγη (*Obs. ord.* א. *Obs.* —ουτε πενθος *arm* 2. 4).
16. —και το υψος αυτης *Cf.* 92 *et sah.*
xxii. 19. —ταυτης So 203-240 (*hiat* 178). *Cf. fam* 21 *al.*
20/21 *jungens, om.* η χαρις του κυριου ημων ιησου χριστου (*Cf. boh*).

These *additions*: Additions.

i. 12 *fin.* +και θυσιαστηριον *post* χρυσας
ii. 23. +ενι *ante* εκαστω *Cf. aeth arm copt Vict-Tun.*
24. +τοις *ante* λοιποις
ibid. +του θεου αλλα *inter* βαθη *et* του σατανα
iii. 3. +και *init. aeth arab.*
iv. 3. +ἠ *inter* λιθω *et* ιασπιδι So 143.
ibid. +ην (*sine acc. vel spir.*) *ante* ϊερεισ *sic* (*pro* ἶρις) *Cf.* 56 *latt* POST ιρις.
5. +αυτου *post* θρονου *prim.* (+αυτων *Prim.*). *Contra syr*S των θρονων.
v. 13. αυτοις παντα· ηκουσα δε λεγοντας
vii. 9. +πολλων (*ante* εστωτες) *Cf.* γλωσσης πασης *boh.*
11/12. *Post* θεω 11 *fin.* +ημων τω καθημενω επι τω θρονω και τω αρνιω (*errore*).
ix. 5. +εξουσιαν *ante* ινα μη *Cf. arab.* (*Cf. arm aeth* +mandatum).
x. 10. +αυτου *inter* χειρος *et* του αγγελου *Cf. aeth.*
xi. 1. +καλα (*absque acc.*) *ante* τον ναον
xiii. 6. +και *ante* προς τον θεον
17. +επι του μετοπου αυτου (*post* ο το χαραγμα εχων *invert.*)
xiv. 3. +ενωπιον του θεου και *ante* ενωπιον του θρονου
4. +παντων *ante* των ανων (*Cf. lux.* "ex omnibus").
7. +τω θεω *ante* τω ποιησαντι (*Cf.* +Deum *gig.* *Cf. arm* 2).
14. +και *post* ανθρωπον (*ante* εχοντα) *Cf. arm aliq.* (και εχει *syr*S, ὁ εχων 30-98).
xv. 3. *Post* την ωδην +τοῦ θῦ ἀνειληφότωσ. διαψιλαφοῦντοσ
4. [ὅσιοσ] +καὶ δίκαιοσ (=*h prob. et arm*).
7. +τοις *post* αγγελοις
ibid. +ζ *post* χρυσας
8. +του θεου *post* ναον
xvi. 18. +επι της γης *inter* εγενετο (*sic*) *et* μεγας
xvii. 1. +ταυτης *post* πορνης (= *aeth syr*Σ).
13. ϗ δυναμιν ϗ εξουσιαν (—την *bis cum* 14-92) *sed* +ϗ την εξουσιαν *postea.*
17. +βουλὴν *post* εδωκεν

xviii. 3. +*εστρινιασαν και ante επλουτησαν* (*Cf.* ℵ).
4. +*μεγαλην post φωνην*
6. +*το ante διπλουν fin.*
14. +*και απωλοντο post απο σου sec.* (*Confl.*).
xix. 7. +*η δοξα και ante ο γαμος*
10. +*γαρ inter σου et ειμι* (So *gig Cass. Prisc. Beat. ps-Ambr.*).
ibid. *ιῡ* +*χῡ pro του ιησου sec.*
xx. 4. *ιῡ* +*χῡ* (*aeth*).
ibid. +*αυτων post χριστου postea* (*syr*Σ).
14. +*την καιομενην post λιμνην* (So *boh*).
xxi. 2. +*ητοιμασμενην post κεκοσμημενην* [*Habet etiam antea, ante ως νυμφην*]. *Cf. arm a. Cf. Auct. de prom. et Iren.*$^1/_2$.
12. [*και επι τοις πυλωσιν*] +*εχουσα* [*αγγελους*] *ιβ̄*. So *gig* (+vidi *ps-Ambr.*).
ibid. +*τα ante ονοματα*
21. +*ην̄* (*sic*) *ante χρυσιον καθαρον* *Cf. sah aeth.*
xxii. 8. [*ϗ οτε ηκουσα και*] *ἔβλεπων* +*ϗ ἤκουων ταῦτα* =*vg. Apr. Prim. ps-Ambr. Cass. Beat.* (*et confer syr*S *arm*).

Trans-positions.

And these *transpositions*:

iv. 1. *μετ εμου λαλουσα pro λαλουσης μετ εμου* (So 178-203-240).
ix. 18. *εκ του καπνου και του πυρος και του θιου* (*sic*)
xiii. 17. *ο το χαραγμα εχων επι του μετοπου αυτου*
18. *η σοφια ωδε εστιν* (*Cf. boh*).
xvi. 17. *απο του θρονου εκ του ναου* (—*του ουρανου*) *λεγουσα*
xix. 8. *και λαμπρον καθαρον* (*Cf.* 188).

These very few unique *transpositions* indicate no careless copying, for careless copying always involves transpositions (and one agrees with *fam* 178, which had escaped me when this was written).

It will be noticed that *additions* and *omissions* nearly balance one another.

The striking ones will easily meet the eye.

The *substitutions* can be weighed carefully as to their historical connection.

It is unnecessary to add a word more. But it is worth while having waded through so much material to reach this long-lost witness.

We present this document with the assurance that there is much to be learned from it, and that the future may perhaps furnish evidence of its integrity and bona fides.

New Commentary ms.

Apoc. 201. [x]. Not in Gregory. (This must be Soden *α* 1072). Dobschutz now numbers it 2322. Apoc. 201.

This is a second MS. from Meteora, but Jantsch has not supplied the library mark. It must surely be from there, as one of the hands by whom it is written is the same scribe who wrote 200.† The other and rounder hand at first sight looks younger, but only at first sight, as he is evidently contemporary, *alternating* with the other scribe. I should date them both about 1000 or earlier. The second hand omits just as many breathings and accents as the other.

Inscription: Ἀποκάλυψιc τοῦ ἁγίοy
ἰωάννοy τοῦ θεολόγοy :〜

No subscription, as the MS. ends at xiii. 18.

The two monks may have lived in Thessaly, but their itacisms savour of other regions. This MS. maintains *ευχαριστειαν* of the last (a very ancient form), but does not reproduce *χειλιαδες*, which with *χειλια etc.* was maintained uniformly by Apoc. 200. Yet it has *βλασφημειαν*, not given by 200. Zeta of the round hand is interesting and exceptional, and reminds one of the Irish Latin z.

The most affinity we have is for 14-92 (which combination has long sought a sister) and the extraordinary MS. 130.

Thus at vi. 11, while substituting *αναπαυσασθαι* for *ινα αναπαυσωνται* with 130 (*αναπαυσασθε*), we have a new and very likely reading of *μικρον* (*tantum*) *without ετι χρονον*, thus:

> "*και εδωθη αυτοις στολη λευκη και ερρεθη αυτοις αναπαυσασθαι μικρον, εως πληρωσωσιν και οι συνδουλοι αυτων και οι αδελφοι αυτων και οι μελλοντες αποκτενεσθαι ως και αυτοι.*"

There is always something new to be learned in every MS. examined, as only by their *whole witness* can we hope to recover long lost original phrases. Thus—for better or for worse—this MS. at last pretends to solve the great difficulty at xii. 7. The awkward *πολεμησαι μετα* disappears, and *μετα* (*minus επολεμησαν* or *πολεμησαι*) becomes intelligible, the whole hanging together thus: Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ μετὰ τοῦ δράκοντος, καὶ ὁ δράκων ἐπολέμησε καὶ οἱ ἄγγελοι αὐτοῦ, καὶ οὐκ ἴσχυσεν (rather than ισχυσαν)...

Hitherto we have had to read *επολεμησαν κατα* (or *μετα*), or *πολεμησαι* (some *τοῦ πολεμησαι*) *μετα*.

Notice also the strange *εχει* for *εστιν prim.* in xiii. 18: *ωδε η σοφια εχει*, abandoning the Semitic formula.

The MS. is provided with a short commentary, which is not that of either Andreas, Arethas or Oecumenius. Chapter i. 1 is written in capitals, without variation from *text. rec.* to *ιωαννη*, where the first section of the commentary begins, thus:

> Ὀυ μαχεται τῶ λεχθέντι ὑπο τοῦ σρσ προσ τοὺσ γνωρίμουσ· οὐκέτι καλῶ ὑμᾶσ δουλουσ ἀλλα φίλουσ το ὑπ̓ αὐτῶν ομολογουμενον περι αυτῶν ὡσειναι δουλοι του κῡ. καγγαραυτοσ τιμην ϛ υπερουσην(?) [*Harnack*: υπεροχην] αὐτοῖσ δωρούμενοσ: φιλουσ καὶ τεκνα ϛ αδελφουσ αὐτοὺσ καλεὶ. αλλ᾽ οὖν αὐτὸι ευγνομονεσ ὄντεσ ομολογουσιν ὡσ τυγχανουσι δούλοι· αξιομα (*sic, malè Harnack* αξιον και) μεγιστον ηγουμενοι θῡ δεσπότην ἔχειν· ἔνγου ταισ επιστολαῖσ αἶσ γράφουσιν ὡσ ἄλλοι τὰ θνητῶν ἀξιώματα προταττουσιν τοῦτο αὐτο· Καὶ γοῦν ὁ ἰάκωβοσ ϗ παῦλοσ ϛ οἱ λοιποῖ συμφώνωσ πράττουσι τὸ αὐτό· ελαττωτικοῖ γαρ ἑαυτῶν δια ατυφιαν υπαρχοντεσ. τα τῶν ὑπεροχῶν δηλωτικὰ γεγραμμενα περι αυτῶν (*sic, malè Harnack* εαυτων) σιωπῶσι.

The text follows to i. 2 *οσα ιδεν* (—*τε*) and then very short scholion, thus:

> Τὸ ἀπαγγεῖλαι τὰ γνωσθεντα ϛ φανερωσαι τον περι αυτῶν λόγον μαρτυρίαν εἶπεν·

† According to Harnack this is bound up with the previous MS.

After i. 4 at θν̄ (*pro* του *prim.*) there are twelve lines of com., and then the text continues ο ων και ο ην. . .

The text now in cursive. After i. 7 *fin.* thirteen lines of com.

At. i. 16 after και εχων εν bottom of fifth page, the second (round) hand goes on at top of sixth page, continuing to middle of verse at "επτα." Then follows com. of fourteen lines in same hand, marked ερ at the beginning. And so on.

The MS. ceases in the middle of a long comment on xiii. 18. The text itself ceases at αυτου omitting the number χ̄ξ̄ς̄. The commentary follows, beginning: ὁρμῇ ὁ δράκω πολεμήσασ μετὰ τῶν ἀγγελων ϛ θληβεισ, βληθεὶσ κατω ἐκ τοῦ οὐνοῦ ἔσυρεν πίπτων τὸ τρίτον τῶν ἀστέρων· ἅτινα αστρα θειασ δυναμισ (*sic*) ουσασ συναποστατηκέναι (*sic, Harnack* συναπεστατηκεναι) αὐτῷ ϗ συγκατενεχθῆναι τῷ δράκοντι· ὡσ ἠσαΐασ φησιν· πωσ ἐξέπεσεν . . . and continues for several pages, finally reaching a point where χ̄ξ̄ς̄ is mentioned. After another page αριθμοσ γαρ ανου εστιν χ̄ξ̄ς̄ is found as a quotation, and the scholia continue. We never reach the text of xiv. 1, as the MS. is mutilated after f°. 290 before the scholia on xiii. 18 are finished.

[Harnack, however, gives the text of xiv. 3/5 lacking in my photographs].

There are four cases of iota postscript at i. 13, x. 10, xi. 19, xii. 15 and xiii. 12, with μέσωι, ἐν τῶι στοματι, ἐν τῶι ναῶj, ποιήσηι, and ἐν αυτῆι.

The scribes repeat the σφραγηδας of Apoc. 200 and some such itacisms, and such things as νήσσω, but the text is quite different (although they agree to join up i. 19/20), and involves these new readings:

i. 6. +ημων *post* θεω
i. 20/ii. 1. *Post* εισιν *interpunctum, sed pergit* τῶν ἀγγέλων της εν εφεσω εκκλησιας
10. λαβεῖν *pro* βαλεῖν (So 100 211 226).
iii. 1 *fin.* —ει *Cf.* 226 *et syr*Σ.
2. πεπληρωμενω
7. *Confusè*: ὁ ἄγγε (*fin. lin.*) Οσα ληθεινοσ (*pro* ο αγιος ο αληθινος).
ibid. ο ανοιγων και ουδεις κλεισει αυτην· και κλειων και ουδεις ανοιγη· ει μη ο ανοιγων και ουδεις ανοιξει
8. μικρὰ: *sic fin. lin.* (*pro* μικραν)
9. γνωσει *pro* γνωσιν So 113. (γνῶσι 122 174, γνωση א 14-92 182).
12. ἡ καταβαινη
14. της εν λαωδικεια εκκλησιαις
18. φανεῖ *pro* φανερωθη (φανη 14-92 *et* 59-121 113 164 ?).
iv. 4. θρονου κυκλωθεν (*pro* και κυκλοθεν του θρονου)
ibid. fin. χρυσσοὺσ (χρυσεουσ א).
8. κυκλῶθεν· εσωθεν ϛ ἔξοθεν [*Cf.* 12, 14-92, (B)].
v. 1. +καὶ ἐμμέσω *post* δεξιαν
8. προσευχαιων (*sine acc.*) *pro* αι προσευχαι
vi. 9. δια τῶν λόγων (*Cf.* 67, 200).
11. αναπαυσασθαι (*pro* ινα αναπαυσωνται) (130 146*com.* = αναπαυσασθε).
ibid. μικρον *tantum* (—ετι χρονον)
17. —οτι
vii. 4. σαραντα τεσσαρεσ *sic pro* ρμδ (—εκατον)
17. εξαληψη
viii. 3. παντων των αγιων *aeth*? (—παντων 36 59 *arab Cass. Tyc. Beat.*).
12. καὶ το τριτον αυτησ μη φανῇ ἡμέρα· καὶ ἡ ημερα μη φανῇ τὸ τρίτον αὐτῆσ καὶ η νῦξ ὁμοίωσ *sic* (*pro* και η ημερα μη φαινη το τριτον αυτης και η νυξ ομοιωσ)
ix. 7. ὁμοίωμα *pro* ομοια (*Cf.* 109 (*arm*) 126 *gig syr*). (*Cf.* A).

ix. 7. +ὁμοίωμα *ante* ως στεφανοι } [*Habet etiam* ὅμοιοι χρυσῷ].
ibid. +χρυσοῖ *post* στεφανοι }
18. +και *post* ανθρωπων So *syr*S *arm* 4.
20. τὰ ἀργυραια *sic* (*sine acc.*) (*Cf.* ℵ χρυσαια).
xi. 6. +και *ante* κλεισαι
6/7 *ita*: οσακισ εαν θελωσι την μαρτυριαν αυτων (*pro* οσακις εαν θελησωσι και οταν τελεσωσι την μαρτ. αυτων).
9. οὐκαφίησιν (ουκ αφιωσιν 130, 200; ουκ αφιασι 95-127-215).
17. ηλιφασ (*sine acc., sine spir.*) So 218.
18. *Post* νεκρων +~~σου~~ *sic**
xii. 7. μετα *pro* κατα (—επολεμησαν) *Cf. aeth.*
14. +ινα *ante* [ὅπου τρέφεται *sic*] *Confl.* *Cf.* 130.
16. ενεβαλεν *pro* εβαλεν So B. (14-92). εξεβαλεν 218.
17. εν *pro* επι (= *gigas.* In mulierem *vg. Tyc* 2. *Beat.*).
xiii. 4. +σοι *post* ομοιος (*Cf.* +τουτω *syr*S *copt Iren. Prim.*).
5. πολεμησαι *pro* εξουσια ποιησαι (*Cf.* 14-92). (*Cf.* ℵ *boh*).
18. εχει *pro* εστιν *prim.*,

besides γραψων, κηνησω, κεραμηκα, μησω, ειδολωθυτα, μυχευοντας, μεγαλιν, αχρη (*pro* αχρι), δυναμην, κατουκουντας, πολεος, χλεαρος (*cf.* A χλειαρος), παντωκρατορ, κριθεις (*pro* κριθης), καθειμενω, φυνικας, σηγη (*pro* σιγη), κατ̓εκαει (*pro* κατεκαη), πλύων (*pro* πλοιων), ηχον (*pro* ειχον), βυβλαριδιον, βοβλαριδιον, εσφαγμανην.

Of other forms agreeing with the uncials, note:

i. 16. οξια with CA *pauc.*
ii. 14. βαλιν with C *solo.*
24. θυατιροις with CA.
iii. 18. συμβουλευο with B (and ii. 7 ακουσατο with 12 67).
v. 4. εκλεον with ℵ^a *perpauc.*
vi. 14. εκεινηθησαν with C 159 200.
vii. 2. αναβενοντα with P 140.
xi. 5. ήτισ *sic pro* ει τις with C 12 29 113 154 187 218.
18. [ϗ τοῖσ ἁγίοισ] ϗ τοὺσ (*sic*) φοβουμένουσ (*sic planè**) with A *solo.*
19. ηνυγη *pro* ηνοιγη with ℵ *solo.*
xii. 14. πέτητε *pro* πέτηται with A 18 140 218 233.

Intimacy (but not continuous) with the parent of 14-92 is shown in the following places:

i. 6. βασιλειον ιερατευμα 14-92, also 13 23 27 55 59*com.* 75 130 164*com.* (*Exod.* xix. 6 *Sept.*).
ii. 13. +μου *post* πιστος 14-92 (CA 143 146).
25. αχρι ου 14-92, also ℵC 33 42 82 108 111 146 194 200.
iii. 17. ὁ ταλαιπορος 92 (B *etc.*).
iv. 5. και *pro* αι εισι 14-92 111*mg. syr* (130).
vii. 16. +μη *post* ουδε *prim.* 14-92, also A 18 49* ? 111.
viii. 3. εξηλθεν *pro* ηλθεν 14-92 and 130.
ix. 13. μιαν φωνην 14-92 and 226 233.
17. ιππικους *pro* ιππους 14-92, and B.
xi. 5. εκπορευσεται 14-92, also 164-166 and *gig vg arm*^pl *aeth boh*^1/_2 (*sah imp.*).

xi. 13. *ἐν φόβῳ pro εμφοβοι* 14-92, and ℵ 44-52-82 *syr*S.
16. *οι [καθημενοι]* 14-92, and 46-88-101-137 233.
19. +ὁ *post θεου* 14-92, also CA *fam* 34 *f.* 38 *f.* 95 169 172 200 216 217 251 *boh*[pl] *h gig Vict.*
xiii. 2. *λεοντων* 14-92, also ℵ 111 124 *syr*Σ *Victorin.*
15. *αποκτανθηναι (pro ινα αποκτανθωσι)* 14-92.

For the rest, observe these places:

i. 7. *οψονται pro οψεται, sed [πας οφθαλμος και]* ℵ 1 12 81-204 111 *f.* 114 *f.* 119 152 159 179 208 236 *syr copt Vict.*
11. *σάρδισ* 13 *copt.*
19/20 *Jungit.* So 200.
ii. 17. *—απο* 19 111 130.
21. *αὐτὴν pro αὐτῇ* 2 32 95 113 180?
iii. 4. *αλλα εχεις ολιγα ον.* CA(ℵ) *fam* 38 130 169-216 and 200.
12. *αὐτῷ pro αυτον prim.* ℵ* 47 61 92 [*non* 14] 100* 111 130 167 219.
iv. 3. *[και ο καθημενος] —ην* ℵABP *etc. et* 200.
3/4 *—ομοιος ορασει σμαραγδινω· και κυκλοθεν του θρονου txt (suppl. marg.)* ℵ* *sol. et* 166 187 218 226.
8. *εχοντα pro ειχον* P 23 *f.* 38 50 56 111 143 177 226.
9. *δωσωσιν* ℵ 67 81-204 92 240.
9/10. *+αμην post αιωνων* ℵ 32 95* 121 *syr*S.
v. 3 *fin.* *αὐτῷ pro αὐτὸ* B 39 69 72 138 151 154 180 (*de novo* v. 4 *fin. cum* 39 104).
11. *ἴδων pro ειδον* B 69-180.
13. *οσα εστιν pro α εστι* *fam* 34.
vi. 9. *εσφραγισμενων* 7 33 45 *f.* 62-3 67 109*gr. et arm. fam* 119 126 130 149 167 187 226.
vii. 1 *init.* *—και* CA 127-215 130 146 246 *latt sah arab arm.*
ibid. *πνεει* 36 124 210 241.
ibid. +ὁ *ante ανεμος* C *aliq.* 200.
3. *και pro μητε prim.* A *f.* 38 106.
6. *—εκ φυλης ασηρ ιβ χιλ. εσφραγ.* 35-87 91.
8. *βενιαμειν* AP 18 59 126.
17. *οδηγη pro οδηγησει* 39 109 140 218.
viii. 5. *βρονται ϗ φωναι ϗ αστραπαι και σεισμοὶ* *f.* 46 *f.* 62-3 69 80-138 *f.* 114 176-206 233.
9 *fin.* *διεφθάρει* 7-45-151 81*-204.
11. *ωσ ἄψινθον pro εἰς αψινθον* F 177 *f.* 178 200 218 *h Prim. syr*S.
ibid. *πολλυ sic pro πολλοὶ* (69).
x. 7. *ευηγγελισατο* *f.* 10 12 18 *f.* 21 *etc. et* 111 130 176-206.
9. *απηλθα* A *aliq. et* 200.
ibid. *καρδιαν pro κοιλιαν* A 63 178-240 (203).
10. *κατεφαγα* 36 59 67 200.
ibid. *καρδια* pro κοιλια* 59 113 167 *sah.*
xi. 1. *+καὶ ἱστήκει ὁ αγγελοσ post ραβδω* B *etc.*
5. *θέλίσει (sic) αὐτοὺσ pro αυτους θελη sec. loco.* *Cf.* 38 111 127 178 200 203 215.
6. *εχουσι την pro εχουσιν prim.* CAP 111 127 146 169 *f.* 178 *syr*S.
6/7. *—και οταν τελεσωσι* *f.* 61.
11. *εν αυτοις pro επ αυτους* A 18 36 130 *al.* 200.
12. *ηκουσα pro ηκουσαν* B *etc.*

xi. 12. αναβατε ℵCAP *al. et* 200.
18. —τον *ante* μισθον *f.* 178 200.
ibid. τους μικρους και τους μεγαλους ℵCA 200.
xii. 4. τεκει *pro* τεκη *f.* 7 32 *etc.*
10. —ἡ *tert. ante* βασιλεια 45 100.
18. εσταθη ℵCA *pauc.*
xiii. 4. οτι *pro* ος ℵACP *al. et* 200.
14. και εζησεν απο της μαχαιρης B *etc.* (μαχαιρης ℵCA 36, μαχαιρις 200).

The scholia in this MS. have already been dealt with in "Der Scholien-Kommentar des Origines zur Apokalypse Johannis, Diobouniotis & Harnack, Leipzig, Hinrichs 1911."

However interesting Harnack's deductions as to the Origenistic source of the commentary, the printing of both text and scholia is woefully deficient in accuracy.

Too many of the manuscript's readings are relegated to the footnotes, and give place to suggested emendations. Punctuation is arbitrary. Iota subscript of the printed text of course is absent from this old manuscript. Accents are supplied, and the scribe's, where he gives them, often changed, but this is of no importance, as when 201 was penned accentuation was in its infancy and largely deficient in the MS. But far worse than this, both editors are guilty of simply innumerable *errors.*

Thus, from the text, in the very first verse, the words τω δουλω αυτου (between δια του αγγελου αυτου and Ιωαννη) are omitted by mistake, although plainly in the text. This is the more vexatious, because two important MSS. (130 and 170) *do* omit these words, and 201 may in future be quoted with them in error.

The commentary fares equally badly. In the very first section, sixth line, Harnack prints "ἄξιον καὶ μέγιστον" whereas the codex reads plainly "αξιομα μεγιστον," and "τὰ θνητῶν ἀξιώματα" occurs in the next line but one, for control. The footnotes afford no indications of the above mistakes.

Again in the third commentary section (after i. 3) in the fifth printed line Harnack gives μακαρίζεται and the footnote adds "μακαριουσιεῖ?", but the codex is quite plainly μακαριοποιεῖ.

Again in the fifth commentary section (after i. 8) in the fourth line Harnack prints τὸ ā καὶ το ω̄, but the codex is absolutely without the articles.

Again in sixth commentary (after i. 16):

Fifth line he prints τῶν μὲν τῶ θεῶ, and in his note "τῶν μὲν τῶ ego, τω μὲν *cod.*", but codex is τῶν μὲν θῶ.

Seventh line he prints ἔχοντος for ἔχων, although here the footnote corrects it, but *why* invent a reading? The object is to make the case agree with υἱοῦ ἀνθρώπου preceding, but the other method is the more usual method of the author of the Apocalypse, copied here by the commentator, and of course to be retained by an editor.

In some other cases the notes correct the text, but often not. Next section (7) line 10 read νεκρος not νεκρον; twelfth line delete μεν.

Eighth section, line 1, γῆς should be τῆς.

Ninth section, eighth line, delete και before κἀκεῖθεν.

In line ten he has changed επι τον προφορικον λογον of codex to επι τω προφορικω λογω, and then proceeds to change τιθετω of codex to ετιθετο.

Tenth section, third line, text has μαχομενον and note says "μαχόμενο," but codex plainly μαχομενα.

Fourth line, text given is ἀποβαλεῖν, without note, but codex is ἀποβαλῶν.

Sixth line, ἐγεγόνει should be γεγονει.

Eliminating then all places dealt with in the square brackets, except where an error has been made, we have to report the following as the true readings of the codex.

TEXT.

i. 1. *Adde* τω δουλω αυτου *ante* Ιωαννη *fin.*

ii. 1. των αγγελων *non* τω αγγελω
4. αλλα *non* αλλ'
10. λαβεῖν *non* βαλεῖν
14. 20. αλλα *non* αλλ'
21. αυτὴν *non* αὐτῇ

iii. 9. *Dele* εγω *ante* ηγαπησα
12. *Adde* μου *post* θεου
14. *Lege* ο πιστος α αληθινος *non* ο πιστος και αληθινος

iv. 3/4. *Verba* ομοιως ως ορασεις (*sic*) σμαραγδηνω (*non* σμαραγδινων) θρονον (*non* και) κυκλωθεν (*non* κυκλοθεν) του θρονου *non exstant in textu sed marg.*
7. *Dele* το *ante* προσωπον
8. εχοντα *non* εχον
ibid. αγιος αγιος αγιος· *non* αγιος *semel*
ibid. *Post* κυριος *adde* ο θεος
11. *Adde* ὁ *ante* θεος

v. 8. *Lege* προσευχαιων των αγιων *pro* προσευχαι οντων [ὤντων] αγιων
13. *Lege* αυτοις · παντας ηκουσα *non* αυτοις παντα, ηκουσα
ibid. *Lege* επι τω θρονω *non* επι του θρονου

vi. 4. *Dele* και *ante* ινα
7. *Dele* φωνην *post* ηκουσα
9. *Lege* τῶν λόγων *non* τὸν λόγον [την λόγην]
11. *Adde* και *ante* οι μελλοντες
12. *Lege* εγενετο μελας· *non* μελας εγενετο
16. *Lege* επι τω θρονω *non* επι του θρονου

vii. 1. *Adde* ὁ *ante* ανεμος
8 *fin.* *Lege* εσφͻ *sic* *Incertum* εσφραγισμενοι.
9. *Adde* πολυς *post* οχλος
10. 15. *Lege* επι τω θρονω *non* επι του θρονου
17. *Lege* ὁδηγῇ *non* ὁδηγήσει

viii. 3. *Lege* εξηλθεν *non* ηλθεν
11. *Dele* μερος

ix. 4. *Lege* επι τω μετοπω *non* επι των μετωπων [-οπων]
6. *Lege* ο θανατος απ αυτων *non* απ αυτων ο θανατος
8. *Adde* ως τριχας *inter* τριχας *et* γυναικων
11. *Lege* επ αυτων βασιλεα *non* βασιλεα επ αυτων
20. *Adde* τα *ante* αργυραια

x. 6. *Lege* οτι *non* οτε
7. *Lege* τους εαυτου δουλους *non* τους δουλους εαυτου
11. *Adde* επι *ante* εθνεσι

xi. 18. *Adde* ~~σου~~ *ita ante* κριθηναι

xii. 3. *Lege* μέγας πυρὸς *non* πυρρὸς μέγας
10. *Dele* ἡ *ante* βασιλεια

xiii. 3. *Lege* ωσει εσφραγμανην *non* ως εσφραγμενην

xiii. 4. *Adde* σοι *inter* ομοιος *et* τω θηριω
5. *Dele* εξουσια
7. *Lege* ποιησαι πολεμον *non* πολεμον ποιησαι
15. *Lege* δουναι πνευμα *non* πνευμα δουναι
ibid. *Lege* ἂν *pro* ἐὰν
17/18. *Conjunge, legens* ει μη ο εχων το χαραγμα, το ονομα του θηριου ἤ τον αριθμον του ονοματος αυτου ωδε η σοφια εχει·

Besides the following minutiae:

i. 3 προφητηας, i. 6 αιονων, i. 9 *adde* [νήσσω] *post* νήσῳ, i. 11 *lege* φιλαδελφεῖαν *sic**, i. 15 χαλκῶλιβανω *sic*; ii. 7 ακουσατο, ii. 8 ἐσ̄μύρνη *sic, ibid.* γραψων, ii. 9 λεγωντων, ii. 14 βαλῖν, ii. 18 εν θυατηρη, *ibid.* χαλκῶλιβάνω, ii. 19 πιστην, ii. 20 ειδολωθυτα, ii. 22 *lege* βάλω *non* βαλῶ, *ibid.* θλίψιν μεγάλιν, ii. 24 εν θυατιροις, *ibid.* ουκ εχουσιν την διδ., ii. 25 ἄχρι οὗ *non* ἄχρις οὗ, ii. 26 αχρη; iii. 1/2 νεκρὸσ ἐγήνου *non* νεκρὸς εἶ· γίνου [γηνου], iii. 2 ἤμελλον *non* ἔμελλον, iii. 7 αγγεος *pro* αγγελος *errore, ibid. et passim* δᾱδ, iii. 12 επ αυτον *non* ἐπὶ αὐτὸν, iii. 14 λαωδικεια, *ibid.* εκκλησιαις [*non* -ας], *ibid.* κτησεως, iii. 16 χλεαρος, iii. 17 ταλαιπὸρος; iv. 3 κυκλῶθεν, *ibid.* τους εικοσι τεσσαρες πρεσβυτερους, iv. 4 χρυσσοὺς, iv. 6 γεμωντα, iv. 8 κυκλῶθεν, *ibid.* εξοθεν, *ibid. lege* [-τωκρατορ], iv. 10 οι εικοσι (*non* —σιν) τέσ̄αρεσ *sic, ibid.* βάλουσι *non* βαλοῦσιν; v. 1 ἐμμέσω (*tantum*) *non* ἐν μέσῳ, *ibid.* εξοθεν, v. 2 αγγελον αγγελον *bis script.*, v. 4 *fin.* αὐτῶ, v. 8 εικοσι τεσσαρες, v. 11 ἴδων *pro* εἶδον, v. 12 εστιν; vi. 2 επηλθε, vi. 3 ηνοιξεν, vi. 4 ηνοιξεν, vi. 6 κριθεις, vi. 7 ηνοιξεν, vi. 11 πληρωσωσιν, vi. 15 μεγιστάνες, vi. 16 λεγουσι; vii. 1 ἴδον, vii. 2 τεσ̄αρσιν *sic*, vii. 3 μετοπων, vii. 4 σαραντατεσσαρες *non* ταραντα τεσσαρες, vii. 5/8 ιβ̄ *passim* (*undecies*) *pro* δωδεκα, vii. 6 μαναση *non* μανασση, vii. 7 ισαχαρ *non* ισσαχαρ, vii. 8 βενιαμειν, vii. 9 ἴδον, *ibid.* φυνικας, vii. 10 κραζουσι, vii. 11 ενοπιον, vii. 16 πινασουσι, vii. 17 ἀναμεσον *non* ἀνὰ μέσον, *ibid.* εξαληψη; viii. 5 εγεμησεν, viii. 6 αὐτους *non* ἑαυτούς, viii. 7 *lege* κατ᾽ εκαει *primo loco*, viii. 8 εσαλπησεν, viii. 12 φανῆ, viii. 13 οὐαῖ οὐαῖ οὐαῖ· *tantum*; ix. 2 [ηνυξεν], *ibid.* καιωμενης, ix. 3 εδωθη, ix. 4 αδικησουσιν, *ibid.* εχουσι, ix. 5 βασανισθωσιν, ix. 8 [ἦχον], ix 12/13 ετι δυο ουαι· μετα ταυτα και ο εκτος, ix. 17 ἴδον, *ibid.* επ αυτων, *ibid.* υακινθυνους, ix. 19 ειπε, *ibid. fin.* αδικουσι, ix. 20 προσκυνησωσιν, *ibid.* τα χρυσεα, ix. 21 φονῶν; x. 1 ἤρεισ *sic, pro* ἡ ἶρις [ἰρεις], x. 2 ευονυμον, x. 8 βρβλαριδιον *sic*; xi. 1 ἵστηκει, xi. 2 αὐτὴν, xi. 6 *fin.* θελωσι, xi. 17 ηλιφας; xii. 5 ῥάῦδω *sic*, xii. 13 εδιωξε, xii. 16 κατεπιεν; xiii. 1 ῑ *pro* δεκα, *ibid.* βλασφημειας, xiii. 2 ὡσ̄τόμα *sic*, xiii. 5 αὐτὸ (*primo loco*), xiii. 6 βλασφημειαν, *ibid. lege* σκηνὴν [-ινην] *non* [-ενην], xiii. 10 ἀποκτένει *vid. non* ἀποκτέννει, xiii. 11 ειχεν, *ibid.* ελαλη, xiii. 15 ποιησει, *ibid.* προσκυνησουσιν, xiii. 16 μετοπον.

I give the above list simply because Harnack *intended* to give all the differences, since he prints what he noticed in square brackets following the word.

Scholia.

Eliminating all places given in the footnotes, except where there is error, we arrive at the following rather formidable list of errata:

Schol. No. I. (p. 21)	*Lin.* 4.	υπερουσην? *pro* υπεροχην
	„ 6.	αξιομα *pro* αξιον και
No. III. (p. 22)	„ 5.	μακαριοποιεῖ *pro* μακαρίζεται
No. V. (p. 22)	„ 2.	*Lege* παν *pro* αλλως παντα εν *sec. loco.*
	„ 4.	*Dele* το *ante* ᾱ *et ante* ω̄
No. VI. (p. 23)	„ 16.	μαχαιρας *pro* μαχαιρα, γλωσσαι *pro* γλωσσας, ιωντι *pro* ιωντας
No. VII. (p. 23)	„ 10.	νεκρος *pro* νεκρον
(p. 24)	„ 2.	*Dele* μεν
No. VIII. (p. 24)	„ 1.	της *pro* γης

Schol. No. IX. (p. 24) *Lin.* 8. *Dele* και *ante* κακειθεν

„ 10. επι του προφορικου λογου . . . τιθετω, *non* επι τω προφορικω λογω . . . ετιθετο

No. X. (p. 25) „ 3. μαχομενα *pro* μαχομενον (*malè in notulis* μαχομενο)

„ 4. αποβαλων *pro* αποβαλειν

„ 5. ἀφήκασου *pro* ἀφῆκας σου

„ 6. γεγονει *pro* εγεγονει

No. XI. (p. 25) „ 3. ἀπολεσθεῖς *pro* ἢ ἀποτελεσθεῖσα *txt. et* ἀποτελεσθείς *notul.*

(p. 26) „ 2. *Adde* τον φθειροντα *ante* τον ναον

„ 5. *Codex:* γνοῦσασ πάσασ *pro* γνοὺς ὡς πᾶσα

„ 6. *Adde* και *ante* ὁ ταραττομενος

„ 7. *Adde* την *ante* ταραχην

No. XIV. (p. 27) „ 11. *Dele* δε

„ 13/14. *Lege* επι του κρουπτου *non* ετι του κρυπτου *nec* επι του κρουστου

No. XV. (p. 28) „ 3. *Adde* τινα *post* ποιειν

No. XX. (p. 29) „ 1. ἀλλὰ *pro* ἀλλ'

„ 11. *Adde* ζωῆ *ante* γνωναι *fin.*

No. XXI. (p. 30) „ 2. *Dele* του *ante* προσωπου

No. XXII. (p. 30) „ 9. *Dele* ὁ *ante* αληθινος

„ 15. *Lege* πολεξεται *pro* πόλλ' ἕξετε *non* πολλεξεται

„ 18. *Adde* ειναι *ante* εν εαυτω *fin.*

No. XXIV. (p. 31) „ 9. σ̅ρ̅ι (σωτῆρι) *planè codex. Txt. Harnack* πατρὶ *et non lucidè in notulis* "σωτῆρι *pro* πατρὶ *vult* D"!

„ 4. (*notul. infra*) *Lege* οὕτωσού

„ 9. („ „) *Adde* και *ante* ὁ σωτηρ *fin. lin.*

No. XXVI. (p. 32) „ 1. τουτο ον *pro* οὗ τοῦτο τὸ ὂν (*Non clarè in notulis*).

„ 7. *Dele* και *init. lin. ante* τα κτισματα

No. XXVII. (p. 33) „ 23. *Lege* ουχι η καρδια *non* ουχ η καρδια

No. XXVIII (p. 33) „ 2. *Dele* της *ante* φυλης

(p. 34) „ 1. *Lege* αναστασιν γαρ *pro* την αναστασιν

No. XXIX. (p. 34) „ 21. *Lege* καὶ εὐπρόσδεκτει *non* καὶ [ὅτι] εὐπρόσδεκτοι

No. XXX. (p. 35) „ 3. *Lege* και αι επελαστικαι

„ 4. *Adde* την *ante* γην

„ 5. *Lege* ουτως *pro* οὗ τὸ (*non* οὕτω)

„ 7. *Adde* τουτου *ante* δεομενοις

„ 10. ὀργὴ *pro* ὀργὴν *fin. lin.*

„ 11. επεισσε *pro* επεσεισε (*non* επειοσε *ut in notulis*).

„ 14. παρ αυτον *pro* παρα αυτον

(p. 36) „ 3. προσηγοριαν *pro* προσηγορίᾳ

„ 5. τῆ τοῦ διαβόλου *pro* τῆς τοῦ διαβ.

„ 11. *Lege* αυτους *pro* αυτον *init. lin.* (*non* "*fortassè* αυτους" *ut in notulis*).

„ 12. *Non clarè in notulis Adde* τοῦτο *ante* ετερον *in textu.*

„ 12. *Lege* αν ουν *pro* ουν αν

„ 13/14. εκ της πρωτης *pro* εν τη πρωτη

„ 17. εχωμεν *pro* εχομεν

„ 30. *Lege* παραστησας (*compendio*) *pro* παραστησει (*non* παραστης *ut in notulis*).

(p. 37) „ 2. εαυτῶν *pro* αὐτῶν

ibid. Lege αποδεικνυντων (*non* -νυοντων)

Schol. No. xxx. (p. 37)	*Lin.* 3.	*Adde* αὐτοὺς *ante* αἰτίους
	„ 4.	*Lege* παραλελοιπότων
	„ 5.	*Adde* τοῦ *inter* τον *et* θεου
No. xxxi. (p. 37)	„ 4.	*Adde* φέρεται *post* ετεραις
	„ 5.	ἐφ ους *pro* ἐφ' οἷς
	„ 6.	κολαζομενοι *pro* καλαζομενοι
	„ 11.	εδωκας *non* δεδωκας
	„ 13.	τόξου *pro* τοξον
	ibid.	σαρκα *pro* σπερμα
	„ 14.	περιοντος *pro* περιοντων (*non* περιοντες)
	„ 16.	ουσα *codex* (*pro* ισως) *non* ουσας *vid.*
	„ 18/19.	διηρεισθαι *pro* διαιρεισθαι
	„ 19.	*Codex* τούτου ουν τοῦ ιηλ λεγωμεν (*pro* τοῦτο οὗ τὸ Ἰσραὴλ λέγοντες) *Non clarè in notulis.*
	„ 22.	*Stet* πολλην (*codex fin. lin.*: πολλη̃) *Malè* πολλή *in notulis.*
No. xxxiv. (p. 39)	„ 2.	*Stet* δυναται *txt.* (*Malè* δυνατη *infra*).
No. xxxv. (p. 39)	„ 1.	*Stet* ο θεος. *Malè* "θου" *in notulis.*
	„ 3.	ισως *pro* οσοι *prob.*
	„ 7.	*Adde* μὲν *ante* νοητε *fin. lin.*
	„ 8.	*Codex*: πνα (πνεῦμα) *non* πνεύματα
	„ 11.	*Dele* τοις *ante* ψαλμοις
No. xxxvi. (p. 40)	„ 14.	*Lege* βουλητε· τεταρτη
	„ 14/15.	*Codex planè* συνεσισ *non* ευσεβεια
	„ 16.	*Adde* επτα *ante* βροντων
	ibid.	*Adde* οἶμαι *post* αυτον
	„ 18.	*Dele* των *ante* λαλουσων
No. xxxvii. (p. 40)	„ 3.	εκαστος *pro* εκαστον
	„ 7.	*Adde* τον *ante* μισθον
(p. 41)	„ 2.	*Adde* δηλοῦνται *post* φοβουμενοι
	„ 5.	*Corrige notul.* *Codex habet* <u>του</u> προφητου ο αγιος (*pro* προφητης του αγιου)
	„ 7.	*Adde* γαρ *ante* αγιοι
No. xxxviii. (p. 41)	„ 9/10.	*Lege* ινα γνῶ. μη την απιστειαν *pro* και γνώμη την αποστασιαν
(p. 42)	„ 14 (*et lin.* 18 *in notul.*)	*Lege* τουτο δε εστι *pro* τουτο δ' εστι
	„ 16.	*Post* εν δε *dele* "[add. ἐξ]"
(p. 43)	„ 5.	*Adde* την *ante* προς θεον
	„ 6.	πιστιν *pro* πιστει. πιστει *vult Harnack cum Iren.* "*fide*," *sed neglexit* την *supra.*
	„ 11.	*Codex* εἴη *pro* εἰμι
	„ 15.	ανθρωπον *pro* ανθρωπου
	„ 16.	*Adde* του θεου *post* υποταγην *fin. lin.*
	„ 18.	*Codex add.* . . να *ante* λαμβανομενης
	„ 19.	*Lege* ουδ ου μη

As Harnack purports to record all minute differences in his notes, and has not done so, I add these:

Schol. i.	L. 7 γου *vid.*, *non* γουν, L. 11 αυτων *non* εαυτων, *fin.* σιωπωσι
Schol. vi.	L. 1 οιῦ *sic pro* υιοι, L. 4 ὔῶν *sic pro* υιων,
Schol. vii.	L. 10 νεκρος *non* νεκρον, L. 16 ειποτα,

Schol. IX.	L. 3 διαγουσιν, L. 9 οφεληση,
Schol. XI.	L. 4 πειραθηται, L. 11 εκκλαβειν, L. 14 ἐ͂νω *sic*,
Schol. XIII.	L. 2 απαταιωνας,
Schol. XIV.	L. 4 εστιν, L. 12 μετα τουτον, L. 13 εστιν, L. 15 κατὰ ἀλληλως,
Schol. XV.	L. 4 αναλῶσι, L. 6 δυμέως *sic*, L. 11 συνκαταβαινειν (*non* συγ-), διεγερτικῶν *non* ὀν *nec* αν,
Schol. XVI.	L. 1 *In notulis lege cod.* τὴν, L. 3 προσηφθε,
Schol. XVIII.	L. 3 ενεργῶν, L. 5 ηγγηκεν,
Schol. XIX.	L. 4 ζ̄ *pro* επτα, L. 5 εκκληψει,
Schol. XX.	L. 1 ἀλλὰ *non* ἀλλ', L. 2 δᾱδ *codex* (*passim*), οπινικα, L. 3 *txt.* ο λογος *rectè cum codice, malè in notulis* "ὁ addidi," L. 4 σουσας *pro* ουσας, L. 6 συνβαδιζων (*non* συμ-),
Schol. XXI.	L. 12 ενεργιων, L. 15 (L. 6 *p.* 30 *in notulis*) καταβάσα *non* καταβᾶσα *nec* καταβασαι, L. 16 εκ εκ *bis script.*
Schol. XXII.	L. 5 μενη, L. 7 λειψει, L. 14 εμεσε, L. 18 αποτης,
Schol. XXIV.	L. 5 κρινωσιν, *Ibid. Notul.* L. 7 προσεθηκεν, L. 8 ακουοτικης, L. 10 ακουετο,
Schol. XXV.	L. 12 φησιν, L. 14 εννωησιν (*non* εννοησιν) *pro* της εννοησεως, *ibid.* μεγαλωφωνιαν,
Schol. XXVI.	L. 1 εστιν, L. 3 εγενηδησαν (*non* εγενν-),
Schol. XXVII.	L. 5 επι *pro* επει, ανεξερευνητα, L. 11 επομενως *pro* επομενων (*non ut in notul.* επομενος), L. 22 *codex*: "πειρα . τὴν ανοιξι εσχηκοτασ·"
Schol. XXVIII.	L. 7 καιρατα *non* καιρετα (*vide notul.*), L. 9 κερασιν,
Schol. XXIX.	L. 3 τύγχανουσιν, L. 5 αγαπωσι, L. 13 διαφορ, L. 22 (=L. 1, p. 35) *Rectè in textu* προσαγεται, *perperam in notulis* πριοαγεται, *codex habet fin. lin.* πρ(ο =*semper* προς *fin.lin.*, L. 25 εθνεσιν,
Schol. XXX.	L. 2 υπηρετητικαι *codex*, L. 8 ποθησουσιν, L. 16 αμαρτιας *pro* αμαρτιαν, L. 18 αμαρτημασιν, L. 19 κολασει *pro* κολαση. *Corrige notul. Non lin.* 20 κολασει *pro* κολαζει *sed lin.* 19, L. 28 *et* 38 παραλειπωμενων, L. 34 φησιν, L. 35 ενκεχειρισμενων,
Schol. XXXI.	L. 8 μετοπου, L. 17 ακολουθεῖαν, L. 25 (L. 3, p. 38) εστι,
Schol. XXXII.	L. 3 παρθενεῖας, L. 4 ευρισκωμεν,
Schol. XXXIII.	L. 7 επαγουσι,
Schol. XXXV.	L. 8 μορφωμασιν, L. 10 *Lege* λαλησουσιν *pro* λαληλουσι,
Schol. XXXVI.	L. 3 (=L. 1, p. 40) *stet* σου, *malè* του *in notulis*, L. 19 (=L. 17 *fin.* p. 40) *stet* βροντων. *Malè* εροντων *in notulis*,
Schol. XXXVII.	L. 16 (=L. 1, p. 42) ψευδη, L. 24 (=L. 9, p. 42) ανακεφαλεωσιν, L. 28 (=L. 13, p. 42) συνετελεσε, L. 9 (p. 43) ευωχειαν, ειπεν.

The wording of such an important and unique document should be given with the utmost care.

Students are warned when they use this publication in respect of any textual niceties involved, that they must refer to the original.

My photographs of the MS. will be found at Ann Arbor, in the library of the University of Michigan.

Complutensian Group 10 *etc.*

Apoc. 202. [XI]. Not in Gregory. Dobschutz now numbers it 2323. Apoc. 202.

This other MS. from *Meteora* numbered 237, is, although an early cursive, of quite a different standard.

It falls at once into the well-defined Complutensian family, and need not detain us long. χριστοῦ is twice written in full (xi. 15, xii. 10).

The inscription, as in 10-96-110-150-157-160-161-192, is

αποκαλυψις του αγιου ιωαννου του αποστολου και ευαγγελιστου θεολογου.

There is a short chain commentary, apparently small extracts from Andreas.

Collated in 1921 from photographs supplied by Jantsch in 1912. *ν εφελκ.* is absent throughout, which is strange in an early cursive. There is no iota post., except, curiously enough, once and with γλυκύι at x. 10. The MS. is quite stereotyped, down to the retention of μονους (ix. 4), and the viii. 12 clause verbatim with *text. rec.* down to φαίνῃ and not φανῃ.

In only two places does it wander, *viz.* at ix. 4 χόντον *pro* χορτον with 25-78 (two of *another* family of seven or eight members, which agrees elsewhere at x. 7), xviii. 22/23, where on the first occasion ετι εν σοι is given in this order with *fam* 61 and 146, and a general mix-up of order ensues, not apparently countenanced by the family. Otherwise the MS. is very correctly written indeed. There are no unique readings, and very few slips of any kind. Only at xiv. 2 do we find αι for Και, the rubrication having been omitted, and at xiv. 5 οὐχ' χευρέθη, a reduplication of χ at the end of one line and at the beginning of the next. The scribe has one peculiarity (shared by a few others) of withholding any breathing from ου wherever αχρις ου occurs.

Some of the most characteristic readings are:

ii. 7. —αυτω with ℵ *fam* 10 *fam* 46 67-120 121 191 218 220 *syr*S *Compl.*
iii. 18. +επι *ante* τους οφθαλμους which is almost wholly a Complutensian reading.
vi. 9. +των ανθρωπων *post* ψυχας with ℵP, and chiefly the Erasmian and Compl. families combined plus *copt aeth arm.*
12. +και *ante* οτε P *aliq. et fam.*
ix. 6. ζητοῦσιν *fam. et aliq.*
7. χρυσοῖ (*pro* ομοιοι χρυσω) B *etc.*
11. αββαδδων 77-96-110-150-157-160-190 of the family.
x. 4. μετα ταυτα (*pro* μη ταυτα) *fam. et aliq.*
ibid. γραφεις (*pro* γραψης) *fam. et aliq.*
7. —και *fam. et f.* 25 *f.* 119 *gig Compl.*
ibid. ὃ εὐηγγελίσατο *fam. et aliq.*
xii. 4. τίκτειν *pro* τεκεῖν E *fam. et* 59-120 130 *f.* 178 216 217 *Hipp. Compl.*
7. τοῦ πολεμῆσαι μετὰ ACEP *fam. et aliq. pauc.*
xiii. 18. +εστιν *post* αυτου CEP *aliq.*
xv. 4. αγιος +ει *fam. et f.* 95 109*gr.* 159 169 171 176 *al.*
6. οῦνοῦ *pro* ναου most of the family with 56 178 and *Compl.*
8. —επτα *sec. ante* αγγελων EP *etc.*
xvii. 5. πόρνων *pro* πορνῶν most of the family.
xviii. 7. —και πενθος *prim.* E 10 *al. Compl.*
17. και πας ο επι των πλοιων πλεων *fam. et aliq.*
21. —ουτως *Omn. praeter* [17-49].
xx. 11. [εφυγεν] ο ουνοσ και η γη E *fam. et* 67-120 *f.* 114 169 172 200 *tol. Prim. Aug.*
xxii. 18. +επτα *ante* πληγας BE *etc.*

There are a few alternative readings, thus:

iv. 8. λεγοντα̈ intended doubtless for λεγοντες *ex emend.*

vii. 17. ποιμανεῖ (αι above) *sic*

ibid. ὁδηγῆσει (ευ above) *sic*

ix. 5. παί σн (πλн ξн above) *sic*, but πληξη is by the com. hand. πληξη is read by 10-37-49-77-96** of the Compl. group and by 26-41-42-53-107.

At viii. 3. θυμιαματα πολλα is written thus: θυμιάμα ᾱ πολλά.

and xxi. 8. For δειλοις δε we have ^οἶς^ τ δὲ δειλοῖς.

Otherwise there is nothing peculiar.

There is no subscription.

Group F (38)-178-203-240.

Apoc. 203. *Apoc.* 203. των βλαταιων 53 *teste Greg. et rectè* (23 *teste v. Sod. perperam*). [Greg. 1778. Sod. O[a41]]. [xiv/xv].

This is not old Apoc. 183, which was labelled Hellenik. Gym. No. 10, if it ever existed, but this MS. is still safe in its monastery outside the town of Salonika. Prof. Lake very kindly took some photographs of it in 1925, and the University of Michigan photographer, Mr. Swain, completed them in 1926; and it now proves to be of very great interest indeed.

Although junior in years to many others, it is copied by a very careful and neat writer, who probably flourished about 1400, and it has, most exceptionally, the double commentary of Andreas and Oecumenius, thus enabling us to check the commentary in our 146, for the only other examples, one in Prince Chigi's library at Rome, our 122, and the other abbreviated cursive MS. at Athos, our 240, are not wholly reliable or legible everywhere.

But the text turns out to be the counterpart of that of our well-defined family F 38-178-240.

At first we rather favour 38, and then we drift to 178†, showing clearly that a document has intervened between all these and that our MS. does not derive from the XII[th] century Patmos document 178, and is only related to 38 and 240 as a sister. The plot therefore thickens. All detail will be found in the merged collations, and I have tried to be careful to state when the family is not quite at one. I quote *fam* 38 when all agree, and *fam* 178 when 203-240 agree without 38.

Unfortunately this MS. is wanting from i. 1 to i. 8, but it becomes very valuable thereafter where 178 is missing at xvii. 1-14 and xxii. 16 to end, as it thus controls both 38 and 240.

† *e.g.* ii. 13. + μου *post* ημεραις 95 143 200 203 [*not fam*].
18. εν θυατειρων 38 and 203 [*not* 178-240].
20. ποθεις *pro* εας *all.*
23. αυτου *pro* υμων *fin.* 38 113 143 193[*non fam*] 200 203 *arm copt latt aliq.* [*not* 178-240].
iii. 2. γενοῦ *pro* γίνου 130 178-203-240 200 [*not* 38].
3. ὡς *pro* πως 178 203-240 [*not* 38].
5. απαλειψω *all* and 200.
18. + ουν *post* σοι 38-203-240 *boh* [*not* 178].
ibid. πολλα *pro* λευκα 178-203-240 [*not* 38].
v. 3. + αυτου *post* θρονου *all.*
8. εν εκαστον αυτων *all* and ℵ 200 and *syr*S.
vi. 1. — μιαν 1-152-179-208 and 203-240 against 38-178.

There are very few novelties. They are limited to the following:

ii. 11. *ὁ μὴ ἀδικηθεὶς*
15. *την διδαχην κρατοῦσα* in a difficult place. See grouped readings.
8. —*κυριος* But so 240 of the family against 38-178.
v. 6. *εχοντα*
vii. 3. *του μετωπου* Only *boh.* But so also 240 to follow, against 38-178.
vii. 11. *αγιοι pro οι* (+*αγιοι ante οι aliq.* 28 *et* 178-240). —*οι* ℵ *f.* 114.
x. 3. *ἔκραξαν pro εκραξεν sec. loco.* (*Com.*: *τι δε το κραξαι τα ζ̄ πν̄ατα, et mox ἅμα δε κραξαντα*).
xi. 10. *Om. και οι κατοικουντες · επι της γης χαρουσιν επ' αυτοις*
xii. 2. *κεκραξαται pro κραζει* (*κεκραζαται* 240, *και εκραζεν* 38, *και εκραξεν* 178).
9. —*ὁ ante καλουμενος*
xiii. 3. *εκ τω νεφαλων pro εκ των κεφαλων*
xvi. 1. —*επτα ante αγγελους* with *sah*$^{1}/_{3}$ and *boh*, seems to have the countenance of 240, but 240 is nearly illegible there.
7. *ναὶ ναὶ* as a doublet is quite unique. (*Cf. ταχυ ταχυ* 146 *in* xxii. 12).
13. —*και sec.* (*ante ἐκ τοῦ στομ. του θηριου*)
15. *κλεπτωσι pro βλεπωσι*
xviii. 22. *και πας τεχνιτης πασης τεχνης* is re-written and very much squeezed in. Possibly scribe omitted *πασης τεχνης* at first with ℵA (no minuscules).
xix. 16. —*το ονομα* (*against* the family) seems to have support by 146*com.* 217 *gig vg Fulg.* and *ps-Ambr.*
xx. 9. *εκυκλωσε*
10. *εἰς τον αιωνα* (—*των αιωνων*) *Om. των αιωνων* 178-240 *et* 47 *f.* 119.
xxi. 2. *αγιαν* is re-written. No variation except *magnam* of *Prim. Aug.*
16. —*ἡ ante πολις.*

At vi. 9 *μαρτυριαν* is re-written, doubtless *εκκλησιαν* was first copied from the source which influenced 38 146 and 220 to write this.

A very curious thing develops at vi. 10, where in 178 I saw in the photograph *κοινεις* for *κρινεις*. I supposed of course that the tail of the rho was effaced, but I find the same thing in 203. In fact here in the text *κοινεις* seems the deliberate copy of an original with this reading, and a feeble attempt has been made afterwards by the scribe to add a little tail to omicron to make it rho. In the com. of Oec., where the phrase is repeated, the converse obtains. At first *κρινεις* seems to be hesitatingly changed to *κοινεις*. What is the reason? Well, the *matter* of the earlier part of the commentary would justify this reading of the Lord "commonizing" his people, and so doubtless the *κοινεις* crept into the text of the older exemplar from which our copies derive. In 240 the word in both text and com. is *κρινεις*, but even in that rough MS. there seems to have been some hesitation. (As to vi. 10 and *κοινεις*.)

There may be traces of this in some other codices, but it is a difficult thing to pick up unless one be on the watch for it, as it is so easy to amend *κοινεις* to *κρινεις*. Compare Tertullian and Acts xxi. 28.

At xv. 3 *fin.* we are favoured with the *τῶν αἰώνων* "King of the Ages" reading, against the family, (with ℵC 18 56 *etc.*). (As to xv. 3 King of the Ages.)

At xv. 6 the writer places *λίθον* in his margin against *λῖνον* of his text, and does the converse in the com. (where only *λιθον* is treated of) by placing *λῖνον* in the margin there.

One of the grave questions to be settled is the relation of the text to the double com., and to the sister-texts, and to the Oec. com. in 146.

Considerable light is forthcoming.

First, it is only on the rarest occasions that the scribe is influenced by his own commentary. An instance occurs at ii. 13 where he writes τοὔνομα for το ονομα against all others, and Andreas notes begin: "Αντιπας τοὔνομα . . ." whence undoubtedly it came.

Secondly, the relation between the sister-texts is very uneven and fluctuating, although in the main they agree together in the very rarest of their family or communal readings.

As to ii. 20 ποθεῖς.

Thirdly, as to a very important innovation like ποθεῖς at ii. 20 (instead of ἐας or ἀφεις or ἀφηκας) how do we stand? Well, all the texts 38-178-203-240 conspire to make this rather startling innovation, for it seems to be an innovation, since all the Versions disagree, and all the Latins say *sinis* or *permittis* or *dimittis* or *permisisti*, and if we accept the final clause as 'διδασκειν και πλανασθαι' the expression ποθεῖς would be impossible to fit in. But with the correct reading 'και διδασκει και πλανα' it fits perfectly. The question then is what is its *age*? We look at *Oec. com.* in our 146 and find he repeats αφεις of the text. I therefore entered '146*txt* and *com.*,' but I did not look closely enough or I would have seen that it did not make very good sense. When, however, I looked forward in the *Oec. com.* to 203 I found ποθεῖς there, and then I saw the proper sense. The expression is:

"ἀλλ' ἔχω κατὰ σοῦ · ἵνα δειχθῇ τὸ τελέως ἀναμάρτητον μόνου θεοῦ · τὶ δὲ ἔχω · ὅτι ποθεῖς τὴν γυναῖκα Ἰεζάβελ · καὶ οὐ διώκεις αὐτὴν."

So *Oec. com. is* responsible for ποθεῖς. This takes us back to 500 A.D. Can we go further? Well, it seems to me that the *teneret* of Tertullian, alone among Latins, is of some force here and takes us back to the second century. Tertullian says:

"Spiritus mandat habere se adversus eum: quod *teneret* mulierem Jezabel, quae se prophetam dicit, and docet atque seducit servos meos ad fornicandum et edendum de idolothytis."

What *Oec.* in 203 says is to find fault, 'that thou art unwilling to forsake,—that thou dost hug to thy bosom,—that thou has sighed for and thy soul hankers after' the Jezebel-woman, *instead of* 'CHASING HER AWAY,' she who forsooth calls herself a prophet or prophetess, and teaches and leads astray my servants, to cause them to commit whoredom and participate in meats sacrificed to idols.

Then, how is it we do not find ποθεῖς in the commentary of 146? I looked again at the photographs, and I now see that the word αφεις *has been re-written there*!! So the secret is out. Apoc. 203 preserves the true Oecumenian expression, and 146 does not. Whether the text of 38-178-203-240 came from the com., or whether the com. repeated it from the *text* of the day is the question, and here Tertullian's evidence seems rather decisive that ποθεῖς is quite possibly genuine. A new reference to the com. in 240 also confirms ποθεις there, though it is hard to read.

Taking this textual matter in connection with others of considerable importance and certainty of age (by reason of their agreement with א and the very important documents 130 143 200 *syr*S *copt*) we feel sure that a close view of our group 38 will amply repay detailed study.

It is now quite clear that 203-240 is one recension of the Oec. com., and 146 is another; but in most essentials they are together throughout.

The lacuna in 178, supplied by 240 is now confirmed by 203 and all the א readings of the text are vouched for, including the final +ειναι of א in xxii. 20. Note the list, and consult our edition of Oecumenius (Univ. of Mich. Press, 1928).

Group 81-204. (Related to family 1).

Apoc. 204. [xv]. = Venice, Gr. 494. Not catalogued for the Apoc. originally by Scrivener, nor by Gregory under his Evan. 598. It is Soden's $A\nu^{31}$. Apoc. 204.

This copy is an interesting exhibition of a MS. written entirely by tachygraphy or shorthand throughout, but it is remarkably well done and quite carefully copied. Collated from photographs in 1921.

It develops at once that this is a full sister to 81 (at Munich), both derived from a common original and not copied the one from the other. They are a special line of the famous 1 family.

A key to the fuller family is to be found at xvii. 3/4, where an addition obtains (*ex* xvii. 18), but followed by special scholia, and the addition always has *την* before *βασιλειαν* which does not occur at xvii. 18 in these or other MSS.

The addition is: *η γυνη ην ιδες εστιν η πολις η μεγαλη, η εχουσα την βασιλειαν επι των βασιλεων της γης.* This is also found in 81 of course, and in P.

There is no inscription proper. There is an enclosed heading with *ἀνδρεου ἀρχιεπισκοπου κ.τ.λ.* The text and commentary run straight on, not broken in any way, but the text is usually indicated by long daggers, the commentary by short daggers. It is bi-columnar. The text begins top of col. 2, p. 248 *recto*, fifth line.

Anyone following me over the ground must learn the shorthand for himself. There are two peculiarities. Capital delta is often made △ and small *eta* is nearly always written ς, not to be confounded with *iota*, which is found straight with diaeresis. (The nearest approach to this is in 245, a MS. at Elasson).

There can be no mistake about the relationship with 81. Here is the agreement peculiar to 81-204:

i. 1. —*εν ταχει*
12. +*του ante βλεπειν*
19. —*και α εισι*

ii. 13. *Post πιστος* +*οτι πας ο μαρτυς πιστος*
14. —*ος εδιδασκεν*
18. *τους ποδας pro οι ποδες*
ibid. *ομοιους pro ομοιοι*
25. [*αχρις οὗ ἀν*] *ἔλθω* (*Cf.* 56).

iii. 4. *περιπατοῦσιν* (*Cf.* 16-69-102).

iv. 7. —*ζωον sec.*
ibid. *εχοντι pro εχον*

v. 1. *εσωθεν και εξωθεν · και οπισθεν κατεσφραγισμενον, σφραγισιν* (*Cf.* 17 67-120).
6. —*εστηκος*

vii. 8. *βενιαμειμ vid.*
9. *δυναται pro ηδυνατο* (and 98).
12. *προσεκησαν errore. προσεκϊσαν* 81*.
15. *νοω pro ναω*
16. —*ετι sec.* +*εικοτως · τον γαρ αρτον τον* (—*τον* 81) *ουρανιον και το υδωρ της ζωης εξουσιν* (*ante ουδ ουμη πεση*)

viii. 1. *ειμϊώριον* So 81* *and* ℵ.
3. *δωσει pro δωση* +*αυτα*

viii. 9. διεφθαρει (and 7-45).
11. ὡς αψινθος *pro* εἰς αψινθον So 81 (F) 177 *fam* 178 201 218 *h syr*S (*boh*) *Prim.*
ix. 1. —ἡ (*ante* κλεις)
6. —και επιθυμησουσιν αποθανειν
8. εχοντες *pro* ειχον
9. πολλων ιππων (and 59 *fam* 178).
11. +ὁ *ante* απολλυων So *copt* and *Compl.*
14. —εκτω So also A 152* ? 188.
19. η γαρ εξουσια <u>αυτου</u>, εν τω στοματι αυτων <u>εστιν</u> (*Cf.* 12 59).
20. —ουτε ακουειν
x. 2. [επι την θαλασσαν] επι της γης } So also 80-138 and 122.
6. ὄμωσεν *pro* ὤμοσεν So also 7-45.
7. ὣ εὐηγγέλϊσε,
xi. 6. ωσακις εαν θελωσιν So also (14-92 *f.* 97).
7. πολεμον <u>κατ'</u> αυτων
9. —και εθνων So also 113 121 *aeth arm* 1. *Tyc* 2.
13. *Trs.* και το δεκατον της πολεως επεσεν (*sic*) *in loc. post* χιλιαδες επτα
xii. 8. ευρηευρεθη *pro* ευρεθη
14. οφεος So also 59.
xiii. 2. παρδαλη So also <u>56</u> 59 207.
4. προσεκειvησαν *pr.* So also 104 218.
ibid. του θηριου *pro* τω θηριω *prim.* }
ibid. ο δρακων *pro* και προσεκυνησαν το θηριον }
14. εικοναν So also A 218 (*cf.* ix. 14 *supra*)
ibid. ὧc *pro* ὃ
15. —ινα *prim.*
17 *fin.* των ονοματων αυτου
xiv. 8. πορνοιας (—αυτης)
10. αγγελων και αγιων *pro* των αγιων αγγελων
18. —εξηλθεν (So also A 100 111 *f.* 114 146 *gig*).
xvi. 1. λεγουσης εκ του ναου
15. εαυτου *pro* αυτου (*Cf.* 12* *ex em.*).
ibid. βλεπουσιν (*Cf.* E 1 12).
xvii. 11. —και *quart. ante* εκ των επτα (*Cf.* 45 *f.* 114 *copt*).
xviii. 3. πεποκε (*Cf.* 1 49 72).
4. εξελθατε (—εξ αυτης)
ibid. συνγκοινωνησηται *sic*
6. *Tertio loco* αὐτὴ *planè pro* αὐτῇ *ubi cessavit* κειμενον. *Seq. scholia absque* 6/7. *Om.* διπλα κατα τα εργα αυτης· εν τω ποτηριω ω εκερασε κερασατε αυτη διπλουν· οσα εδοξασεν εαυτην και εστρηνιασε τοσουτον δοτε αυτη βασανισμον και πενθος *quamquam in schol. leg.* "διπλουν δε το ποτηριον φησιν."
13. —και οινον και ελαιον
23. μεγϊστάναις (*Cf.* 7).
xix. 6. εβασιλευσεν ὁ θεος ὁ θεος ημων ο παντοκρατωρ (—κυριος)
7. δοξάσωμεν *pro* δωμεν, *seq.* [την δοξαν] αυτου
10. <u>και</u> προσεκειvησα *pro* προσκυνησαι
15. —και *tert. ante* αυτος πατει (So 59 114-241).

xix. 18. *φαγεται*
20. —*τα ante σημεια*
xx. 1. *κλην (compendio)* (*et* 12).
3. —*ετι αχρι τελεσθη τα legens τα εθνη χιλια ετη*
10. —*και θειου*
15. *και ἤ τις*
xxi. 7. *και αυτοι εσονται μου υιοι*
11. *ἡ ἄσπϊδϊ* (—*ως λιθω*) =81* (81** *ναπιδι*).
23. *τὸ ἀρνεῖον sic* [*non in ver.* 22].
27. *βδελϊγμα* (So 72 104).
xxii. 1. —*λαμπρον* (So 38 40-210 *Tyc.*).
8. —*και sec. ante οτε* (So 64 191 220 *sah*).
20. —*ναι bis* (So 59. *Cf.* 114 121).

Unique or nearly so, *not* shared by 81:

iii. 16. *και ουτε ζεστος ουτε ψυχριος vid.* (*ψυχρι· sic*)
v. 11. *χιλιαδας* (—*και χιλ. χιλ.* 81 130).
14. *προσεκεινησαν*
vi. 16. —*απο sec.*
vii. 15. *λατρευσουσιν* So also 36 136 226.
xi. 5. *κατεσθειη*
18. *διο φησιν pro και τα εθνη ωργισθησαν*
ibid. *φθειραντας pro διαφθειροντας* (*Cf.* 63 146*com.* 159).
xii. 14. *ἡμυσϊ pro ἡμισυ* (*ημισι* 81, *ημυσυ* 142 156).
xiii. 4. *δυνατε* (So 72 218).
xvi. 3. —*ως* So 1 12 55** 73 152-179 (*hiat* 208).
19. *μερει* So 36 200 210 241.
xviii. 11. *ἐφ αὐτους compendio pro επ αυτη* So E 169.
xx. 5. *ἡ ανα sic* [81 =*ἡ ἀναστασις pleno*. *Cf.* 59 67 *ἡ ἀναπαυσις*].
xxii. 17. *ἡπάτω* (81 *ευπατω*, 98 207 *υπατω*).

Notice the rare textus receptus reading at v. 6 of *τα απεσταλμενα* with P 1-152-179-208 *f.* 21 *fam* 46 56 80-138 81 *f.* 114 159 169 200 251 *Hipp. Erasmus.*

We oppose 81 at vi. 6 with *ελεον* read by *Oxyr*1230 7 *al.*
at ii. 17 *εἶδεν pro εγνω* with a few others,
at xvii. 6 [*Habet και tert.*] *Om.* 81,
and at xxi. 19 with *καλκϊδων* (=*Er. omn. Col., non MSS.*).

Notice above in the 81 lists some rather curious agreement with A.

For the rest we will be brief, and only call attention to a few other places:

ii. 5. *μνημονευσον* [*ουν*] with *f.* 38 81 130 200.
ibid. +*σου post εργα* with (59) 81 *gig.*
10. *ἔχητε pro ἕξετε* with AP 36 81 121 130 159 251.
23. *αυτων pro αυτης post τεκνα* 81 and *fam* 46 200.
iii. 8. —*αυτην* ℵ 49 67-120 81 169-216 170 215 251 *gig vg Prim.*
9. *και pro ιδου sec.* 1 *aliq. et* 81.
v. 9. *ημας τω θεω* *Aliq. et* 81.
13. *λεγοντα* A 1-208 81 *fam* 119 121 145 251.

vi. 2. —*και sext. ante ινα* 26-107 81 111 124 126 127 146 171-174 215 *gig.*
4. —*απο ante της γης* A *fam* 7 *fam* 46 59 67-120 81 *etc.*
6. *κριθων* ℵCAP *pauc. et* 81.
8. —*αυτου post επανω. ita: επανω · ονομα αυτῷ* CP *aliq.*
13. *επι pro εις* ℵ 56 81 113 130 140 169 200 *al. copt.*
15. —*και οι δυνατοι* 1-152-179-208 12 36 59-121 81 *f.* 114.
vii. 1. —*κρατουντας τους τεσσαρας ανεμους της γης* B* 10 81 92 95 146 *aeth sah arm* 2. (*ex homoioteleuto.*).
3. *αχρι pro αχρις οὗ* CAP 1-152-179-208 12 17 81 *f.* 114 120 121 127 137 145 146 169 251 *Er. omn. Ald. Orig.*
12. *ευχαριστεια* A 36 50 67 80 81 114-241 154 156-188 200 201 210.
13. —*εισι* 1-152-179-208 12 59-121 81 *f.* 114 *Er.* 1. 2. 3. *Ald. Col.* 57.
17. *ἐξελεῖ pro εξαλειψει* 12 59-121 67-120 81 *f.* 114 169*txt.*
ix. 4. —*του θεου* *f.* 1 *al. f.* 21 81 *al. Er.* 1. 2. 3. *Ald. Col.*
ibid. fin. —*αυτων* ℵAP *al. et h gig.*
11. +*αἱ ante δυο* *f.* 21 22*** 36 37 80-138 81 130.
19. *εχουσας pro εχουσαι* ℵcP 12 36 67-120 *f.* 114 146 152-179 189. (*εχουσας* ℵ* *et* 81* *vid.*).
x. 1. *ἶριν* *f.* 21 67-120 80-138 81 164-166.
6. —*των αιωνων* 1-152-179-208 12 22** 47 81 102 *fam* 119.
ibid. —*και την γην και τα εν αυτη* A 1-152-179-208 12 67-120 81 *f.* 114 121 *Er.* 1. 2. 3. *Ald. Col.* 57.
11. [illegible] *pro δεῖ σε* BP 12 26 36 67-120 81 103 104 112 151 154 167 218.
xi. 1. *ἔγειρον pro εγειραι* 10 18 21* *fam* 46 81 241[*non fam*].
4. *αυται εισιν αι δυο λυχνιαι αι ενωπιον* (—*ελαιαι και δυο*) 1-152-179-208 12 59-121 67-120 81 *f.* 114 146 189.
6. —*αυτα* 1 *aliq.*
7. *οτε pro οταν* 1 *aliq.*
ibid. —*και αποκτενει αυτους* 1 *aliq.*
10. *πεμπουσιν* ℵ*P *f.* 21 36 81.
11. *αυτοις pro εν αυτοις* CP *aliq.*
xii. 3. —*επτα fin.* 1-152-179-208 12 86* 81 *f.* 114 121 189 *Er.* 1. 2. [*non Ald.*].
4. *τεκει pro τεκῃ* [*sed καταφαγῃ*] *aliq. et* 81*.
6. *τρεφουσιν* ℵCE 12 36 81* 103-112 *f.* 114 170 200 *gig.*
xiii. 4. *οτι εδωκεν pro ος εδωκεν* ℵACP *al.*
16. —*και τους ελευθερους* 41 *fam* 46 67-120 81 100 *f.* 114 121 189.
17. *του ονοματος pro ἢ το ονομα* C *f.* 62 3 81 *lat. etc.*
18. +*εστιν post αριθμος αυτου* CP *etc.*
xiv. 15. *ουνου pro ναου* E *al.*
xv. 8. *ελθειν pro εισελθειν* *fam* 7 *al. pauc.*
xvi. 1. —*του θεου* 1 *al. pauc.*
3. —*ως* 1-152-179 21-73[*non vid.*] 55** [*non* 81] *Hist* 208.
11. —*εκ sec.* P 12 38 *fam* 46 69 81 112 *fam* 119 152-179 *sah.*
13. —*ομοια βατραχους txt.* 1-152-179-208 12 81 *f.* 114 123*txt* 121 [*non* 59] 189.
19. —*αἱ* 21 *al.*
xvii. 5. *πορνων sic* (81 *πορνων plené* ...).
xviii. 4. *λαος* (—*ἐξ μου*) *fam* 46 59-121 81 *fam* 119 152-179 189 193-241.
19. *ἔβαλλον* EP 9 *al.* [*non* 81].

xix. 2. —ητις εφθειρε την γην 59-121 67-120 81* 114-241 189 *arm a* (*boh*).
9. —γραψον 1 *al.*
ibid. —του γαμου א*P *al. gig copt.*
11. —καλουμενος EAP *al.*
ibid. κρινεῖ *Aliq.*
14. ηκολουθουν E 1 *al.*
ibid. ἐφ' ἵπποι πολλοὶ *pro* εφ' ιπποις λευκοις E* 12 17 *f.* 21 36 59-121 67-120 81 *f.* 114 169*mg*-216*mg* 189.
xx. 11. επ αυτῷ 81 104 113 *f.* 114 *f.* 119 159 (130).
xxi. 3. ἴδε *pro* ἰδοὺ 12 *fam* 46 59 67-120 81 *f.* 114 189.
12. πυλεωσιν 1-152-179-208 12 59 81 114 *f.* 119 171-174.
25. πυλεωνες E 12 59 81 114 *f.* 119 120 152 169-216 172.
xxii. 14. πυλεωσιν 1-152-179-208 12 59 *f.* 62 81 *f.* 114 *f.* 119 120 121 169 171 172 216 251.
xxi. 16. —οσον 12 59 *f.* 62/3 67-120 81* *f.* 114 121 152-179.
xxii. 2. πολεως *pro* πλατειας 4-48-64 81* (*Cf.* 18 59-121).
ibid. και εντευθεν *supra lin.* (*Om.* 12 92 111 147 190).
5. φως *pro* φωτος AEP *al.*

Apoc. 205 was reserved for Soumela 41. Trapezunt. [Greg. 1806. Sod. α 1472], but I understand from Dr. Bolides of Athens that during the late war the MS. (with those at Serres and Drama) were removed by the Bulgarians, and it has doubtless been sold, and will turn up somewhere.

GROUP 176-206 (of great importance).

Apoc. 206. *Apoc.* 206. Athos, Vatopedi 637 (latest number). Not in Gregory or von Soden. (I do not know the previous number at Athos).

[This No. 206 was reserved for Athos, Vat. old 17 or 27 (Greg. 1773?), but it cannot be found or identified at present].

Vatopedi 637 is a bi-columnar codex of the XII/XIIIth century, with inscription of:

αποκαλυψις του αγιου και πανευφημου αποστολου, ιωαννου του θεολογου

which is the nearest to those in our Apoc. 122 and 128.

Photographs (taken in 1925 by Messrs. Lake and Swain) by the courtesy of the University of Michigan.

No iota post. or subscript occurs anywhere; yet ν εφελκ. is absent. There are absolutely no numerals throughout except once for the number of the beast. ῥανδω and ἑνδομος are written thus consistently. Elsewhere all words with beta have β.

This is a very proper MS., nicely written. An easy scribe to follow. We had hardly expected at this late date to run into anything quite so startling. Here are the rare, and the major new Greek readings (and their support when the Versions concur). It 'gives one furiously to think.' Only a few occur early. [This was written before 176 appeared upon the scene. They are sisters, and 176 agrees with *all* the following, except where missing iv. 1–vii. 9].

i. 1. +του κ̅υ̅ ημων *post* αποκαλυψις 12 178-240 (but here our MS. is re-written). *ibid.* +κ̅ς̅ *post* αυτω 108.

ii. 27. +και *ante* ως τα σκευη 67-120 251 *syr*SΣ $boh^1/_2$ *arab aeth Tyc* 2. *Beat. vg.*

iii. 9. ηγαπηκα σε *pro* ηγαπησα σε 62-63 136-184, 108.
19. ζηλου 6-31-106 74 123[*non fam*] 171-174-182.

iv. 4. —και επι τους θρονους ειδον τους εικοσι και τεσσ. with ℵ 32, followed by πρεσβυτεροι καθημενοι · περιβεβλημενοι (see 164).
8. +τα προσωπα *ante* οφθαλμων *Alone.* (This may be a mental process. *Cf.* 'house of eyes' for forehead in *syr*).
11. +του *ante* λαβειν 56.

v. 7. αυτο *pro* το βιβλιον *Aeth arm* only.
10. —ημας *Alone.* [206 *has* ημας in verse 9]. *Hiat* 176.

vi. 2. νικων . και ενικησε, και ινα νικηση (ℵ) *syr*S *sah* No. 7. *No others*!
11. εδοθη αυτοις στολη λευκη εκαστω $Aeth^1/_2$ only with εκαστω in this position.

vii. 1. αγγελους τεσσαρας
2. ανατολων A 51-90 172-217 203 *sah boh syr*S.
3. ἄχρις ἂν 18 and *fam* 21 59 226.
13. τας λευκας στολας *fam* 21 and 200 and 178-203-240 251.
16 *init.* +και No Greeks, but *arab arm* 1. only.

ix. 3. —εις την γην No Greeks, but *sah* No. 1 only.
10. εχουσιν εξουσιαν του αδικησαι (*pro* και η εξουσια αυτων αδικησαι)
14. +τω *ante* ευφρατη 49*? 55 and *sah* only.
18. απεκτανθη 18 23 36 *fam* 38 55 80-138 *f.* 97 251 *Cf. lat.*

xi. 5. αποκτειναι *pro* αδικησαι *sec.* *fam* 21 36 37 179*ex em.* 251.
8. +ριφησεται *post* μεγαλης 159. *Cf. sah boh et Ezec.* vii. 19.

xi. 9. —τα πτωματα αυτων *sec. loco* τεθεῖναι +αυτα } New. But πτωματα in *sah* occupies position of αυτα here.

11. —και φοβος μεγας επεσεν επι τους θεωρουντας αυτους New.

16. οι καθηνται ενωπιον του θρονου του θεου (*pro* οι ενωπιον του θεου καθημενοι, *seq.* [επι τους θρονους αυτων]) =nearly *sah*.

xii. 6. [χιλ. διακ.] εὐδομηκοντα ἑπτα ἥμισυ *sic* (*pro* χιλ. διακ. εξηκοντα) New =1277½ (for 1260).

The other variations are:

ενενηκοντα *Boh* and Nonaginta *Beat.* (1290).

quadraginta *Gigas* (*h mutilus*) (1240).

χιλ. οκτακοσιας εξηκοντα 14-92 130 (1860).

triennium et menses sex *Victorin* =(1260).

Non liquet Cassiod. nec Tyconius (*illeg. h* . . . aginta).

xii. 9. εξεβληθη *pro* εβληθη *prim.* *Cf.* projectus *gig* (missus *al.*) +de caelo *Prisc.*

ibid. —ολην* 29 (error of 206; 176 has it plainly).

ibid. +και *ante* εβληθη *sec.* 40-210 *syr*S *gig h aeth arm* 4.

15. υδατα *pro* υδωρ =*syr*S and Σ. No Greeks. Coptic is not determinate. (Aquam multum *aeth*). *Om.* υδωρ *fam* 29 *arm* 2.

16. εβοηθει (*pro* εβοηθησεν) Alone. See *sah literatim* ⲂⲞⲎⲐⲈⲒ. (*Om. claus. boh omn.*). It really looks as if our original had *seen* the *Sahidic*. See below at xvii. 8 +και, and xix. 20 προσκυνησαντας.

xiii. 2. και την εξουσιαν αυτου την μεγαλην · και τον θρονον αυτου (*pro* και τον θρονον αυτου και εξουσιαν μεγαλην). New.

—και εξουσιαν μεγαλην 176, *sed* +μεγαλην *post* θρονου αυτου.

—και τον θρονον αυτου *f.* 119 *boh*B *ps-Ambr.*

—και εξουσιαν μεγαλην 29 30 50 90 *al. aliq. Beat.* *Om. omn. arm* 1 *praeter* και εξουσιαν.

7. —και εδοθη *usque ad* νικησαι αυτους CAP *etc. sah Iren.*

16. επι του μετωπου C alone. το μετωπον ℵAP *etc.* των μετωπων *al.*

xiv. 4. +υπο του ιησου *ante* ηγορασθησαν New with του. απο του ιυ 106.

6. τοις καθημενοις *pro* τους κατοικουντας 38[*non f.* 178] 97-214[*non* 122] *et latt pl.*: sedentibus [*non Tyc. Vig.* (*Om. Prim.*) *Cypr*1/2]. *Al.* τους καθημενους *vel* τους καθημενους τους (*vel* και) κατοικουντας.

9. της χειρος *pro* την χειρα 18 111 *fam* 119 200 218 (A clear polyglot grouping). In *sah boh* the possessive preceding 'hand' might well lend itself to this.

18. εκ του θυσιαστηριου εξηλθεν E 17 67-120 130 169-216 and 251. —εξηλθεν A *pauci.*

19. +του οινου *post* ληνον with 38-178-203-240 only and 251.

19 *fin.* του μεγαλου 36 111 *arm* 3. *a.*

xv. 1. επτα πληγας *pro* πληγας επτα *f.* 28 *f.* 38 47 *f.* 61 111 113 *f.* 114 *al. et sah boh* (—επτα 36 111 218).

xvi. 4. +εἰς *ante* αιμα *fam* 119 *partim.* (Possibly from the first letter of the word blood in Syriac, ? dolath, *valet relativum*).

8. *Post* ηλιον +και εγενετο ο ηλιος μελας ως σακκος τριχινος New. An imported phrase from vi. 12. No reader has marked this for disapproval.

16. ποταμον *pro* τοπον A only. (πολεμον *sah* only). No others vary.

17. *Trs.* μεγαλη *in loc. post* ουρανου! New. —μεγαλη A *al.*

xvii. 4. *ακαθαρτων της πορνειας* for *ακαθαρτητος πορν.* or *τα ακαθαρτα της πορν.* New thus, but equates *Gk.* 123 (*sah boh*) and particularly *Tyc* 2. *Beat.* inmunditiarum against *gigas* inmundiciis. (*τα ακαθαρτα τα της πορνειας αυτης* 152-179).

8. +*και ante ὧν οὐ* New. *Cf. sah* ΝΑΙ (*boh* ΝΗ). Possible *error oculi* as at xii. 16.

15. +*και φυλαι post εθνη* New with 251. Only support by *aeth*, which amplifies more fully.

xviii. 2. *εν ισχυρα φωνη και μεγαλη* 36.

4. *φωνην αλλην f.* 38 100 151 163[*contra famm*] *syr.* (—*αλλην* 104 121 *boh arm* 3. 4. *a*).

5. +*και inter ο θεος et τα αδικηματα* New. (*aeth*).

6 *init.* +*και ειπεν* New.

+*και arm* 2. *a.*
+ideo *Cypr.* } *init.*
+Et ideo *Prim.* }

9. +*και πλουτησαντες post στρηνιασαντες* New. (*Cf. arm*).

13. *ψυχων ανθρωπων pro ψυχας ανθρωπων* 108 (164) *vg.*

14. —*ουκετι* New. (*Cf.* 98 156 *sah*$^1/_4$).

16. +*βαβυλων post μεγαλη* New. Add now 251.

24. *ευρεθησαν pro ευρεθη* (following the variant *αιματα*) Only *fam* 7, and 14 [*non* 92] 219 and *arab* (*sah*).

xix. 16. *βασιλευς βασιλευοντων* (*pro βασιλευς βασιλεων*) New. (=*Hipp.* in xvii. 14). *Cf.* Dominus Dominantium *gig vg Cypr. Aug. Vig.* [*non Prim.*]. *των βασιλεων sah boh.*

18. *επ αυτοις pro επ αυτων* ℵ 56 223 (in ipsis *gig latt* [*non Prim.*]).

ibid. +*των inter παντων et ελευθερων* 4-48-64 *copt.*

20. *προσκυνησαντας pro προσκυνουντας* *New* among all Greeks, but equals *sah aeth arab latt aliq.*

N.B.—The only instance of this past tense in participial form in the Apoc., where *προσκυνουντες* and cases occurs very many times.

xx. 4. *πεπελεκημενων* (*pro -ισμενων*) *fam* 25, 130 149 167. (*πεπολεμημενων* A).

ibid. *επι των χειρων pro επι την χειρα* New. See *sah* [*non boh*] *syr latt.* (*επι τας χειρας fam* 25).

11. *μεγα λευκον* 40* 151 200 207, and see 143.

xxi. 1. *παρηλθον pro παρηλθε* 120 (159) 233 *sah.*

5. *ειπε pro λεγει* (*sec. loco*) New. Exactly *sah boh syr*, the same expression as that which heads the verse. Others *λεγει.*

6. *γεγονασιν* 38 56 127 146-155 159 178 215 251 *syr*S *Iren.*, *γεγοναν* A 203-240. *Non sah. Om. boh.*

11. +*την φωτιζουσαν αυτην* (*post θεου*) [*seq. και ο φωστηρ*] New thus. But 32 113 substitute these words for *και*, and 143 substitutes them for *εχουσαν την δοξαν του θεου.* Cp. also *Prim. Cypr.* Also *fam* 119 (*ex com.*). [*non copt*].

12. +*και post υψηλον* *fam* 21 and *aeth arab* only and *syr*S (ΝΕΜ *boh, non sah*).

ibid. *ἅτινα pro ᾶ* New, with 215[*non fam*].

13. Order: *και απο βορρα..και απο δυσμων..και απο νοτου..* A 18 250 *sah.* (E. & N. & W. & S.).

16. +*και το υψος αυτης ισα εστι* (*post πλατος*) Only 146-155 *arm a.*

xxii. 5. *φωτισει* (*pro φωτιζει vel φωτιει*) AP *pauc. et sah boh aeth arm* 4.

Inter 5/6 +*οτι θεος των προφητων ο χριστος, και δεσποτης των αγγελων* New. *Non Verss. Obs.* +*ο ante θεος* 67-120 *et* —*και init. ver.* 6.

7. +*και ante μακαριος* 30 130 *aeth* only, but *μακαριος γαρ Dion*($^1/_2$).

xxii. 8. ἔβλεπον καὶ ἤκουον ταῦτα (*pro* ο βλεπων ταυτα ϗ ακουων) *seq.* και οτε ηκουσα και οτε ειδον. New. *Cf.* 179** and 200, while later 200 formulates the *second* clause as: εβλεπων και ηκουων ταυτα *after* και οτε ηκουσα και. Cp. the Versions here. No one of them seems to use the imperfect, which, however, would be Johannine. See my article on 146 in American Journal of Philology and introduction to my volume on Oecumenius. Imperfect tense.

11. και ο ρυπαρος ρυπωθητω ετι (ρυπωθητω seems to be new).

Nothing after this. A stereotyped ending.

Now see 176 collated after this, which was either copied from 206 or an elder MS. from which 206 derives.

These remarkable readings fall every one from a clear sky. There is no warning of what is coming, either by previous variants, changes in the text or marginal additions or corrections. On the contrary, both before and after these startling readings the text flows on unconcernedly, and many whole verses are without a single letter's variation from the Κοινή or Textus Receptus.† Therefore: One of two things is to be deduced. Either these unusual variants are overflows and refluxes from the Versions, or they belong to an integral part of the ancient Greek text underlying some of the Versions. If they are a part of the original Greek text underlying *sah*‡ and *syr*S, then we cannot divorce them from their Κοινή surroundings, and the Κοινή proves to be more ancient as a foundation than expected, many of the changes due no doubt to early and persistent small revisions with a view to betterment, and which we may have mistaken and thought to antedate instead of to postdate many accepted Κοινή readings. the Κοινή.

But if they are a mere reflux of the Versions they may have been added at *any* date, and therefore be of such uncertain periods as to shut off any argument as to an early date for the Κοινή synchronous with *sah* and *syr*S.

The matter, therefore, of this XII^th^ or XIII^th^ century text becomes of paramount importance, and students are requested to give to it their particular attention. By that I do not mean to study it by the results of my collation. This would be a cold and inadequate proceeding; but I suggest a study of the original document from the photographs, which will be found in the care of the Library of the University of Michigan, for a study of the original will alone bear me out fully as to the quiet and honourable work of the actual scribe, whose source or sources may never now be available to us. Importance of this document.

The man was indubitably copying a document (probably ancient, and bi-columnar like the present MS.) with the utmost care and circumspection. He was not referring to other works in the library or scriptorium. There are no traces of real hesitation on his part. And an examination of the context of the unusual variants must be undertaken in order to assess the matter at its true value.

Thus, when you are confronted in 176-206 with the variation ὕδατα for υδωρ (xii. 15) and realize that this is the only Greek MS. out of 250 to read thus, you are to examine as closely as possible. First you find that Walton's translator correctly renders *aquas* for *syr*Σ. Then you find Gwynn rendering υδωρ for *syr*S, and note Horner's silence in his notes on *sah*. This means that the Syriac word, though marked with the plural points, is used for both υδωρ and υδατα throughout the N.T. Then you examine the Sahidic and Bohairic. Here you find matters indeterminate. *Bohairic* uses ⲛ̄, and a indefinite article 'as a river of water,' ⲙ̄ⲫⲣⲏϯ ⲛ̄ⲟⲩⲓⲁⲣⲟ ⲙ̄ⲙⲱⲟⲩ, one *boh* MS., however, saying ⲡ̄ⲓⲁⲣⲟ without the indefinite article, which might be taken for plural or not. *Sah* says ⲛ̄ⲟⲩⲙⲟⲟⲩ. ὕδωρ and ὕδατα.

† For instance, the text contains in quick succession και εκ του χαραγματος αυτου at xv. 2, σε κε at xv. 4, ζωσα at xvi. 3, all omitted by the great majority.

‡ See xii. 16 βοηθει *pro* εβοηθησεν 176-206 alone of all Greeks, but ⲂⲞⲎⲐⲈⲒ in SAH (and *boh* lacks the clause!).

Beyond this all is singular in *lat* and *arm*, but *aeth* says: *aquam multum*, as usual conveying to us a signal of what this is all about.

Aethiopic. *Aeth* is a perfect marvel, if properly examined, in the verses involving *cruces*. That Version generally gives a clue. Thus in xv. 6 it leaves out both λινον and λιθον.

Scales. Now the examination of the A readings is full of illumination, see xvi. 16, ποταμον for τοπον, and paves the way to an examination of the omission of ℵA and *boh* alone in xviii. 22 of πασης τεχνης, for our 206 does not support there. It is to such an end that all our labour is undertaken. We have now constructed proper *scales* wherein to weigh ℵ and A.

Underlying texts. What appears more or less evident is some overlying influence or reflex action of Versions, including *sah syr aeth* and *latin*, but also the vestiges of an *underlying* text involving them all in the early stages of transmission. To differentiate between the two must be the task of the future critic in the full light of the new material now supplied. We have often discussed what constitutes underlying and overlying influences. At last we can present to the critics a specimen Greek MS., which, while perhaps involving *both* processes, clearly gives us real readings *underlying* the Sahidic and therefore a selection of the most ancient texts in existence.

Group 25-58-70-78-84-94-207.

Apoc. 207. *Apoc.* 207. Athos, Vatop. new No. 966, *olim* 763 (*olim* 129). [Greg. 1597. Sod. δ 308]. [XII/XIII]. Apoc. on pp. 459/484.

Supposed to be dated 1290. Looks earlier. No date at end of Apocalypse.

No subscription after Apoc. proper. No Inscription. Neat and clear MS. in very small writing, with a few much later notes in the margin. Only one marginal annotation by the original scribe (at xiii. 18 opposite the No. of the beast).

A few cases of itacism. Very few cases of ν εφελκ., but quite a few of the reverse.

Beta is so often made in the form of upsilon that we do not and cannot emphasize ευδομος, ραυδω *etc.*, as in some other MSS., while at xix. 6 ευασιλευσε is distinctly meant to be a υ in both places in the word, and agrees with 156.

The scribe is a little weak on the genders and numbers of the possessive case.

The MS. has most of the readings of the 25 group, including +πορφυροιν at xix. 13, but occasionally differs, and quite often joins another grouping in the smaller matters.

xii. 4 γεννήση. The outstanding novelty among Greek codices is at xii. 4, where we read γεννηση for τεκη (although no change is made from ετεκε in verse 13). Here in xii. 4 practically all Greeks are agreed as to τεκη, only 40 (τεξει 210) and 200 giving τεξη, and while γεννηση is a pure synonym, it seems difficult to understand how it crept in here, or crept out, since it is not a reading of the 25 group.

Yet other readings outside the group intrude, as at:

i. 11. σαρδην (with 164-166 200).
vii. 4. τῶν αριθμῶν (with 7 *al.*), and again viii. 16 (with some and 200).
9. και λαων και φυλων (with 36 178 *al.*).
14. σοι οιδας (with C 12 167).
ix. 17. επ αυτους (super eos *gig latt*).
20. και οὐ *pro* ουτε *pr.* (with 149 200. *Cf. aeth*).
x. 8. —και *ante* λεγουσα (with 28 113 *copt*).
xii. 14. οπου εκτρεφηται Alone.
xiii. 2. ὃν *pro* ὃ (So 7 33 103 112 113).

xv. 4. *φοβηθῆσαι pro φοβηθη σε* (So 154).
xvii. 9. *επ αυτω pro επ αυτων* (with *fam* 21).
xviii. 13. We retain *των σωματων* against the 25 family.
xx. 14. We retain *ο θανάτος ο δευτερος εστιν +η λιμνη του πυρος*, which clauses the family omits.
xxi. 11. *και λιθω pro ως λιθω* (So 166).
23. *ἤ pro ουδε* (with 13 149 150sup).

Besides these passages:

viii. 11. *επι pro εκ* with A alone.
xi. 8. *πνευματικῆ* Alone (the *σ* falling away before *Σοδομα*).
xv. 6. *παρα pro περι* Alone. (So *syr*). The scribe hesitated and then deliberately made it *παρα* against the family traditions for *περι*.
xvii. 4. *αυτου pro αυτης* very deliberately, thus *αὐτοῦ*.
17. *αυτω pro αυτων sec.* with A alone. (*Cf. syr*S *aeth*).
xviii. 23. *φωνῆ pro φως* Common error shared by 44 and 67.
xx. 12. *βιβλιον ηνοιξεν* with 16 and 102 against *ηνοιξαν* of the family.

Of *monstra* there is one at xxii. 6, *viz. πονηρων* for *προφητων*, which is an impossibility, and very curious for this scribe, who is quite accurate. The only clue to the *ρ* is in codices 108** 187 and 210, where, instead of the real reading of *των πνευματων των* for *των αγιων*, they abbreviate a variation to *των πρω̄ν των*. Perhaps our scribe meant to expand *πατρων*.

In xvi. 6 we have a unique variant so far of *αυτων* for *αυτοις*: *καὶ αἷμα αὐτῶν ἔδωκας πιεῖν* instead of *αἷμα αὐτοῖς*. Only two other codd. vary, and they have *αὐτῆς*.

Another violent change of number and meaning is injected into xvii. 16 by changing *καὶ τὰς σάρκας αὐτῆς φάγονται* to *αὐτῶν*.

In the next verse yet another case occurs, where (with A, however, this time) we are to read:

καὶ δοῦναι τὴν βασιλείαν αὐτῶ τῶ θηρίω instead of *αυτων τω θηριω*, making it to give the kingdom to that beast himself and not 'their kingdom.' *Boh*A also conspires to read the same by leaving out *αυτων*, as does our *fam* 21 and 155*com*.

Once more at xviii. 3 we have a change of gender from *μετ' αυτης* to *μετ' αυτου* alone, and yet again at xix. 2 *fin. αὐτοῦ* for *αὐτῆς*, where the recension 67-120 agrees, for no very good reason.

At xix. 10 the scribe runs *ιησου τω θεω προσκυνησον* together expressly, as do 108 120 207, like *Cypr.*: 'Jesum Dominum adora,' while *syr*S carefully differentiates by adding *μαλλον* after *προσκυνησον*.

We notice at ii. 22 in the margin, as in some other MSS., opposite *κλινην* (but by the later hand) '*ασθενιαν*,' which is the exact substitution used in its *text* by the *Sahidic* (ⲉⲧϣⲱⲛⲉ).

GROUP 1-208, larger group 1-152-179-208 of the great family 1.

Apoc. 208. *Apoc.* 208. Athos, Vat. 300 (now 333). [*Greg.* 2186. Sod. Αν[23]]. Gregory only got it from Soden.

This large codex would appear to be now numbered 333. Apoc. 208, 209, 210 are all at Vatopedi, but are of quite different types, as will be seen.

This one is bi-columnar, which Soden does not mention.

Photos by Swain, 1926. Looks early XII, or even XI, although it looks like a paper codex, but Dr. Lake assures me it is on vellum. The date seemingly can be checked by a marginal comment along the margin of p. 145 *verso* by a second hand in very large script, which seems certainly as old as the XII[th] century.

Written in an educated hand. An absolutely faithful copy of the old document underlying Erasmus' famous Apoc. 1. This is indeed a discovery! Who would have thought that we should have to wait for over 200 numbers to find this prize. I had believed that with families 46, 62, and 119 we had all that was necessary for control, but this codex 208, of most respectable age, takes us closer to 1 and into the very heart of the problem, for it substantiates what have generally been considered errors of the Reuchlin codex. We go so far indeed as to justify Erasmus and his compositors as against the collations of Tregelles and Delitzsch! For at xv. 1 I find a note in my ledger of εν αυτοις *pro* εν αυταις by *Er. omn. Ald.*, but without codex 1. Now 208 gives us this αυτοις written in full—(although it is absurd, for it refers to the πληγὰς ἑπτὰ τὰς ἐσχάτας)—while codex 1 abbreviates. Treg. and Del.—who were very dilettante collators at that time—read what is doubtless αὐτ̂ for αυταις, but αὐταῖς would be αὐτ. Del. in fact admits this, for (p. 40, Heft 1) he says: "ἐν αυτοῖς so Ausg. 1–5 (Erasmi) Der cod. hat αυτ und darüber das *einem* nach links gekehrten Sigma gleichende Abkürzungszeichen, ohne zweifel αὐταῖς zu lesen." Apoc. 208 proves him wrong.

The codex is almost complete, lacking only xiii. 18–xiv. 7 *fin.*, xv. 5–xvi. 11 inclusive, and xvii. 4-9 inclusive. This is doubtless due to the very careless binder, for when rebound, other sections were badly misplaced. Thus vi. 1 to ix. 21 occurs out of place (pp. 151/5) and xiv. 8 to xv. 5 and xvi. 12 to xvii. 3 on pp. 165/8.

Our new witness will take high rank among the 1 group, as it is one of our oldest and clearest witnesses for the printed text of Erasmus. The commentary seems to be the same (see, for proof, xxi. 24), which is as much Arethas as Andreas, a composite, foreshortened in the earlier chapters, but running more fully later on.

At ch. x. 2, 8, 9 we agree with the Patmos document, our 179, for βιβλαρειδιον, but at x. 10 we have βιβλαριον agreeing with A 200 in ver. 9. (There are several touches of 200 elsewhere).

There is no inscription to the text proper (as in nearly all these Andr. com. MSS.) and no subscription, although the second col. on the last page is blank and could have served for a lengthy subscription.

We start off with close adherence to *fam* 62, including the injection several times of φησιν into the text. The origin of Erasmus' πλουσιος δε ει at ii. 9 is confirmed by the mixture of text and com. at this place, where αλλα πλουσιος ει of all is missing and πλουσιος δε ει occurs in the middle of the com. At ii. 20 we omit ολιγα and οτι εας, reading with 1 and *f.* 62 αλλ' εχω κατα σου, την γυναικα κ.τ.λ. the group having solved a textual difficulty, which Erasmus introduced afresh and coined εας. At iii. 5 we are alone with 152-179* omitting ὁ νικων. But at iii. 3 this ceases, to give place to the most clear adherence to the 1 type. The following is my proof. Here you will find 1 and 208 *alone* (as against even *fam* 46 and *fam* 62):

i. 9. —τη καλουμενη 1-208 (and 187).
iii. 1. —α μελλει αποθανειν ου γαρ ευρηκα σου τα εργα πεπληρωμενα 1*-208.

† iii. 9.	ἥξω *pro* ηξωσι 1-208.
iv. 5 *init.*	—και εκ 1-208 (and 152*).
v. 3.	ουδε υποκατω της γης *trsp. fin. vers.* 1-208 (and 80-138 251).
11.	—και των πρεσβυτερων 1-208.
vii. 9.	—και φυλων 1-208 (and 152-179).
viii. 2.	—τους επτα 1-208.
ix. 15.	—και ημεραν 1-208 (and ℵ and *Compl. ed.*).
20.	—μη *post* ινα 1-208.
xii. 4.	—αυτου 1-208.
ib. fin.	φαγη 1-208 (and 80-138).
10.	—ο κατηγορος των αδελφων ημων 1-208 (and 167).
xiii. 1.	—και κερατα δεκα 1-208.
2 *init.*	—και 1-208.
xiv. 10.	—των αγιων αγγελων και ενωπιον 1-208.
15.	εν μεγαλη τη φωνη 1-208.
16.	—την νεφ. το δρεπανον αυτου επι 1-208.
18.	—της αμπελου 1-208.
20.	επιθει (*pro* επατηθη) 208, *et* επιθη 1 (ετεθη *fam* 62).
xvi. 14.	οικουμενης ολης (—και της) 1-208 (and 152-179).
20 *init.*	—και 1-208.
21.	ουνους *pro* ανθρωπους 1-208.
xvii. 3.	—κεφαλας επτα και 1-208 (and 82).
14.	οτι *pro* και *quart. ante* εκλεκτοι 1-208 (and 152-179).
xviii. 7.	κερασατε *pro* τοσουτον δοτε 1-208 (So *Er.* 1. 2.).
17.	[και πας επι των πλοιων ο ομιλος] So *text. rec.*, as Hippolytus, 1-208 (and 57 141 only, following the printed text).
xix. 18.	—και σαρκας χιλιαρχων 1-208 (and 49 *arm a*).
xx. 10.	—ο *ante* διαβολος 1-208 (and 16 against its family).
12.	ϗ βιβλια ηνοιχθησαν (—ϗ βιβλιον αλλο ην.) 1-208 (and ℵ*).
13.	ϗ εδωκεν η θαλασσα τους εν αυτοις νεκρους 1-208 (and 121 *Er.* 1. *Ald.*).
xxi. 14.	—το *ante* τειχος 1-208 (and 57 121 144 *Er. Ald. Col.*).
16.	—και το μηκος αυτης τοσουτον εστιν οσον ϗ το πλατος 1-208.
24.	*Txt.* and *Com.* mixed, leading to the printed text, and thus given: και τα εθνη των σωζομενων, τω φωτι αυτης περιπατησουσι · τα εθνη · δια του φωτος αυτης [*seq.* και οι βασιλεις] 1-208.
xxii. 15.	και πορνοι (—οἱ) 1-208 (*al. pc. Hipp.*).

As regards the famous ending, xxii. 16 to 21, retranslated by Erasmus because the last page of Apoc. 1 was missing, we are now fixed by 208 beyond peradventure.

We read:

xxii. 16.	+ὁ χριστος ὡς θεος after δᾱδ as text (*ex com.*).
ibid.	+ὁ αὐτος after πρωινος (as *fam* 62).
17.	λαβειν υδωρ (for λαμβανετω το υδωρ of Erasmus and λαβετω υδωρ of nearly all) with *fam* 62 113 152-179 *arm a.*
18.	μαρτυρω εγω (—γαρ)
ibid.	+τω *ante* ακουοντι

† Compare vi. 11 πληρώσω, very deliberately written, by 208 *alone* instead of πληρωσονται, πληρωσωσι or πληρωθωσιν of all others.

xxii. 18. επιθησει επ αυτω (So 80-138, *cf.* 30-98 59-121), επιθησει ο θεος αυτω (So *fam* 62).
ibid. +ζ̄ *ante* πληγας
ibid. +τω *ante* βιβλιω
19. αφελῆ, του βιβλιου *pr. loco*, αφελεῖ, του ξυλου *sec. loco*, [εκ], —και *ult.*, and +τω *ante* βιβλιω.
20. —ταυτα and +το. This appears new, for while *fam* 62 has 'τὸ ναι,' its MSS. do not seem to omit ταυτα. Some confusion arose here from the Coptic ⲛ̄ⲛⲁⲓ, which means τούτων.
ibid. —αμην So ℵ 18 62 *etc.*
ibid. —ναὶ *sec.* So ℵAB 4 12 *etc.*
ibid. fin. +χ̄ε So ℵ[a] 4 12 *etc.*
21. —ημων
ibid. των αγιων *pro* υμων
ibid. —αμην *txt* [*Habet* αμην *fin. schol.*].

There are few new readings. The occasional variations in spelling are quite rare. Note, however, εγεναμην twice at i. 9, 10, first with 12 36 152, then with 12 152-179.

Individual errors seem to be confined to the following:

ii. 18. —ως φλογα πυρος και οι ποδες αυτου
iii. 11. ερχεται *comp. et rescript*** (*pro* ερχομαι)
v. 9 *init.* +και η καθαρα προσευχη προσερχεται (*vel txt, vel com.*).
vi. 6. τὸν ἔλεον *pro* το ελαιον All others have τον ελαιον or το ελεον.
11. —και εδοθησαν...στολαι λευκαι *et* εδοθη *pro* ερρεθη =*Compl. ed.* *Cf.* 1 81.
13. ὡς συκῶς βαλλει (*Del.* states συκει is questionable in 1. Perhaps an abbreviation for ως : συκ⁽).
14. +φησιν *post* ουρανος
vii. 2/3. Note διο φησιν ο αγγελος· *ante* μη αδικησητε, because Arethas has it not, and Andr. (Cramer) is διο και ειρηται υπο του αγγελου, repeating μη αδικησητε *etc.* in *com.*, which we do not do.
ix. 4. ουδε *pro* ει μη (Only 251 has μηδε, and 130* *aeth* αλλα).
9. +ως φωνη των πτερυγων αυτων *post* και η φωνη, των πτερυγων αυτων *Error.* But 1 is reported for a reduplication of και η φωνη των πτερυγων αυτων.
19. ὄφαισιν *pro* οφεσιν
xi. 18. φθηροντας (φθειροντας P 1 *etc.*).
19. διαθικης
xiii. 16. δώσειν (ν added at time of writing by first hand; that is δωσει of 1 67 114 *etc.* converted into δωσιν? of ℵCABP *etc.*; but compare Irenaeus' *dari*, and *habere* of *vg Prim.*).
17. εἰ ἔχων *pro* ὁ ἔχων *Cf.* ἢ 1 *fam* 62.
xv. 2. υαληνην as 200 only.
4. τις οὐ οὐ μη φοβηθη κ̄ε
xvii. 2. κατηκητηριον
9. [We hold καρπον for καπνον of 1 62 *etc.*]
xviii. 19. —κλαιοντες ϗ πενθουντες but so A 1 67 113.
22 *init.* —και but so ℵ 1 *fam* 178 and 200.
xix. 12. *Post* πολλα, *schol. interject. in fine et ante* εχων ον. *habet* ως φησιν τις αγιος· και νικησεις εν τω κρινεσθαι σε. *Seq.* [εχων ονομα γεγρ. ο ουδεις οιδεν ει μη αυτος].

The places where we really oppose Apoc. 1 are almost non-existent. I notice towards the end:

xxi. 20. *εννατος* against *εvατος* of 1.
27. *κοινον pro κοινουν* where 1 has *κοινῶν*.
xxii. 8. *ο βλεπων ϗ ακουων ταυτα* where 1 has *ο βλεπων ταυτα ϗ ακουων*.

At xv. 3 *ᾠδην* is given a tiny iota subscr. I think by first hand. (In photographs one is never sure).

At xviii. 12 a second hand has made about the only change in the whole book. Merely the matter of an accent! The scribe wrote *ἀργυροῦ*, and this second hand would have it *ἀργύρου*.

Apoc. 209. Athos, reserved for Vatopedi 562?

Cannot identify. Mark it *Latet.* It may have been renumbered and be among my other Vatopedi collated MSS.

GROUP 40-210. Supertype of B.

Apoc. 210. Athos, Vatop. 656 (*olim* 22) now 852. [Greg. 1719. Sod. *α* 302]. Apoc. 210.

Greg. says "dated 1287 (ϛψϟε), written by Alexius Anagnostes, 22.7 × 17.2. Vellum, 212 leaves, 1 col. This col. 16.8 × 12.5. 25 lines, but 30 in Apoc. Capitals red."

But it is a later hand which dates the subscription, although this may well be the date of the MS. itself. Photos by Swain, 1926.

This is a non-commentary MS., without inscription, and for the first two chapters impossible to identify with any group. From ch. iii. onwards, however, we get a pleasant surprise, and identify it absolutely with Apoc. 40, a very extraordinary MS., B type, but supertype, with Syriac leanings and some retranslation.

Both 40 and 210 undoubtedly derive from the same archetype, which was either an uncial or a very early xth cent. cursive like 200. (With 200 itself they have quite some sympathy in readings and in forms). We are not seeking support for the singularities of 40-210 so much as for a clue as to which scribe was transcribing the more faithfully. And I think we get good results. Towards the end Apoc. 40 becomes careless, and most of its solecisms are not supported by 210.

210 itself is careful, but indulges in forms like *λυγχνιας, αναβενοντα, καταβενοντα, ποδηρι, τιχος, βλασφημειαν, ευχαριστειαν, ορναιον, ποιμενειν*, not found in 40, and which may yet have belonged to the original. Its breathings are unorthodox, and it insists on accenting *τοῦτου* thus, but all this *may* be due to the infirmities of the parent MS., which have been removed by 40, for in 40 we have a clear case of editing at xxi. 19. Here we have a large omission from *αυτης ιασπις* in ver. 18 to *πολεως* in ver. 19 (not shared by 210), so that in verse 19 we get in Apoc. 40 *κεκοσμημενη* to agree with *ενδομησις*, whereas 210 writes the conventional *κεκοσμημενοι* to agree with *θεμελιοι*, as it does not omit the clause which cancels *θεμελιοι*.

Here is the proof of the consanguinity of 40 and 210.

They are absolutely alone together as follows:

iii. 2. *πεπληρωμενα τα εργα* order of *syr*S.
7. *τω δε αγγελω της εν φιλαδελφια*
iv. 8. *—και ante ο ερχομενος* with *sah.*
v. 9. *ανοιξαι pro λαβειν*

ix. 7. *ως προσωπον ανθρωπων* with *boh* and *syrS.*
11. —*ονομα sec.* with *boh sah arm.*
14. *λεγων pro λεγουσα*
x. 1. *ωσει pro ως*
9. —*αυτω* with *arm* 4 (and 63 but *contra fam*).
xi. 9 *fin.* *εν μνηματι* *Cf. syrΣ arm aeth copt.*
11. *πνευμα θεου εκ της ζωης*
ibid. —*επεσεν* *Cf. syrS.*
xii. 17. —*εχοντων* with *sah.*
xiii. 2. —*και ante οι ποδες* with *sah boh*^C.
10. —*ἡ ante πιστις* with *syrS.*
xiv. 4. —*ουτοι εισιν usque ad παρθενοι γαρ εισιν*
13. +*και ante ινα*
14 *fin.* —*οξυ*
xvi. 6. —*και sec.* with *boh.*
xviii. 2. —*παντος pr.*
xx. 3. *απεσφραγισεν pro εσφραγισεν*
4. —*και ante δια τον λογον*
xxi. 20. *βιρυλλος*

to which add the combination 40-210 plus 200 at:

vi. 6. —*τεσσαρων* with *syrS.*
8. —*ονομα αυτω* with *arm.*
xii. 4. *τεξει pro τεκη* 210, and *τεξη* 40 200.
xviii. 21. +*ἡ ante πολις*

and to which add further such characteristic things as:

iii. 19. —*εαν* 40-210 and 59-121 240 *Vers.*
21. —*μετ εμου* 40-210 and 10 18 146 *arm* 4. *Moyses ep.*
iv. 8. —*ανα* 40-210 and 53 206 *arm a.* 2.
ibid. *αγιος sexies* 40-210 and 38 122 222.
vi. 17. *σωθηναι pro σταθηναι* 40-210 and 4-48-64-74. 219.
ix. 8 *fin.* —*ησαν* 40-210 and 21-73. 164-166 *h aeth syrS.*
11. *εχων pro εχει* 40-210 and 30-98 222 *h.* and *αυτω εστιν* 149-186 *syr.*
xii. 9. +*και ante εβληθη sec.* 40-210 and 176-206 *gig h aeth arm* 4. *syrS.*
xiv. 3. *οι ηγορασμενοι* <u>*επι*</u> *της γης* (*pro απο της γης*) 40-210 and 240.
14. *καθημενος ομοιος ανθρωπος* (—*υιω*) 40-210 B* 122.
xxi. 19. —*τιμιω* 40-210. and 21-73-103-112 (*erroribus*) 150^sup.
20. *χρυσοπαστος* 40-210 and 50 92 112 122 233.
xxii. 1. —*λαμπρον* 40-210 38 81-204 *Tyc.*
5. *εις τον αιωνα τον αιωνος* 40-210 and 12 and *boh* (*sah aeth*).

The most striking novelties are few and as follows:

ix. 11. *αμβααδων or αββααδων* Actually written *αμβααδων* thus. (I cannot tell whether the second letter is meant for *μ* or an old cursive u for *β*).
xi. 11. *ακουοντας pro θεωρουντας* (*Om. arm* 1).
xii. 6. $\bar{\alpha}\bar{\sigma}\bar{\chi}$ for the $\bar{\alpha}\bar{\chi}$ of 40. and $\bar{\alpha}\bar{\sigma}\bar{\xi}$ of most.
14. *σατανα pro οφεως*

xviii. 9. *βλεπεται pro βλεπωσι*
xix. 16. *βασιλεὺ pro βασιλευς*
xx. 6. *μετρος pro μερος*
xxi. 13. Nine gates, omitting *και απο δυσμων πυλ. τρεις.*
18. *ευδομησις pro ενδομησις*
19. *χακιδων* without λ or ρ. (but vii. 7 *ισσαρχαρ*).
xxii. 6. *των πατερων των προφητων* with 104 108** 187.

And we oppose 40 further in the following important places (leaving out the first two chapters, where another exemplar may have been used by 210):

iii. 16. *εκμεσαι*
vii. 1. *πνεει* (40 = *πνευση*).
xiv. 7. [*προσκυνησατε*] but 40 *προσκυνησαντα*
xvii. 11. *οὖτος pro αὖτος* but 40 *τοῦτο* (*τοῦτος* 149*).
xix. 7. [*αγαλλιωμεθα*] against *αγαλλιασωμεθα* of 40.
xxii. 15. [*ϗ οι φαρμακοι ϗ οι πορνοι*] against the reverse order in 40,

and also in all three places (vii. 3, xiii. 16, xx. 4), where 40 writes the dative *τω μετωπω* for the genitive or accusative of others.

The lower half of the last page is left blank and partially filled by a series of incomprehensible flourishes and hieroglyphics by a later hand. However, on the following page, also by a careless and later hand, is written:

πληρωθη το παρον βιβλιον των αγιων ϗ πανευφημων
αποστολων αι πραξεις και επιστολαι και παντα τα εν
........*εμου αλεξιου αναξιου αναγνωστου*(?).....
....
επι ετους ςψϟε΄ λ̄ς ιε΄ : μηνι μαιω κη̄ ημερα Γ ωρα,

or: the third hour of the 28th day of May, 1287.

GROUP 153-211. Larger Group 26-41-42-53-107-153-211-222.

Apoc. 211. *Apoc.* 211. Athos, Vatopedi new No. 862, formerly 669 (*olim* 35). [Greg. 1728. Sod. α 301]. XIV. Greg.: XII (erroneously). $21\frac{1}{2}\times 15.8$. Paper, 370 leaves, 1 col., 19.8×11.9. 30 lines. Wormeaten, especially at top, where paper has been pasted over, obliterating some of the readings. We quote there the probable readings from its sister MS. 153.

Photographs secured in 1925 by courtesy of Michigan through Lake and Swain.

A very rough MS. almost entirely in shorthand, as some others, but useless one would think for devotional reading.

Date. Gregory misdates it. It seems much later, XIV/XV, but is by an agreeable scribe to follow, who is quite accurate, and as a rule we know exactly what he is copying. But who would have thought that it could be almost the twin-sister of our 153, a very neat round-hand MS. of the XIth cent. (Dionys. 27, Athos), yet it is. No two MSS. could well look less alike.

It is a somewhat curious type of the B recension, sub-type 26-41-42-53-107, yet 153-211 maintain a certain individuality in places, down to their few omissions from homoioteleuton, showing quite evidently that these omissions already existed in the common parent-manuscript, and, allowance made for that, 211 is very accurate indeed.

The common source is indicated by these variants from the mass in which both 153-211 agree:

iv. 11. *βαλεῖν pro λαβειν*
xii. 15. *ελαβεν pro εβαλεν* [yet xii. 16 *εβαλεν*].
xvii. 1. —εἷς
xix. 4. και οι πρεσβυτεροι επεσαν συντεροι οι κδ΄.
xxii. 1. —του θεου.

Elsewhere they are found sometimes together with a small minority. These places will be found in the Collations.

Our MS. 211 indulges in the following *without* the countenance of its sister 153:

Once more at ii. 10. *λαβειν pro βαλειν* (with 100 and 201).
iii. 8. το εργον *pro* τον λογον (No other. τα εργα only by 61-95-126-219 and 159).
Change of order: 17. και τυφλος και πτωχος (Alone so far with *Tyc* 1. and *Beatus*).
vii. 12. —και η τιμη (149-186).
x. 1. +και *ante* περιβεβλ. (28, *non fam*).
xvi. 5. —του αγγελου (Alone so far).

This last is rather noteworthy, as it seems deliberate, for it precedes but by two verses the place where the text says 'I heard (from) the altar, saying'—(for ἄλλου ἐκ of textus receptus does not inhere in the MSS.)—and why should the scribe not think the real text here is not: 'And I heard (from) the waters, saying'?

xvii. 4. ποτηριον (—χρυσουν) (29 233 *Auct. prom.*).
6. των μαρτϋρϊών (A 84 155. *Obs. Tert*scorp).
xviii. 10. ἡ ὀχϋρά (*fam* 21 *sah*).
18. τη πολει τη πολει (—τη μεγαλη) (Alone). —τη μεγαλη 47.
xix. 17. ὀρνέτοῖς *pro* ορνεοις τοις (Alone).
xx. 14. ενβληθησαν *pro* εβληθησαν (Alone).
xxi. 2. νυμφιν *vid. comp.* (104 113).
12 *fin.* ἰλῆμ *pro* ιηλ (Alone).
20. ϋάκϋνθος (200).
xxii. 15. οἱ κῦνες (166 194A 208 215 219). [οἱ κύνες 153].

N.B.—The faithful copying of the full group is to be seen at viii. 10 where all 41-42-53-107-153-211 write <u>τον</u> τριτον in this one place for το τριτον and no others but 203. (του *vid.* 26).
Now see 222.

Complutensian Group 10 *etc.*

Apoc. 212. Athos, Vatopedi 711 (*olim* 77). [Greg. new 1551. Sod. α 1376]. XIII/XIV with light chain commentary. Apoc. 212.

Inscr.: αποκαλυψις του αγιου ιωαννου του αποστολου και ευαγγελιστου θεολογου (with 10 96 110 150 157 160 161).

There is no subscription.

Another of the Complutensian family, but differing slightly from the Laura type (to follow).

Carefully and accurately written, with few exceptions.

No ν εφελκ. but also no iota sub. or post. throughout, not even with αδης or αδουσιν. One case of hiatus πενθουσι [επ αυτη]. A few idiosyncracies of spelling, some with 154 of the family, and κρυσταλος and cases invariably with one λ. Numerals generally for ιβ̄ and κδ̄ but not for δεκα nor τεσσαρα.

We meet with ὅθεν ii. 5; —αυτω ii. 7 (but not ii. 17); εχοντι *pro* εχον το iv. 7; +ο *ante* καπνος *prim.* ix. 2; —τα *ante* αργυρα ix. 20; xvi. 6 ποιειν *pro* πιειν; xvi. 13 —εκ του στοματος του δρακοντος και; xvi. 19 —το *ante* ποτηριον; xvii. 2 —των αγιων και εκ του αιματος; xviii. 6 διπλασατε; xviii. 10 ουαι *ter*; xviii. 14 απωλοντο.

Also these two alternative readings:

vi. 16. πέσεται (ε above) xiv. 13. ἀναπαύσονται (ω above) *sic*. At ix. 5 there is no alternative reading to πλήξῃ.

The novelties are about as follows:

iii. 9. προσκϋνήσϊν
iv. 11. εἰσύ· thus deliberately for εἰσί.
vii. 5. φιλῆς *sec. pro* φυλης
17. ὁ δηγεῖσει *sic*
ix. 15. ημερα *pro* ημεραν (with 32).
xvii. 16. μισησου *pro* μισησουσι
xxi. 21. ἀνα εἰς *sic*.

Quite alone with 154:

xi. 18. —και διαφθειραι τους διαφθειροντας την γην
xiii. 1. κερατα δεκα· κεφαλας επτα *sic* (—και *sec.*).
xvii. 8. μεταβολης *pro* καταβολης
14. πολεμισουσι
xix. 15. —την *ante* ληνον
ibid. του οινου του θυμου της οργης του θυμου (*sic*) του θεου
xxii. 6. —αυτου *prim.*
8. —ηκουσα και

but 212 does not share the other numerous variations of 154, which must therefore be considered a critical codex of this type.

Apoc. 213. Stauroniketa 25, Athos. [Greg. 2259. Sod. $A\nu^{12}$]. Apoc. 213.

Only contains xiii. 14–xiv. 15 on five pages, and have been unable to secure photos of this fragment, the monastery being at considerable distance from the more accessible ones.

Group 97-122-214. (Eclectic B type).

Apoc. 214. *Apoc.* 214. Athos, Kutlumèsi 356. [Greg. 1704. Not in Soden]. [xv].

Whole N.T.? on paper, said to be dated 1541/1543, but this is probably a subscription or rather an inscription posterior to the MS. itself, chronicling a severe local earthquake. Photos of the Apoc. (due to the diligence and courtesy of Professor Lake in 1926) do not show it. Lambros states it from the end of the book (after *οι μακαρισμοι των οκτω ηχων*) as follows:

> *ετου ͵ζπ̣ῶ εν μηνι απριλλιω ιβ′ ημερα σαββατω ωρα ς′ της ημερας της εβδομαδι της διακενισμου εγενετο σισμος μεγας ωστε και τα οικητηρια εσχισθησαν και εσαλευθησαν εκ θεμελιων*

͵ζπ = 7080, less 5509 would equate A.D. 1571, and not 1541.

Lambros' account of the contents of the book (his No. 3429) is very unreliable, and he does not mention the Apoc., but 'Apostolos.'

However, it is with the text that we are concerned, and that is a most valuable check on a small family, whose exceptional readings so far have not been fixed with precision. The group now becomes:

97-122-214

with a large measure of 38, where the latter is aberrant from the Patmos group 178-203-240.

97 is Scrivener's codex j, and 122 is the MS. in Prince Chigi's library at Rome (with double com̄. of Andr. and Oec.). Both these codices are now, therefore, in the West, and it is interesting to find the third member, although a late MS., still at Athos. The earlier codices from which so many existing Athos MSS. have derived have undoubtedly perished and been turned into jampot covers or what not (see under No. 215).

There is no occurrence of iota sub. or post., but some iotas and a few upsilons have a single dot—two opposite marks of age and extreme youth. We shall be safe to date it about 1500. I think it is certainly 75 years older than the date in the inscription.

It is much nearer 97 than 122, the latter being carelessly transcribed and having some revision. It now confirms nearly all the vagaries of 97 and has a handful more, few of which, however, probably are genuine survivals of the common parent. As a whole it favours the B and cursive recension. This can be seen from the adhesion to the larger cursive groups, and specifically at xx. 9, where we add *και την πολιν των αγιων* (after *την παρεμβολην των αγιων* and before *και την πολιν την ηγαπημενην*) with B 97-122 164-166 194^A only.

It is clear that our family MSS. were revised, and none too early, at a time when 38 was divorced from much of the 178 traditions, but there remain certain elements which may be quite ancient. At any rate, some of the changes are rather startling.

Two pages are wanting, or at any rate missing from my photos, containing v. 6 *med.* to vi. 13 *fin.*

I begin by recording what appears to be unique in 214:

> ix. 19 *αἱ γαρ αἱ οὐραι*, x. 3 *εκραξα vid.*, x. 8 *εἴπαγε* (*vult ἄπαγε*) *pro ὕπαγε*, xiii. 3 —*και sec. ante ἡ πληγη*, xiii. 4 —*ος εδωκεν* (*inter paginas*), xvi. 9 +*το ante καυμα μεγα*, xviii. 10 —*η πολις sec.*, xviii. 19 —*και πενθουντες λεγοντες*, xix. 4 *λεγοντος*, xx. 7 *ταυτα pro τα*, xx. 8 *ωσει η αμμος*, which, with five errors of omission at iii. 3, iii. 20, viii. 11 (almost equiv. of 122), xiv. 17. . .and xxii. 12, may well all be fortuitous.

Much more interesting are the *unique* agreements with 97 alone (confirming Scrivener's accurate collation) at:

ii. 24. *ἐγὼ pro λέγω*
iii. 1. *τα εργα σου* (and 113 *gig*)
xi. 5. *απο pro εκ*

xi. 16. επι του θρονου *pro* επι τους θρονους
xiv. 14. ανθρωπω *pro* υιω ανθρωπου
xv. 2. νελλινην *bis*
xviii. 4. και εκ των πληγων (—αυτης) ινα μη λαβητε
xx. 12. ϛ βιβλιον ηνοιξαν· ϛ αλλο βιβλιον ανεωχθη (97 and 214 alone in the midst of bewildering variations; see collations).
xxi. 20. χρυσοπασσος.

Scrivener enters 97 twice here, but undoubtedly 97 is for χρυσοπασσος. At xxi. 13 the unusual order of ϛ απο νοτου.. ϛ απο βορρα.. ϛ απο δυσμων is not recorded by Scr. for 97, he gives 98 for it, and as this agrees with 30 it is probably correct. The whole group is 30-98 113 122-214.

Still more interesting are the *double* agreements with 97-122 as follows:

i. 14. +και το ενδυμα αυτου (*inter* εριον *et* λευκον) [*ex Dan.* vii. 9].
15. —ως εν καμινω πεπυρωμενοι
20. και των επτα αστερων λυχνιων (*pro* και τας επτα αστερας τας χρυσας). 97-122 however omit αστερων. *Syr*S omits τας χρυσας with them all.
ibid. αγγελοι εισι των επτα εκκλησιων
ii. 17. *Transponunt* και δωσω αυτω (—φαγειν απο) του μαννα του κεκρυμμενου *in loc. fin. post* λαμβανων,—an utterly unusual arrangement. See below again at xiv. 4.
iii. 12. Omit και εξω ου μη εξελθη ετι ϛ γραψω επ αυτον το ονομα του θεου μου ϛ το ονομα της πολεως.
viii. 5. —φωναι και
ix. 15. ελυσαν *pro* ελυθησαν So also (*aeth sah*) alone of Versions.
x. 11. επι πολλοις· *pro* επι λαοις,
xii. 11. —δια *sec.* (also 67-120).
xiii. 4 *fin.* αὐτό *pro* μετ' αυτου (So *aeth*).
xiv. 4. *Transponunt claus.* οι μετα γυναικων...παρθενοι γαρ εισιν *in loc. post* υπαγη.
xviii. 23. —εν σοι *sec.*
xx. 3. τελεσθηναι *pro* τελεσθη (So also 59).
xxi. 19. λυχνιτης *pro* χαλκηδων (these three quite alone).
xxii. 6. γνωρισαι σοι *pro* δειξαι τοις δουλοις αυτου (υποδειξαι σοι 149-186).

We add the following list where 38 joins 97-122 and 214, and you get a fair idea of the recension:

i. 18. —των αιωνων
viii. 12. και μη φανη η ημερα ϛ η νυξ ομοιως
ix. 1. επι της γης *pro* εις την γην (So also 113 *syr copt*).
x. 11. προφητευσαι παλιν
xi. 12. εθεωρουν *pro* εθεωρησαν (*syr*S).
xiii. 10. θλιψις *pro* πιστις
xiv. 3. —ενωπιον του θρονου και
6. τοις καθημενοις (and 176-206)
xvi. 13. ως βατραχους (and 18 *etc.*).
xvii. 5. —ονομα (and *syr*S *arm* 2. *Cass.*).
xviii. 3. πεποκασι
11. κλαυσουσιν επ αυτη ϛ πενθησουσιν
xxi. 23. +αὕτη *post* πολις.

Notice also the following:

i. 6. —και το κρατος with 97-122 and only 102 164 [*non* 166] *boh*G.
ii. 1. —επτα *sec.* with 97-122 and only 16 38 69 102 121 122 180 *syr*S.
14. —εκει with 97-122 and only *fam* 62, 200 *boh.*
iii. 18. χρυσιον (—παρ εμου) with 97-122 and only 31 *fam* 34.
ix. 18. απεκτανθη with 97-122 and only 18 and few.
xi. 6. την γην οσακις εαν θελωσιν εν παση πληγη with 97 and 14-92.
xiii. 12. ποιειν *pro* ποιει *pr.* with 97 and only 59 81 106 126.
16. της δεξιας αυτων with 97 and only 38 130 (220).
xv. 6. λινουν with 97 and only B 14 18 *etc.*
xxi. 21. πυλῶν *pro* πυλώνων with 97 and only 38 61 63 121 217.

Nearly all the above relate to leading questions in the text, and we are happy to have found this third member of the small group.

GROUP 95-127-215.

Apoc. 215. *Apoc.* 215. Athos, Iberorum 56, now (*anno* 1925) No. 728. [Greg. 1006. Soden α 1174]. Photographed by Univ. Mich. (Dr. Lake and Mr. Swain, 1925). Contains the four Evangelia and Apoc. [XI] possibly X.

This is one of the daintiest MSS. in the collection, as fresh and neat as when the scribe finished it, and turns out to belong to the 'jam-pot' family. It may be remembered how Curzon describes (in his 'Monasteries of the Levant,' p. 350) the acquisition at Caracalla of what is now our Apoc. 95, after the Hegoumenos thought he wanted the leaves for sealing jam-pots. Well, this beautiful MS. 215 is a sister of 95 and of 127. At least 95 runs with us after ch. xi., and 127 is sisterly throughout. Further, 95 is lacking after xx. 11, but 215 runs to the end.

The group 95-127-215 (often joined by 32 36 56 111 or 146 or 159 or 178) is peculiarly interesting, because it is a kind of composite of ℵ and of A in ancient readings, while it goes out of the way to recall other hoary old readings, besides some of more doubtful date and origin.

It is quite opposed to the B grouping, and thus favours the Textus Receptus in a great measure, where the older uncials are grouped in support.

This threefold group of 95-127-215—all MSS. of the eleventh century—are in no way directly related to each other, and are independent copies or 'studies' of a good old exemplar.

To descend to particulars as to the MS. in hand, No. 215. Whereas in 127 (at Lesbos) there is no use made of iota *post.*, and ιδου is constant, we have in 215 a very free use of iota *post.*, but ειδον consistently throughout. Iota *post.*, as with 95, is often inserted by 215 in ζωιων, but only twice with ἄδης and never with ᾠδης. Occasional absence of breathings indicates very early XIth century, taking us back perhaps nearly to the Xth, as with 200. Breathings are both square and round. κρῖμα generally so, only once κρίμα.

The ink is very brown, as the faintness of the photographs shows us, and our MS. takes us with it 900 years to a point where they were copying uncials and still joining almost every word together. This beautifully written MS. is therefore more trying to the eyes than the very rough No. 211 which we had just put down. Diæresis is made with two small strokes ϋ instead of with dots.

The collation will show the grouping in exceptional readings as at xviii. 16 μαργαρίτη, xxi. 6 γεγονασιν, including often 146.

A few new ones remain, so far unaccountable. These are as follows:

iii. 1. —και *init.* (with *sah boh*[duobus] and *Prim.*).
9. γνώσωσιν *pro* γνῶσιν (*Al. aliq.* γνωσονται).
18. χρυσιον απ' εμου (with 113 only).
iv. 10. αὐτῶι *pro* αυτων
v. 6. —και οφθαλμους επτα (with 130 143 *al. pauc.*).
11. —και χιλιαδες χιλιαδων (with 130 146).
N.B. vi. 3. την σφραγιδα την ετεραν (*pro* δευτεραν)
vii. 9. —ενωπιον του αρνιου (So 122 only).
14. απο θλιψεως (*Cf.* A).
16. +ετι *post* ο ηλιος (with ℵ 56).
viii. 5. —φωναι και (but so 97-122).
N.B. ix. 17. θωρακας πυρινους-υακινθινους (—και) Compare xix. 14 λευκο-βυσσινον where 95-127 agree, also xvii. 4 κοκκινον-κεχρυσωμενον where 95-127 agree.
xi. 11. εισηλθεν αυτοις εκ του θεου New. *Cf. sah.* *Cf.* C 119. (εισηλθεν εν αυτοις, —εκ του θεου 127).
xii. 5. —παντα (with *boh arab*).
8. ισχυσαν and αυτω (Not 127 = ισχυσαν and αυτων).
11. αυτου *pro* αυτων *sec.* Alone.
15. —εκ του στοματος αυτου (So 113 *arm* 1).
xiii. 2. —στομα *sec.* (So 38-178-203-240 59 *f.* 114 130 189 *syr aeth arm*).
N.B. 12. παντα *pro* πασαν Alone.
fin. —αυτου (with P 14-92 22* 113 124 200).
16. —και τους πλουσιους *usque ad* δουλους New.
N.B. xiv. 5. ἀμώμητοι γαρ εισι (So *fam* 7).
xv. 2. εστωτες New *ut vid.*
4. προσκυνησουσι σε κε̅ *pro* προσκυνησουσιν ενωπιον σου, but in margin by a somewhat later hand γρ ενοπιον συ κε̅. About the only marginal note throughout.
xvi. 13. —ακαθαρτα (So 49 *f.* 61 146-155*com.*).
14. —της ημερας εκεινης της μεγαλης Alone.
21. απο *pro* εκ
xvii. 1. —της μεγαλης So, however, 146*com.* and *syr*S.
xviii. 6. ὃ *pro* ᾧ (with 7 200 and a few).
13. κιναμων* *vid.*
xix. 11. +και *ante* καλουμενος
19. συναγμενα
20. —οι δυο (only 75 *arm aeth gig.* *Trsp. in fine f.* 61).
xx. 5. τα χιλια ετι (for ετη).
6. επι τουτον So *Hipp.* and *sah.*
8. ὡς ὁ ἄμμος So 98 only *teste Scr.* Does he mean 95? [*non* 127].
N.B. xxi. 12. ἅτινα *pro* ἃ (So only 176-206).
13. —και απο νοτου (So 31 108 161* 167). A mere error.
24. φερωσι (So 113).
25. κλεισθήσωσιν Alone.
{ xxii. 6. οὗτοι ὁ λόγοι *sic*
{ 15. ὁ : φαρμακοὶ *sic*
17. —και ο ακουων ειπατω ελθε (with 35[*non fam*] 90 139 142 164-166 200 *aeth arm Tyc.*, but probably an error of homoioteleuton).

A corrector—(and but few have tried their hand)—has completely erased *αυτην* in the phrase "*ιδου δεδωκα ενωπιον σου θυραν ανεωγμενην, ἣν ουδεις δυναται κλεισαι αυτην*" as if the last word were redundant, but nowhere else has anyone ventured to remove the other redundancies in relative clauses, with which the Apocalypse abounds.

In xviii. 3 *στρηνους* is indeterminate. It may have stood *στηνους*. A corrector has been at work and would read *στρηνους* or *θρηνους*. The latter would be new.

At xix. 11 we read *κρϊνεῖ* against 127.

Of course we have practically all the 127 readings (see that MS.) except that *επι* for *ετι* in xx. 3 turns out to be a mistake on the part of 127.

We hold 'the King of the *Ages*' in xv. 3, and *λιθου* for *ξυλου* in xviii. 12; *μετωπον pro ιματιον* at xix. 16; the curious *αχρι επι* at vi. 8, the unusual position of *ολη* after *εγενετο tert.* in vi. 12 instead of after *σεληνη*, both these things indicating fidelity to a common archetype; —*υιων* before *ιηλ* in vii. 4; +*λογον post μαρτυσι μου* at xi. 3; *κατα του ονοματος* xvi. 9; +*ακαθαρτων* xvi. 14; +*τοπον post ερημον* xvii. 3; +*αυτων* xvii. 17; —*κυριος* xviii. 8; *επεβαλλον* xviii. 19; +*ο κυριος* xix. 2. So 159, +*κυριος* 95-127 172-217; +*αινειτε* xix. 5; *ερραντισμενον* xix. 13 with *Hippolytus*; +*ειδον* and +*του θηριου* xix. 4; *επι ορος* xxi. 10; —*ην* xxi. 21; *εξουσι* xxii. 5. So also 143 146 200 A and *sah*; —*τουτου* xxii. 9; and *οἴκω* for *ναῷ* at iii. 12 with the Bohairic alone, which comes suddenly out of a clear sky, as heretofore the traditional text had flowed smoothly, and this was the first intimation of the archetype of 127 (for 95 only comes in at ch. xi.). But at xxi. 12 we substitute *του ιηλ* for *των υιων ιηλ against* 127, which reads *υιων ιηλ*.

At xxii. 14 we read *οι πλυνυντες τας στολας αυτων*. The *υ*, very small, seems definite, as we detect two tiny dots of diæresis above it in another ink.

At xvi. 3 we have *ζωης* for *ζωσα* with CA 95-127, 111 and *aeth*, while 200 reads *ζωων*, and so many omit.

At xvi. 3 again, the curious +*των*: '*απεθανε των εν τη θαλασση*' has the support of 36 and 159 as well as of 95-127 and *syr*Σ, (+*τα* CAE 111 *aliq.*).

Sections. As this MS. is the key-MS. to this remarkable and important group 95-127-215, is itself of very respectable age, and traces back we do not know how far, it may be of sufficient interest to record the sections into which the original text must have been divided. The scribe is his own rubricator and indicates new sections by a somewhat larger letter in the margin. Of course these are not numbered. He has also missed some and then indicates the miss by a line ⁓ in the margin. They amount in all, including these places, to 42 (not counting of course section one) = 43 (compared to the usual larger *κεφαλαια* numbering 72), but I think the copying scribe must have missed some. Here is the list:

No. 2 is at i. 10 (not i. 9), next ii. 8, 12, 18, 24, iii. 1, 7, 14, iv. 1, 2?, v. 1 (none at v. 5), vi. 1 (none at vi. 3), vi. 5 (none at vi. 7). After this nothing to viii. 1, 8, 10, 12, ix. 1, 13 (mark), x. 8, xi. 7 (mark), 15 (mark), xii. 3, 12 (middle of verse), 17, xiii. 11 (mark), xiv. 1, 8, 13, 14, 17, xv. 1 (none at xvi. 1), xvi. 12, xvii. 1, 8 (mark), 11 (mark), xviii. 1, 21, xix. 1, 11 (mark), (none at xx. 1), xx. 11, xxi. 1, and none thereafter.

Group 169-216.

Apoc. 216. Athos, Iberorum 382. [Greg. 2254. Sod. $A\nu^{604}$]. [XVI]. Apoc. 216.

Lambros, p. 112, 2d col., refers to it (in a huge volume of Miscellanies, pp. 468-526), as if it might be only Andreas' commentary without the text. Soden says 'nicht schematisirt.' Gregory only took it out of Soden. However, this is all settled by finding it is a sixteenth century duplicate of our 169 in the same monastery. It is either a copy of 169 or of the older parent; almost impossible to say which. Very respectably copied for so late a date, and ν εφελκ. faithfully reproduced wherever the scribe found it before him.

The text, as we know, is basically of the 1 family, but particularly of E 17, 67-120, 172-217 and 95-127-215, with touches of 56. Like 169 it shows traces of short στιχοι and must be quite old. All the peculiarities of 169 are present, even to ωσει σακκος in vi. 12.

The following are the exceptions :

ειδα for οιδα twice with 218, ακουετω and ακοσατω, ευχαριστειαν,

and :

iv. 9.	—και οταν δωσουσι	mere errors.
v. 2.	—και ειδον αγγελον	
8.	—και φιαλας	An error, although *Jul. Firm.* supports with 'aureas citharas' *tantum.*
vii. 9.	μετα δε ταυτα	
ibid.	εκ παντου εθνου	
17.	ζωσαν *pro* ζωσας	
xii. 4.	ἕστησεν *pro* ἕστηκεν	
5.	—και ετεκεν υιον	
ibid.	ραβδω σιδηρουν.	

I neglect some other small things, such as a preference for εδωθη over εδοθη, and only record them in case another document should appear from which the scribe copied and not from 169 direct.

Sometimes the marginal readings of 169 appear in the text as at :

ii. 17 +νικωσαν και τη δοξη λαμπραν before ψηφον λευκην,

and at xv. 3 ο βασιλευς των αιωνων boldly appears in the text, which is only in the margin of 169,

and at xviii. 17 the scribe prefers the και πας ο επι ποντον πλεων of 169's margin to his text of : ο επι των πλοιων πλεων.

We oppose 169 at xxii. 3 with λατρευουσιν for λατρευσουσιν, and add αμην at xxii. 5 *fin.* We neglect the graphic ελεγον of 169's text at xxii. 17 for the conventional λεγουσιν.

GROUP 51-90-172=217-246.

Apoc. 217. *Apoc.* 217. Athos, Iberorum 137 (*hodie*; *olim* 589). [Greg. 2258. Sod. α 1770]. [XVI] Bi-columnar, imitating an older form.

This is a mere copy of our *Apoc.* 172, and may be neglected except in so far as it indicates the decadence of scholarly care and accuracy after a certain date. The scribe of 172 is exceedingly accurate, and fortunately for us, because his text proves to be of considerable importance as to the origin and history of the B recension.

Although I have proved beyond peradventure that 217 is a mere copy—and intended to be a servile copy—of 172 (see 172-217 throughout the collations), the later scribe cannot always copy correctly. I have picked up just about 100 minor cases of inaccuracy, and a few other major ones, as at:

i. 2/3 the addition of ατινα εισι και α χρη γενεσθαι μετα ταυτα, which does not belong in this recension at all.

xiv. 8 *init.* +και ειδον, an unknown addition.

18. εκ του πυρος, an unknown variant.

xvi. 3. Insertion of ζωσα, doubtless from memory.

20. Omission of οργη, not omitted by any of our codices.

21. Omission of both αὔτη and αὐτῆς: 'ἡ πληγη σφοδρα.'

xxi. 21. πυλῶν for πυλώνων, from misreading a ligature πῦλῶν although the accent should have warned him.

As to vi. 8 and A[gr]. But what shall we say of ἀθάνατος for the ὁ θανατος of all, as well as of the parent copy here at vi. 8?

I was asked recently if I had any cursives which agreed especially with the uncial MSS. C and A. And I said 'No.' There are groups that go with one or the other (the general combination is with CAB) but no special affinity. Yet I find here the great MS. A writes ὁ ἀθάνατος και ὁ ᾅδης, and its only support will now be this poor little monk's mal-copy of 172. For we shall have to quote A 217, and few will know or bother to know that the support is valueless.

In another case the copyist deliberately changes πεπωκασι, at xviii. 3, of our careful MS. 172, to πεπτωκασι, and this is quite deliberate, for a tall τ was *inserted* after the word was written.

But enough of this. I need not list the differences, because the matter of a copy seems perfectly certain.

Reference is asked to our account of 172, the group being 51-90-172-217-246 as to ch. i–xi, and (more or less) E 56-95-127-172-178-217 and 169 after ch. xi. 17. Also see 169 in the same monastery of a date of XII/XIII with marginal alternatives by a contemporary hand.

Our scribe insists on writing εν μεσω ουρανηματι throughout, but against his exemplar of 172.

GROUP 61-95-126-127-215-218-219. Special type of B family with a sub-relation to Oecumenius text after ch. xiv.

Apoc. 218. Athos, Iberorum formerly 698, now (*anno* 1925) No. 1069. [Greg. 2256. Sod. *α* 1577]. [xv]. Apoc. 218.

Photos by courtesy of the University of Michigan. Late MS. in bad condition.

Gregory only took it from Soden, and Soden says: 'Nicht schematisirt. Papier. Verdorben, verstümmelt und unleserlich.' We will see. The latter is not true. It is perfectly legible for the greater part. I have read every word and traced much that is not visible to the eye; only one very bad part occurs at xx. 4/6, where the scribe makes blunder after blunder and tries to rectify out of order and the page is in sad condition. As to its illegibility.

I would gladly have left it alone, as after going through the earlier chapters it seemed to be a worthless and rough kind of document, full of utterly unscholarly spelling and imposition of breathings. After ii. 11 right in the text we have *ζητει επι των επιλειπων ε̄ εκκλησιων εις το τελος της αποκαλυψεως*, and then immediately follows iv. 1 which runs complete to xx. 12, where unfortunately the MS. breaks off hopelessly damaged, by water or otherwise, and the remaining leaves are evidently missing, so that we never get the messages to the five churches of Pergamos, Thyatira, Sardis, Philadelphia and Laodicea, which were consigned to the end of the book. There is only one other lacuna of a page covering xviii. 2-13.

However we plodded on through all the mess and muss of strange spelling and phonetic blunders and loss of text from homoioteleuton, and happily so, for the MS. not only swells and controls the now famous little group headed by 61 (and which is now 61-95-126-127-215-218-219, at any rate in part), but provides certain novelties, which are not without interest.

The man does not go so far astray with his accents, and his many ligatures are correct and consistent, but his itacisms and his breathings are terrible. He writes *λεγωντες* throughout and *τεσαρος* always with one sigma. I have now, however, come to this important conclusion —(which could never have been reached from a partial examination)—that he was a Calabrian, with Latin pronunciation and a leaning to the Greek forms and spellings of some of the Græco-Latin group 7-16-45-69 *etc.*, but *that he was copying an uncial* without breathings or accents, and full of itacisms. Unlettered as was our scribe, he had undertaken a task beyond his faculties, so he could not separate his words properly, and his eye was perpetually misdirected to the place where it should have returned. *ν εφελκ.* is constant throughout, which surely points to direct copy of an uncial by this xv^th^ cent. scribe, and absolutely no use is made of iota sub. or post. while even IX^th^ or X^th^ cent. cursives indulge freely in iota postscript. Neglecting, however, losses of text and a few *monstra*, we have here quite a valuable check on the 61 group, as represented particularly by 61-126 without some of the other members. Therefore, if I am right, we go in this MS. to the uncial source of the 61 recension, since 61-126 are free from *ν εφελκ.* It is a B-type, but a kind of super-type, which at some time before or after the B recension started, found a censor and a critic who introduced the special elements, from other documents, which stamp it as a thing of some value. Besides, after ch. xiv. we are a good deal with the Oecumenian text of 146. Calabria.

We must allow one finesse to the curiously-minded perpetrator of this MS., for he writes *πορευεται* instead of *εκπορευεται* at xix. 15, finding the *εκ* redundant after *εκ του στοματος*, and this *against* the family.

Thus, again we find at xvi. 21 *βιαῖα* for *μεγαλη*, corresponding alone to Primasius' *ingens*. But this is not by any means all. In this same verse are two more readings peculiar to the small 61 group, *viz.* the reversed order of *καταβαινει ως ταλαντιαια* and *εκ της χαλαζης της πληγης*.

Then take these other strange readings:

In the very first verse we omit ὁ θεος with *Dion. Alex.* and we often run across such MSS. as 113 130 later, which sympathy the other members of the group do not exhibit.

That our man was a Latin I think I can prove from xvi. 14, where he writes alone among Greeks: 'του παντοκρατορος θεου'—(instead of του θεου του παντοκρατορος)—which is exactly the '*Omnipotentis Dei*' of *vg* and *Prim.*

Again take iv. 1 θυραν ανεωγμενην (instead of the Greek nominative). So *Oxyr*[1080] 69 and 143. Observe the *ostium apertum* of the Latins.

Also at xvii. 5 επι τω μετωπω with only 146. *Cf. latt* 'in fronte.'

And once more at ii. 5 προτερα for πρωτα with 121 only = *priora* of the Latins. These things of course can only be apprehended here and there.

It is a little hard to know how he got καλουσιν for βαλλουσι in iv. 10, yet, if I remember right, ℵ is guilty of this (at ii. 22) writing καλω for βαλλω, which remains alone to this day.

At xiv. 4 ακολουθησαντες for ακολουθουντες of 61-126 108 and *syr* is duly maintained by 218, showing care in general copying.

At v. 7 ελαβεν for ειληφεν seems new, but most likely belonged to the original.

At vi. 8 we have λευκος for χλωρος (showing a fidelity of copying) with 95-126, and there 61 has re-written the word.

At vi. 12 we are treated to a startling novelty. The group splits as to ὁλη with σεληνη, 95 places it before σεληνη, 61-126 after σεληνη, while 127-215 alone place it after εγενετο *tert.*, and our MS. 218 leaves it out! But it goes further than this, and gives the whole clause thus:

"και ο ηλιος ως σακος τριχινος εγενετο μεγας· και η σεληνη εἰς αιμα μετετραφη."

This, digested in the collation, shows as follows:

"—εγενετο μελας, σακος, +εγενετο μεγας (not μελας) *post* τριχινος, [ἡ σεληνη *absque* ὁλη], —εγενετο *post* σεληνη, εἰς αἱμα *pro* ὡς αἱμα, and *fin.* +μετετραφη."

Nothing of this kind appears elsewhere. The family is unacquainted with it. *Aeth* says: "et luna quidem sicut sanguis facta est *in totalitate sua*," which is perhaps the nearest to 218. For 'εγενετο ως αιμα' 164 (a half-sister-text), substitutes 'σκοτος εγενετο και αιματωδης,' while 166, the full-sister to 164, omits ως αιμα, and the scholia are silent. This αιματωδης is the equivalent of *sanguinea* of three Latin Fathers and occurs in the Commentaries.

Another curious place is at viii. 7, where, after μεμιγμενον our MS. omits αιματι και εβληθη εις την γην and *substitutes* ἐνέπεσεν. Thus:

"και εγενετο χαλαζα και πυρ μεμιγμενων (*sic*) ἐνεπεσεν."

We have to go to *arm* and *aeth* to find anything approaching this.

At ix. 5 we omit altogether 'οταν παιση ανθρωπον,' avoiding the famous difficulty of selection of the right verb, and thus take another leaf out of *aeth's* book, elsewhere so often shirking well-known textual difficulties. Beyond all this observe the following:

i. 14. +το προσωπον αυτου *inter* εριον *et* λευκον

viii. 1. την εβδομην σφραγιδα New order, with only *sah* and *aeth.*

12. —αυτων *sah* only (—το τριτον αυτων *boh*).

xi. 11. προς αυτους Appears to be new.

18. —κριθηναι Appears to be new.

xii. 4. —ινα οταν τεκη (and καταφαγειν at end) New with *sah*¹/₄.

6. προς την ερημον Appears new. (*Victorin*: '*ad* illum locum').

9 *fin.* —εβληθησαν No Greeks (*Tisch.* and *Horner* err as to 49), but with *sah*¹/₄ again, and *Tyc* 2. *Vict. Hier*[Esai].

11. και αυτον ενικησαν *pro* και αυτοι ενικησαν αυτον (—αυτον 122 220* *syr*S).

xii. 15. ποταμου *pro* ως ποταμον

xiii. 7. ενικησεν *pro* νικησαι So *Prim.* [*sed* vincere *Auct. prom.*].

18. Omit altogether the number of the beast. Quite a novelty (with 109*txt* 201*txt*). Note also —οταν παιση ανθρωπον at ix. 5 by 218[*non fam*].

xiv. 14. καθημενον υιον (—ομοιος) So 130 and *aeth Tyc* 2. only.

xv. 6. —περι τα στηθη Alone. (But *aeth*, equally alone, transfers to end of verse).

xvi. 8. εἰς (*vid.* [waterstain]) τον ηλιον Instead of επι· of all Greeks, Coptic, Syriac, and Armenian. The Latins divide. Most have *super* solem, but *vg ps-Ambr.* and *aeth* in solem, and *gig* in sole.

18. —τηλικουτος σεισμος ουτω μεγας Only 189 of Greeks but *boh omn. ps-Ambr.* and *Prim.*

xvii. 4. —πυρφυρα και κοκκινω και κεχρ. Reading: 'γυνη περιβεβλημενη χρυσιον.' New χρυσιον (and again xviii. 16), and λιθον τιμιον and μαργαριτας.

13. —εαυτων So only *arm* 2. *a.* and *ps-Ambr.*

14. —και οι μετ αυτου

xviii. 13. ιππου So only 72 and *copt.* (ιππον ℵ[a] 111 152 222* ?).

14. —και τα λαμπρα So 149 only and *sah* and *arm* 2.

17. —μια ωρα Alone.

20. The order: ευφραινου ουνε επ' αυτην No other Greeks. Only *Tyc* 2. *copt* (*arm* ουραναι).

xix. 4. —και τα τεσσαρα ζωα Alone.

7. The strange order: ορα μη και λεγει μοι. No others. Only 159 omits και λεγει μοι and *aeth* omits ορα μη.

15. πορευεται *pro* εκπορευεται avoiding the double εκ.

18. —και σαρκας παντων with *sah*, but also —ελευθερων και δουλων *vid.*

xx. 4. —και επι την χειρα αυτων (So only 12).

6. και βασιλευσουσιν μετ' αυτου +του χριστου Alone. (113 substitutes του χῡ for μετ' αυτου).

Of semi-*monstra*, besides καλουσιν above, observe:

ix. 21. κριματων *pro* κλεμματων (*Sah syr*S and *Prim.* omit the phrase).

xi. 16. επι τους θρονους *pro* επι τα προσωπα

xii. 10. ἡ θυσια *pro* ἡ εξουσια

18. τον ποταμον *pro* την αμμον

xiii. 3. καλὴ *pro* καὶ ἡ *ante* πληγη

xiv. 9. χάρϊν *pro* χαραγμα (*Vide* 130 *in* xiv. 12, *arm* 4. *in* xix. 20).

10. θηριου *pro* θεου (*Om. arm* 1.).

xvii. 1. πόλης *pro* πόρνης

9. φϊάλαι *pro* κεφαλαι

xviii. 13. κϋρῶν *pro* μύρον

xix. 7. ὀρά μη και λεγει μοι

13. καὶκληκεν *pro* και καλειται

xx. 3. ἔβαλεν ἑαυτον *pro* ἔβαλεν αὐτὸν

Add xx. 3. θαλασσαν *pro* αβυσσον (of *syr*S elsewhere xi. 7) with 30-98 and 113.

8. μαγων *pro* μαγωγ with 39 146-155.

9. την παραβολην *pro* την παρεμβολην with 155.

10. του θειου *pro* και θειου with *fam* 7 and 146-155.

The forms το θελημαν (iv. 11), ϗ παν κτιμαν (v. 13), αεραν (xvi. 17), εικοναν (xiii. 14) with the unusual nu are worthy of record. σφραγιδαν only thrice vi. 3, 5, 7.

The family readings are well defined. Our first clear view is at:

iv. 5. *καιομεναι πυρος* So 61-95-126 164-166 218 *Hier.* (with 219 to follow).

Next: 10. —*ενωπιον του θρονου* (*sec. loco*) 61-95-126 164-166 218 and 219.

v. 11. *πολλων αγγελων* 61-95-126 159 166 [*non* 164] 218-219 *boh Cass. Prim. Tyc. Fulg.*

12. —*και πλουτον* 61-95-126 164-166 218-219 *boh*H.

14. —*και τα τεσσαρα ζωα ελεγον αμην* 19 61-95-126 82[*non fam*] 89 113 190 218-219.

vi. 1. —*ενος* 61-95-126 *fam* 119 218-219.

14. *εσαλευθησαν pro εκινηθησαν* 61-95-126 164**-166* 218-219 *syr.*

vii. 1. *πέσϊ pro πνεη* 218 =*πεση* of only 61-95-126 164-166 219.

4. —*τον αριθμον* 61-95-126 164-166 218-219.

viii. 8. +*εγενετο ante ως ορος* 61-95-126 159 164-166 218-219 *syr*S *arab.* (+et ecce *ps-Ambr.*).

ibid. +*και ante εβληθη* *fam* 61 *ut supra et arab.*

ix. 5. *αδικησωσιν pro αποκτεινωσιν* *fam* 61 *ut supra.*

9. —*και ειχον θωρακας ως θωρακας σιδηρους* All the family and *ps-Ambr.* (but not the collateral 164*-166).

x. 11. *λαου pro λαοις* *fam* 61 and 74 166 *Prim.* [*non* 164].

A peculiar arrangement is found at:

xi. 6/7 where, by the omission of *παση πληγη, και οταν τελεσωσι* we read: *την γην · οσακις εαν θελησωσιν την μαρτυριαν αυτων* (—*παση πληγη*) with 61-95-126 74 (103-112) 218-219 *arm* 2. (*Obs.* +*τον δρομον αυτων και* by *Hipp.*).

18. *εθνων pro νεκρων* All the family and *f.* 38 74 124* 200.

xii. 6. *παρα pro απο* 218 with 164-166 only. This shows a common source back of the whole family, changed by 61-95-126 (and 219 to follow), but the recension changes at this point as regards 95.

14. —*εκει* 61-126-218-219 *copt h harl.*

xiv. 2. —*φωνην pr.* 61-126-218-219 (which now becomes the strict family).

8. *της πορνειας του θυμου ταυτης* 61-126-218-219.

xv. 3. —*την ante ωδην pr.* 61-126-218-219 and 146-155 180*.

xvi. 8. —*αυτω* 61-126-218-219.

13. —*ακαθαρτα* 61-126-218-219 and 49 146-155*com̄.*, 215.

15. *αισχυνην pro ασχημοσυνην* 29 45 61-126-218-219 *aliq. al.*

18. *οιος ου γεγονεν* 61-126-218-219 and 188.

xvii. 3. *ανηνεγκαν* (*sic*) *μαι pro απ̄ηνεγκε με* 218, while *ανηνεγκε με* is read by 61-126-219.

4. Order: *ποτηριον εν τη χειρι αυτης χρυσουν* So 61-126-218-219 and 146-155.

11. *εσται pro εστι pr.* So 61-126-218-219 and 59. There are three *εστι* in the verse. We only change one, exactly with the *family.*

12. Order: *μετα του θηριου λαμβανουσιν* So *fam* 61 and *fam* 21 only (without 146).

15. Order: *λαοι και γλωσσαι* +*εισιν* (=*syr*S) *και εθνοι και οχλοι* So 61-126-218-219.

xviii. 22. Order: *ετι εν σοι pr.* So 61-126-218-219 and 146-155.

ibid. —*και φωνη μυλου usque ad fin. vers.* and so 61-126-218-219 and a number of others.

23. +*φωνη ante νυμφιας* (*vel νυμφις*) 218. So C 19 and 126 200 218-219 (*om. claus.* 61 *errore*).

xix. 13. +*πορφυρουν post ιματιον* So *fam* 25 and 61-126-218-219, both families entire.

20. *την εικονα* So ℵ *fam* 38 *fam* 61, 111 and 146-155 191 and 220 *latt.*

ibid. Order: *οι δυο* transferred to end of verse. Only 61-126-218-219. (*Om.* 75 215 *gig arm aeth*).

In one case, at any rate, the recension (at iii. 8) goes back to Origen, and that in the very important verse: 'Behold I set before thee (give) a door wide-open.' Here most MSS. read ιδου δεδωκα ενωπιον σου θυρα(ν) ανεωμενη(ν), but Origen with 61-95-126-219 (only 218 has a hiatus) read: ιδου δεδωκα θυραν ενωπιον σου ανεωγμενην. It would be curious if this little key proved to be correct and our 61 recension proved to be Origenistic. Origen.

A large measure of agreement with the Oec. MSS. 146-155, apart from the strict 61-126 family, deserves serious attention when considering the *age* of our parent text. Please note this in the collations.

It is difficult to know whence the source of the collateral agreement of 164 and 166. These trace to a somewhat similar recension, in agreement with us for about twenty per cent.

The affinity with 215 precludes any idea of a late tradition in many of the passages involved, and a reference to the Collations will give the best picture.

At xviii. 5 —αυτης of our family seems to be alone with *Hippolytus*.

GROUP 61-95-126-127-215-218-219.

Apoc. 219. Athos, Kutlumesi 82. [Greg. 371 old, 1859 new. Sod. α 402]. XIII. Apoc. 219.
Also contains the Acts.

The first page is missing in the photographs (supplied through the courtesy of Harvard College and taken by a local monk). We lack inscription and i. 1-5. The photos begin (f°. 122) with the last word of verse 5 αυτου... Perhaps the first page is really wanting.

It develops at once as another member of the 61-95-126-218 family, with which 159 and 164-166 have so much to do in exceptional readings, up to ch. xii. with 95, and with which *syr*S is often affiliated in these places.

No iota post. or subscript. Only three cases of ν εφελκ. throughout, each time: ειπεν μοι. Numerals nearly always in full.

The handwriting is rough and somewhat crude, but the scribe does not make many blunders and is quite true to type. Thus we find all the family readings, as can be seen from this selection:

ii. 10. πειρασθῆ
iii. 5. των ζωντων *pro* της ζωης
8. τα εργα *pro* τον λογον
12. ονοματι *pro* ναω
14. —εκκλησιας
v. 1. κατεσφιγμενον
12. —και πλουτον
vi. 1. —ενος
8. λευκος *pro* χλωρος
14. εσαλευθησαν *pro* εκινηθησαν
vii. 1. πεση *pro* πνεη
4. —τον αριθμον
viii. 8. +εγενετο *ante* ως ορος
ix. 5. αδικησωσιν *pro* αποκτεινωσιν
x. 11. λαου *pro* λαοις
xi. 18. εθνων *pro* νεκρων
xii. 2. ἐκατέβη 219 (with 126 and 50 [*non* 61-218]).
14. —εκει
xiii. 5. βλασφημια
xiv. 2. —φωνην *prim.*
4. ακολουθησαντες
8. της πορνειας του θυμου
xv. 3. αδουσιν ωδην (—την)
5. ηνοιχθη
xvi. 8. —αυτω
12. —αυτου *pr.*
13. —ακαθαρτα
17. +του θεου *post* θρονου
18. ου γεγονεν *pro* ουκ εγενετο
21. βιαια *pro* μεγαλη (*Prim.*: ingens)
xvii. 3. ανηνεγκε

xvii. 3. +το *ante* θηριον
4. χρυσουν *trsf. in loc. post* αυτης *pr.*
8/9. οτι ην το θηριον ϗ ουκ εσται · ϗ παρεσται
11. εσται *pro* εστι *pr.*
ib. εισι *pro* εστι *tert.*
18. του θεου *pro* η μεγαλη
xviii. 2. —ακαθαρτου *sec.*
5. —αυτης *pr.* (*et Hipp.*).
12. —και σηρικου
18. εκλαιον *pro* εκραζον (*et syr*S).
23. +φωνη *ante* νυμφης (*et* C 19 200) *non* 61, *q. om.*
xix. 13. ονοματα εχων *etc.*
xix. 13. +πορφυρουν *post* ιματιον (*et f.* 25).
14. του ουνου *pro* εν τω ουνω (*et* 38 *syr*S *gig Iren.*).
ib. ενδεδυμενον
16. —αυτου *post* μηρον
17. του θεου το μεγα
19. το θηριον της γης · και τους βασιλεις · και
20. —οι δυο *post* εβληθ. +οι δυο *fin. vers.*
21. απο *pro* εκ *pr.*
xx. 6. +αυτου *post* αναστασει
xxi. 1. απ' ουνου εκ του θεου
22. —ο θεος.

More rarely is there deviation to another type, as at:

iii. 15. —οφελον ψυχρος ειης η ζεστος with A 1-208 47 100 *f.* 114.
iv. 9. +και προσκυνησωσι *ante* τω ζωντι Not the family, except 95, which with 93 159 and 164-166 add και προσκυνησουσι.
vi. 17. σωθηναι *pro* σταθηναι with all *fam* 4 and 40-210, but not others of 61 family.
vii. 5. —εκ φυλης ρουβην ιβ χιλ. with 12 91 164 and 218 only.
x. 6. +ο *ante* χρονος with only 16 and 228 fortuitously.
xviii. 24. ευρεθησαν with all *fam* 7 14-92 176-206 *sah*, but not the rest of *fam* 61.
xxi. 12. —των υιων with 27 47 65 146*com.* 149 155*txt* (*hiat* 218) *syr*S, but not 61.

Of new things observe only:

vii. 8. —εκ φυλης βενιαμιν ιβ χιλ. εσφραγ. which is exceptionally careless.
viii. 9. ἐχοντὰς *pro* τα εχοντα *ante* ψυχας
xviii. 23. ἀκουτισθῇ *pro* ακουσθη (Notice ακουστη of 218, however, in xviii. 22).
xxii. 19. —της αγιας But this is probably a family omission, 61-126-218 being all wanting here.

The above is a pretty good record, especially when an unusual type of text is being copied.

Antipas. There are a few scholia in the early chapters. In fact, curious room was left for them at first, but this was soon abandoned. A footnote to ii. 13 says: "ἀντίπας ὁ μάρτυς · ἱερευς ἦν καὶ ἐκώλυε τὰ ἀκάθαρτα πνεύματα ἐνεργ^ ἐν τοῖς ναοῖς εἰδώλων." After the middle of the vi[th] chapter the scholia cease, but at the foot of the page containing xiii. 18 a footnote intrudes and reads: "ἐστι δὲ ἡ ἑρμηνεία τοῦ ὀνόματος τοῦ θηρίου · εὐανθάσ · τοῦτο δε εἰρηκεν εἰρηναῖος

Euanthas. ἐπίσκοπος λουγδόων γαλλίας." Now εὐανθας (5+400+1+50+9+1+200) does equate 666, but Irenaeus' full remarks are not available.

The com. does not resume until the xxi[st] chapter.

As bearing on polyglot matters, notice a most peculiar place in this recension, where 61-126-218-219 (all without any hesitation) substitute the very unusual word βιαῖα for μεγάλη in xvi. 21 after χάλαζα. *Boh* alone omits μεγαλη. *Arm* and *syr* make no change, but *Prim.* substitutes *ingens* for the *magna* of the Latins. "Grando magna" here comes together, and there was room for Primasius' 'ingens' instead of magna.

See also xvii. 18 η πολις του θεου *pro* η πολις η μεγαλη. No others, but in *boh* ⲠⲂⲀⲔ ⲦⲈ. ⲐⲎ might have been misread for ⲠⲂⲀⲔⲒ του θεου.

It is impossible to date the 61-126-218-219 recension; much of it is conformed to the B type, but the peculiarities remaining are not all so young. We see the recension of *Prim.* intruding above (at xvi. 21), and in the xv^th^ and xvi^th^ chapters (after the 95 support is withdrawn) *Oecumenius* supports twice, see xv. 3 αδουσιν ωδην (—την) only 61-126-218-219 and 146-155; xvi. 13 —ακαθαρτα 61-126-218-219 and 146-155 besides 215; and *Oec.* supports here and there elsewhere, as at xi. 1 και μετρησαι 61-95-126-219, 111 and 146*txt* only (και μετρισε 218); xi. 18 εθνων *pro* νεκρων 61-95?-126-218-219 and *f.* 38 74 124* 146*txt & com.* 200; xiii. 5 βλασφημια 27 and 61-126-219, 146*txt & com.*; and a very peculiar order in xvii. 4 εχουσα ποτηριον εν τη χειρι αυτης χρυσουν 61-126-218-219 and 146-155, instead of εχουσα χρυσουν ποτηριον or ποτηριον χρυσουν κ.τ.λ.; xviii. 22 ετι εν σοι *pr.*; xix. 20 την εικονα, so that undoubtedly the work of this recension is in two separate halves. Date.

19 has some special sympathy, and in such peculiar places that it is not by any means fortuitous.

The value of this MS. 219 consists in its being complete up to the end. Apoc. 61 ends at xxii. 8 ἰω̄ ὁ ἀκου... and 126 at xxii. 1 και εδειξε... and 218 at xx. 12 *fin.* with the previous verses nearly illegible.

Within these limits Apoc. 219 yields this additional information: That as a *whole* the B type or in other places the 'cursive' type (without B) is used. For instance, at xxii. 6 we omit δειξαι τοις δουλοις αυτου, but here 61 is still extant and bears us out.

At xxii. 9 we add της προφητειας after λογους with only 32 and 38[*non* 178] 176-206 191 220.

At xxii. 16 we read η ριζα δᾱδ και το γενος with the whole *fam* 25 only, and at xxii. 19 we omit της αγιας *alone.* But doubtless 61-126-218 would have confirmed, if extant.

Subscription after αμην and on the same line +Ἵλεως ἔσο τοῖς πᾶσι κε̄·

Then this: ·Χ· θυ̂ το δῶιον (*vid.*) καὶ πόνος νικολαου ·Χ·

Then larger: † Οἱ ἀναγινώσκοντες εὔχεσθε ὑπὲρ τοῦ γρα-
ψαντος μονᾱ νικολ τοῦ Γαλησιώτου.

Whence this strange little recension of 61-126-218-219 (with 95 up to ch. xii.)?

In spots it takes us to high antiquity. In others it is absolutely alone.

The most striking substitution of all is βιαῖα for μεγαλη in xvi. 21. *Primasius* there substitutes *ingens* for *magna* as set forth above. See also xiv. 4 ακολουθησαντες for ακολουθουντες with (*syr*).

Apoc. 219 is very seldom independent in opposing 61-126, but at xviii. 3 it writes deliberately πεπωκασι against πεπτωκασι of 61-126 *al. plur.* (*hiat* 218). κρῖμα is always thus accented, and circumflex is favoured to such words as μῦρον, στῦλον, μῦλον. Twice the accusative follows μετα.

Collated before I had received photos of the previous MS. 218. See description *ante.* Unfortunately 218 is wanting in the latter chapters.

GROUP 191-220. Composite type (partly Complutensian).

Apoc. 220. *Apoc.* 220. Athos, Laura A 91. [XIV]. [Greg. old —, new 1732. Sod. α 405].

This MS. is dated 6893, whether by the original scribe or someone else, which corresponds to A.D. 1385, and this concords with the approximate date of most of these Laura MSS. of the Apocalypse. Another (our Apoc. 192 = Laura A 99) also has a date, but as it is given somewhat fantastically and acrostically, I can only approximate it, but it would seem to be 1317 (6000+800+5×5=6825−5508=1317).

The present MS. is written in one column in very neat and handsome writing of the period, while 192 is written in double columns.

Iota postscript is absent—not even employed with ἅδης and its cases—and iota subscript is quite rare, occurring in the whole book only at ii. 2 δύνῃ (so 191), and at xviii. 14/15 with ἐμπορεύσῃ in the extraneous addition at that place (not 191).

There are a few unique readings, and a few alternative readings both in the text and in the margin, all by the original scribe. Thus, he stops to write λύ over λουσαντι in the text at i. 5, and επι in the margin at i. 7 as an alternative to μετα. The latter is found in C and the *Oec.* text 146-155 only (*txt. & com.*). In ch. iii. occur four marginal readings, στήριξον for τηρησον of the text (ver. 2), οὕτως for οὗτος of the text (ver. 5), τοῦ ἅδου for τοῦ δᾶδ (ver. 7) with *fam* 7 119*[*non fam*] 121 143 151 and a few, and ἥκωσι for ἥξουσι of the text (ver. 9), the latter being *new*. Nothing then until ix. 17, where an omission is supplied.

x. 3. ὠρύεται. But at x. 3 where βρυχαται is used in the text (as only by *fam* 119) instead of μυκαται, we find *marg.* the entirely new variant of ὠρύεται. This proves what had been hinted at before that the 119 type was familiar to the scribe, but ὠρύεται comes probably from a lost commentary, which may be found at Athos (Irenaeus?), unless it comes from the phrase in Oecumenius' commentary, which runs "και ἔκραζε φωνῇ μεγάλῃ ὥσπερ λέων μυκᾶται · καὶ τὰ ἴσα λέουσι ὠρύσασθαι τὸν ἅγιον ἄγγελον, τῆς ὀργῆς ἐστὶ σύμβολον τῆς κατὰ τῶν ἀσεβῶν," but *Oec.* uses the usual ωσπερ λεων, whereas our MS. varies with ως λεων and may have been consulting another document. Compare xiii. 3 for unique agreement with 146.

At xii. 11 αυτον is added by first hand above the line (omitted by 111 *syr*S); same verse ονομα *pro* αιμα in text, but αιμα *marg**. At xiv. 2 we have και φωνην ηκουσα ως κιθ. κιθ. in the text, and the variant in *marg** of και ἡ φωνη ἣν ηκουσα, ως [κιθ. κιθ.]. At xiv. 9 we find ἐπὶ τοῦ^{τὸ} μετώπου^{ον} *sic**. At xiv. 14 επι τῆς^{ην} νεφελῆς^{ην} the addition probably by first hand, and, same verse: καθήμενος^{ον} ὅμοιος^{ον} and ἔχων^{οντα}. At xvii. 16 thus: μισοῦσι^{στη}. At xix. 17 τον δειπνον *txt*, but *mg.* το δειπνον, and [του μεγαλου θεου] *txt*, but το μεγα του θεου *marg.* At xxii. 1 κρυσταλον^{λ} elsewhere two lambdas except on one occasion.

From the addition at xv. 8 it would seem to be nearest to 28 of the 21 family.

The only long note is at foot of the page containing the famous number of the beast (xiii. 18), and runs as follows:

> ὀνόματα^{τὰ} ἔχοντα τὸν ἀριθμὸν τοῦ ὀνόματος τοῦ ἀντιχρίστου · κύριμὲν, λαμπέτης · τειτάν · λατεῖνος · βενέδικτος · προσηγορικὰ δὲ, ὁ νικητὴς · ὁ ἐπίσαλος (*i.e.* unstable) · κακὸς ὁδηγός · ἀληθὴς-βλαβερός (ruining) · παλαι βάσκανος (malignantly bewitching) · ἀμνὸς ἄδικος ·

Stepping-stone. This MS. is a stepping-stone between several families and the textus receptus. Closest to *fam* 21, it has some considerable elements of the *Compl.* type, and of 119 of the 1 family, sometimes of 1 itself and of 7, of 16, of 18, of 38, of 40, of 47, of 59 *etc.* in others, and links up *fam* 1, *fam* 10-37 *etc.* with the Oecumenian recension. The greater agreement is with *fam* 21 and *fam* 146.

Inscription is: αποκαλυψιc του αγιου αποστολου και ευαγγελιστου ιωαννου του θεολογου
and subscription: τελοc τησ αποκαλυψεωc του αγιου ιω̄′ του θεολογου,
followed by: † θεου συν δωρω, ου μικρον προσειργαστο και πονοc Νικολαου,
followed by: † ετουσ ,ϛω̄′ϟϝ λϛ̃ η̃ : μηνι Δεκε^{βω̄′}_{ρ}, κ̄ :∼

The readings apparently unique, with which 191 agrees except where deficient, are:

i. 15. και *pro* ως *prim.* (—ως *syr*S and 146-155 only). και ως *gig.*
ii. 25. ἄχρις οὗ ἥξω (—αν)
iii. 9. ἥκωσι *pro* ηξωσι *marg.* 220 [ηξουσι *txt*] *et* 191 ηκωσι *txt.*
vii. 14. επλυναν τας λευκας στολας αυτων
x. 3. ως *pro* ωσπερ
ibid. ὠρύεται *mg** (*pro* βρυχαται *txt. vel* μυκαται *recept.*)
xi. 1. θησιαστηριον (*errore*)
xii. 9. ολην την οικουμενην (with *latt*).
xiii. 1. +και *ante* εχον (So only *arm*$^1/_2$: και ειχεν). *Hiat* 191.
ibid. —αυτου *prim.* (*post* κερατων) So *Tyc* 3.
7. και εθ^β^νος και γλ^α^ωσσαν *sic* (a mere error).
13. ινα (—και) εν πλανη ποιη πυρ εκ του ουνου καταβαινειν (*fam* 21).
16. επι της δεξιας χειρος αυτων (επι της δεξιας της χειρος αυτων 16-39-69-102-180).
xiv. 3. ὡς *pro* οἱ *ante* ηγορασμενοι Apparently quite unique.
xviii. 1. και ειδον μετα ταυτα So 191.
xix. 15. +διστομος POST οξεια So 191 *syr*Σ.
xx. 8. ἐπολεμον *vid. pro* εις πολεμον [*non* 191] *Cf. copt.*
xxi. 8. —πασι τοις So 191. (—πασι *boh aeth*, —πασι τοις ψευδεσι *Tert.*).
16. χιλιαδων δωδεκα *tantum*, and οσον *pro* και *ante* το πλατος *sec.* So 191.
27. ἢ *pro* και *ante* ψευδος (*om. boh*). So 191.
xxii. 5. φωτος λυχνου και ηλιου (*pro* λυχνου και φωτος ηλιου) So 191.
18. επιθησει επ αυτα, επιθησει *illeg.* 191.

For the rest of the rarer readings, note:

i. 10. φωνης οπισω μου μεγαλης with 34-156-165-188 and 149.
ii. 2. σου τα εργα with 113 146*txt & com.* 223 *copt.*
N.B. 8 *fin.* και εζησε πρωτος with all *fam* 21 only.
10. ὧν *pro* ἃ with 17 67-120 99-170 103-112 221 251 (δι' ἃ 146 *aeth*).
iii. 2. α εμελλον αποθνησκειν with *fam* 21 *al. pc.*
N.B. 8. +και *ante* ιδου with 111 and *syr* only.
18. εγχρισον +επι with the regular *Compl. fam.* only.
iv. 6. —και εν μεσω του θρονου with 146 and *gig Cass.* only.
v. 13. εν ουρανω (—τω) with *fam* 21 and 40-210 108 215.
ibid. επι γης *pro* εν τη γη with 16-104 and *fam* 21 194.
N.B. ibid. —α εστι with ℵ *fam* 21 *f.* 38 47 111 113 149-186 159 226 251 *gig Prim. Cass. copt arm aeth syr*Σ.
ibid. και τα εν αυτοις· και παντας ηκουσα with 22*** 23 47 *al. pc.* *Hiat* 191
N.B. vi. 9. εκκλησιαν *pro* μαρτυριαν with only 38 [*non* 178] and 146*txt & com.* only.
11. εκαστω αυτων with *fam* 28 and *syr boh aeth*$^1/_2$.
ibid. χρονον ετι μικρον with A 127-215 169-216 *am fu tol lips harl.*
13. αποβαλλει *pro* βαλλει with *fam* 21 37 and *gig* only.

vii. 1. +και ante κρατουντας *fam* 21 *f.* 25 *f.* 44 130 164-166 *syr*SΣ (*arm*).
2. —αυτοις 16 17-49 *fam* 21 *f.* 44 67-120 130 169 200 216 218[*non fam*] *gig harl vg ps-Ambr. aeth arab.*
3. αχρις αν 18 *f.* 21 59 206 226.
4. χιλιαδας 1 18 59 *al.*
7. —εκ φυλης λευι* 28 91 100 182 218 only.
12. —και η σοφια A 113 121 164-166 *f.* 178 *arm* 4.
13. τας λευκας στολας *fam* 21 and 176-206 *f.* 178 200 251.
14. ειπεν (—μοι) ℵ *fam* 21 only.
16. *Post* διψησουσιν ετι +τον γαρ αρτον τον επουρανιον και το υδωρ της ζωης εξουσιν So 81-204 and 137 152 *f.* 114, but these omit ετι and prefix εικοτως.

viii. 2. +του θρονου *ante* του θεου 16 *fam* 21, 37 80-138.
13. +τρις *post* μεγαλη *fam* 10, *fam* 21 *etc.*

ix. 5. πληξη (no marginal variant) with 10 *etc.* 26 *al. pauc.* (Most *Compl.* MSS. have an alternative).
12. παρηλθεν *fam* 21.
13. —τεσσαρων ℵ[a]A 14-92 18 *f.* 21 111 146 149 *f.* 178 186 *copt latt*[aliq].
14. εν *pro* επι 7-45-104-151 19 37 164-166 *aeth gig vg.*
15. +μερος *post* τριτον *fam* 21, 37 *latt copt.*

x. 1. ιριν *f.* 21 67 80 *aliq.*
4. οσα *pro* οτε ℵ *f.* 21 37 *Prim. gig.*
7. ο ευηγγελισατο *f.* 10 18 *f.* 21 111 120 176 *al. pc.*
ibid. τοις αυτου δουλοις τοις προφ. 28-73-79-103-112-139.
11. +επι *ante* γλωσσαις 21-73-79-103-112-139 *arm* 4. *Hiat* 191.

xi. 4. +επι *ante* της γης *fam* 21, 37 146*com.*
5. αποκτειναι *pro* αδικησαι *sec.* *fam* 21, 36, 37 176-206 179*ex em.* 251.
8. +εασει *ante* επι *fam* 21 and 37 *sah boh.*
ibid. +αταφα *post* μεγαλης *fam* 21.
9. τα σωματα *sec.* *fam* 21, 59 124 152* *latt sah boh*[pl].
10. την γην *pro* επι της γης *fam* 21, *Prim.*
ibid. εν *pro* επ' *fam* 21 *f.* 38.
11. τρεις και ημισυ ημερας *fam* 21.
12. —τη *ante* νεφελη *fam* 21 and *copt syr.*
13. γενομενοι *pro* εγενοντο και *fam* 21.

xii. 1. δι' αστερων *fam* 21 and 55*** 140 only.
6. οπου εχει το(β)πον (α)εκει *sic** (22 46 47 111).
11. ονομα *pro* αιμα *txt.* *fam* 21.

xiii. 2. ομοιον ην [παρδαλει] *fam* 21 *et fam* 34 146*com.* 164-166.
3. εθαμβηθη *pro* εθαυμασθη 146(*txt & com.*) *solus.*
10. ἀποκτείνει *pro* ἀποκτενεῖ ℵ *fam* 21 111* *syr gig.*
16. και *pro* ῆ 1** 12 *f.* 38 81 113 251 *arm plur. et sah boh* (ⲛⲉⲙ).
ibid. fin. —αυτων *fam* 21 *et Hipp. Prim. boh arm* (*exc.* 4).
18. +του ονοματος *post* αριθμον 37 104 167 200 244 *sah arm* 1.

xiv. 2. —και ως φωνην βροντης μεγαλης 13** and *fam* 21.
ibid. και φωνην ηκουσα ως κιθ. κιθ. *txt.* P *fam* 21.
6. +ερχομενον *post* αιωνιον *fam* 21 251 *arm pl.*
ibid. ευαγγελισασθαι *fam* 10, *fam* 21, *fam* 34, 130 200.
8. +ΗC *post* αυτης *fam* 21 37 and 47 (189).

xiv. 8. [πεποτικε] τα εθνη παντα *fam* 21 and *copt.*
9. και *pro* ἢ 113 (159) *Cypr*$^1/_2$.
11. εις αιωνα αιωνος αναβαινει C 18 21 *etc.*
12 *fin.* +χ̄ῡ *post* ιῡ *fam* 21 *boh.*
13. απο αρτι (*pro* απαρτι) *fam* 21.
15. επι την νεφελην *fam* 21.
18. τους βοτρυς *fam* 21 *f.* 114.
xv. 6. επι *pro* περι *fam* 21 *f.* 62 *syr*S *copt Tyc* 2. *Beat.* *Hiat* 191.
7. [γεμουσας] θυμου θεου *fam* 28.
8. +και τις ενεγκη τον θυμον αυτου (*ante* και ουδεις) 28 *solus* (ενεγκει).
xvi. 3. εν τη θαλασση απεθανε *fam* 21 boh^{unus}.
9. καυματι μεγαλω (*pro* καυμα μεγα) 18 and *fam* 21 *sah*$^1/_2$ *arm latt.*
13 *fin.* ως βατραχοι +εκπορευθεντα *fam* 21 and 47. (*Cf.* 18).
14. —του *ante* παντοκρατορος 12 31 32 75 89 112 (only of *fam* 21) 155 159 189 222 233*.
19. —αι *ante* πολεις *fam* 21 *f.* 114.
ibid. +του *ante* δουναι ℵ *fam* 21 22** 47 (*Prim.*).
20. καὶ ὄρη· +και *ante* ουχ ευρεθησαν *fam* 21 *aeth.*
21. προς *pro* επι τους *fam* 21.
xvii. 1. —εκ ℵ *fam* 21 and 127-215 159.
3/4 +και λεγει μοι· η γυνη ην ειδες, εστιν η πολις η μεγαλη· η εχουσα την βασιλειαν επι των βασιλεων της γης with P 38 [*hiat* 178] *f.* 62 67-120 80-138 81-204 152-179 167 203-240 251. But και λεγει μοι is *new.* (So 191).
8. εν βιβλω *pro* επι το βιβλιον *fam* 21 and *Hipp.*
ibid. —της *ante* ζωης *fam* 21.
9/10. και επ αυτων, βασιλεις επτα εισιν *fam* 21.
12. μετα του θηριου λαμβανουσιν *fam* 21 and *fam* 61.
13. δωσουσιν 18 and *fam* 21 *boh.*
14. +εστι *post* βασιλεων *fam* 21 *sah Hipp.*
17. —και ποιησαι μιαν γνωμην A 18 *fam* 21 *f.* 62 113 251 *gig Beat.*
xviii. 3. πεποτικε 18 *fam* 21 59 *syr*S *Compl.*
4. βλαβητε *f.* 73 E 67-120 130 169-216 172-217.
6. ω εκερασεν +υμιν *fam* 21 22*** 47 *ps-Ambr.*
7. διοτι *pro* οτι [εν τη καρδια] *fam* 21 quite alone.
8. κ̄ς ὁ θ̄ς ὁ παντοκρατωρ ὁ *fam* 21.
10. στηκοντες *fam* 21.
ibid. ὄχυρα *pro* ισχυρα *fam* 21, 211 [*non* 153] *sah.*
11. κλαυσουσιν +εν αυτοις / —και πενθουσιν επ αυτη } 21-73 (113 164/5), 191 (εν εαυτοις).
13. σμυρναν *pro* μυρον *fam* 21.
ibid. —και σιτον *fam* 21, 241 [*non* 114] *sah syr*S.
14/15 +ουτε ψυχας αν̄ω̄ν̄ του λοιπου εμπορευση (second and final use of iota *subs.*)· ουτε των παλαι λιπαρων και λαμπρων εξεις απολαυσιν *f.* 21 (*f.* 6, 47 171-174 182).
17 *fin.* ἑστήκασι *pro* ἔστησαν nearly all *fam* 21.
18/19. Long omission from homoiotel. λεγ.. λεγ.: —τις ομοια *usque ad* ουαι ουαι with 40-210 and most of *fam* 21.
21. ωσει *pro* ως *fam* 21.
xix. 2. πολιν *pro* πορνην 14 [*non* 92] 18 *f.* 46 47 49-157 111 113 167 240 [*non rel. f.* 178] 191-220 but not the rest of *f.* 21.

xix. 3. ανεβη *fam* 21 50 177 and *syr*S.
9. +εισιν *post* μακαριοι 79 *al.* of *fam* 21 only. *Cf. Verss.* But εισιν PRO οι 21-73 of the family.
ibid. —του γαμου ℵ*P *al. et fam* 21.
17. +τω *ante* μεσουρανηματι *fam* 21 and 65 164-166 *f.* 178 only.
20. την εικονα ℵ* *f.* 38 *f.* 61 111 146-155 *latt.*

xx. 5. τελεσθωσι *fam* 21 113 164-166
6 *init.* +και 18 *fam* 21 40 56 *f.* 119 *al.*
8. +παντα *ante* τα εθνη ℵ *fam* 21 120 146 and *syr*S only. (τα εθνη παντα *arm*1/2).
ibid. +και *ante* τον γώ̄r *fam* 21 *arm* a. 2. 4.
13. —εδωκαν (*sec. loco*) 82*txt* 191 217* and *arm* only.
15. γεγραμμενος εν τη βιβλω της ζωης *fam* 21 only. (*Cf. copt*).

xxi. 4. τα γαρ πρωτα (—οτι) 18 *fam* 21 *gig.*
5. ο εν τω θρονω καθημενος *fam* 21.
ibid. καινοποιῶ πάντα E 17 *fam* 21 and 67-120 81-204 *f.* 114 169-216 172-217 189.
7. αὐτῶν *pro* αὐτῷ A 1 *f.* 21 *etc.*
ibid. και αυτοι εσονται μοι υιοι *f.* 1 *f.* 21 65 *f.* 114 130 *al.*
8. [ο εστι] θανατος δευτερος *fam* 73 *gig latt.*
12. +και *post* υψηλον *fam* 21 176-206.
ibid. —και *ante* ονοματα *fam* 21 and 166 *sah.*
ibid. του *pro* των υιων *fam* 21 *f.* 25 56 *al.*
16. +αυτης *post* μηκος *sec.* *fam* 21 and *syr*S only.
19. +λιθος *post* δευτερος *fam* 21 only (but not to the other stones).
21. +ως *ante* εξ ενος BP *fam* 21 and 92 111.
23. αυτην *pro* εν αυτη *fam* 21 35 111 *f.* 114 *f.* 119 120 146-155 152 *sah.*
27. —και *sec. ante* ποιουν 12, *fam* 21 and 210 [*non* 40].

xxii. 6. +μου *post* λογοι *fam* 21 and *fam* 35 164-166.
ibid. αληθινοι και πιστοι. +ως εκ της αληθειας προφερομενοι *fam* 21.
ibid. διδαξαι *pro* δειξαι *fam* 21 128 and *sah* [*non boh*].
ibid. τους δουλους *pro* τοις δουλοις *fam* 21.
8. —και *sec. ante* οτε ηκουσα 64 81 191.
9. · μή · ὅρα · *fam* 21 exclusively.
ibid. +της προφητειας *post* λογους 32 38 176-206 191 219.
11. και ὁ ρυπαρος, ρυπαρωθητω ετι *f.* 46 59 63 111 and 191.
ibid. —και ο αγιος αγιασθητω ετι *fam* 21 92 and 147 with 191 and *arab.*
12. κατα τα εργα αυτου (*pro* ως το εργον αυτου εσται) *fam* 21 113 164/5*com̄.* *sah*1/3 *boh Prim. Cypr. Tyc. vg ps-Ambr.*
13. [αρχη και τελος · ο πρωτος και ο εσχατος] +ουτε προ εμου ουτε μετ' εμε θεος εστι *fam* 21 and *fam* 119 only.
16. εν *pro* επι A 18 *fam* 21 38-203-240 [*Hiat* 178, *explicit* ταυτα] 56-108** 127-215 169-216 171 172-217 200 251 *gig latt copt arm* 1.
19. της προφητειας του βιβλιου τουτου (—ταυτης) *fam* 21 *fam* 25 *f.* 62 *al. pauc.*

} *Hiat* 191*. *Illeg.* 191**.

It seems desirable to show the above affiliations, because this neat MS. unites four or five lines of transmission, and that quite smoothly, apart from the textual and marginal variants dealt with earlier. The contact with ℵ, *Hipp.*, and *Oec.* and *syr*S is interesting, besides the Coptic sympathy of the 21 group.

Apoc. 191 at Andros was collated after this MS., but proves to be a full sister, so that where 191 is mutilated (iv. 1–xvi. 15) we can establish the text quite confidently from 220.

Composite, favouring Complutensian Group.

Apoc. 221. Athos, Laura 125 or *β* 5. [Greg. new 1733. Sod. *α* 303]. XI. Photographed 1925, Lake and Swain. (Un. Mich.). Apoc. 221.

Very beautiful writing, and an extraordinarily correct and educated scribe. Not an accent out of place or incorrect, and no misspellings and no monstra, and no omissions due to homoioteleuton.

A few pages are misbound. After 283 *verso* go to 285 *recto*, skipping 284 *recto* and *verso*, and continue to 290 *verso*, then return to 284 *recto* and *verso*, thence to 291 *recto*, and thenceforward all is straight again.

The MS. is a composite of *fam* 21 and of the Complutensian family. I have to rank it in the Compl. group, as it favours this throughout. It is as if we were reading the Alcala publication 850 years ago, instead of 400 years ago, for page after page.

The beauty of the MS. has not discouraged some impish monks from scrawling nonsense in the margin and filling the last page with their gross draughtsmanship.

There is no subscription.

One little thing is noticeable. The scribe *always* writes *ραβδω* with a beta. I have entered some later MSS. as *ρανδω* and *ενδομος* because they *mean* an upsilon. Others, not recorded, write the u form of beta here there and everywhere, so I do not record them.

ειδον is absolutely constant, no *ν εφελκ.*, no iota sub. or post. We may rank this with 47 (although a different text) as a careful churchly standard of the XI[th] century by a fully competent scribe, and accept it for the greater part as the most faithful representative of the Compl. group after ch. iv. We began with the *δι' αγγελου* of the 21 family, but do not repeat their *δι' αστερων* at xii. 1, as from v. onwards we are almost entirely Complutensian.

One curious little touch remains to be recorded. At xviii. 19 this careful scribe writes *αὑτῶν* for *αὐτῶν* in the phrase *και εβαλὸν χουν επι τας κεφαλας αὐτῶν*. Only the uncial C records this emphasis with *εαυτων*. I have recorded no other document so far for this small variant. C at xviii. 19.

At vii. 11 the same rough breathing is imposed, which accords with *εαυτων* of MS. 37 there. This 37 is another and more eclectic member of the Compl. group, and it and 221 are the members who had free access to an exemplar of the 21 family type. Thus, at xiv. 8 *ἧς* is *introduced* as an afterthought after *αὐτῆς* and before *πεπότικε*, which is only added by the 21 group and not by any Versions (except possibly *aeth*). In fact the place was carefully considered, for 28, of the 21 group, *substitutes* *ἧς* for *αὐτῆς* instead of adding.

This careful scribe of 221 writes *πόρνων* thus (not *πορνῶν*) at xvii. 5.

Opposite xx. 6, the Gog and Magog verse, the first hand has written in neat semi-uncials in the margin:

> κϋθϊκα (*forsan* σκϋθϊκα)
> ἔθΝΗ ὑπὲρ
> βάρϊα · Ἠ [τ]
> οὐΝΝϊκα΄ *sic.*

At xxi. 12 we abandon the Compl. group to write *του ιηλ* (for *των υιων ιηλ*) with *fam* 21 once more.

OUR EARLIEST DATED MS.

B type, but very early type without all the alterations. See 153–211.

Apoc. 222.

Apoc. 222. This number was reserved for Athos, Laura 138 or *β* 18 [Greg. new 1734. Sod. *α* 105], and 225 for Laura *ϵ* 179, but these numbers must be merged here, and 225 disappear, because *ϵ* 179—(photographs by Swain, courtesy of Prof. Lake, in 1926)—turns out to be this very important early dated MS. of Gregory, No. 1734, labelled by him Laura 138 or *β* 18, which so far I had been unable to locate. Doubtless the library numbers have been changed. So henceforth 222 will be Laura *ϵ* 179, [Greg. 1734, Sod. *α* 105]. [XI]. There can be no question but that Gregory's description (p. 1176, Textkritik) of *β* 18 fits *ϵ* 179 all the way through. Gregory gives the date ͵ϛφκγʹ (=1015 A.D.) which my photos of the Apoc. do not yield, but it occurs elsewhere in the book. The Apoc. does not stand last, but is followed by Prologue to St. Paul's Epistles (photo of first page I have) and the date comes after Hebrews, and ͵ϛφκ͞γ is quite correct, by the original hand. He writes *προς εβραιους εγραφη απο ιταλιας δια τιμοθεου · στιχων* ψ͞Ν · *ετους* ͵ϛφκ͞γ · *ινδ* ἰγ *μηνι ιουνιω* ι̂ (?) α̂, either 10 day or day first.

Gregory is quite right in stating that a later hand (XVI[th]) supplies xxii. 8-21, and that there are a few scholia towards the beginning of Apoc. He does not state, however, that there is a long one at xxi. 1 in neat semi-uncials beginning *εἰρηναίου τοῦ ε̄ λογόυ*. This looked exciting, but I find that it is not new, and occurs in the fifth book against Heresies, cap. XXXVI, and is extant in Greek (Harvey, vol. II, p. 427) and agrees with that text as printed, except for minor details.

The exciting part as to the *text* of our MS., however, is that it is in agreement in their singularities with our 153 (Dionys. 27 of XI[th] cent.) and our 211 (Vatopedi 862 of XIV[th]).

Earliest B-type.

This 222 is a very early type of the B recension (which recension covers some eighty of our documents), and although intended to be conformed to type, there are certain singular readings left untouched. The survivals, in other words, occurring far apart, are left as it were by accident, owing to an early copyist not having incorporated quite all the changes intended, and so we are inheritors thus of some precious primal stuff. Here is a touch covering a very early B type: xviii. 16 *λεγουσιν pro λεγοντες* B 23 26 107 only and now 222 with *syr*S and *aeth*. This is following close on xviii. 10 *δια τοῦ φοβου* for *δια τον φοβον* = 222 and *syr*S only.†

xiii. 4 and the *Sahidic*.

We have only a few new readings, not found already in 153-211, but one of them, but a little thing, I have been watching for during years. It occurs only in the foundation text of the *Sahidic version*. I refer to xiii. 4. Our printed text runs:

τίς ὅμοιος τῷ θηρίῳ, τίς δυναται πολεμῆσαι μετ᾽ αὐτοῦ;

Now very many MSS. here supply *καὶ* before the second *τίς*, including the uncials ℵCABEP, which are all extant here. Also the *syriacs*, *aeth* and *Iren. Prim. gig* and *vg*. The B group (eighty strong) change *δυναται* to *δυνατος*, but the more natural '*or*' for *και* is *only* found in the *sahidic*. Now at long last comes our Greek witness 222 with this addition in the Greek: '*ἢ*.'

The *armenian* supports *ἢ*, according to Coneybeare, but has the sentence in the form of a statement: "No one is like unto the beast or is able to war with him."

ἢ is not even found in 153 or 211, and may be a genuine survival.

But, before proceeding further, let us check Gregory's description.

† The incompleteness of revision stands out in the addresses to the angels of the seven churches. Thus at ii. 1 to Ephesus *τῷ* for *τῆς* is read by CA 130 and *syr*S, at ii. 8 to Smyrna *τῷ* is read by A 166 122, at ii. 12 to Pergamos *τῷ* is read by 143 222 *syr*S, at ii. 18 to Thyatira by A 166 *syr*S *arm*, at iii. 1 to Sardis by B and *syr*S, at iii. 7 to Philadelphia by *arm* 4. at iii. 14 to Laodicea only by *arm* 4.

'A *pict.* precedes the Apoc., size 16 × 13, 1 col., 28 lines, a few scholia at the beginning, and second hand finishes from xxii. 8 to 21.'

To this add: that *psi* is very square, *epsilon* very old, and there are but few numerals. Occasionally and rarely we find an iota postscript, and once (xxi. 14) with ᾅδης. (Younger MSS. which favour iota post. often withhold it from ᾅδης). The pen used was a heavy reed. The scholia are out of focus in my photos, but do not appear important, except the last from Irenaeus, to which I have already referred.

The scribe is a careful copyist, and consistently writes μετωπων, φιαλην, υαλινην, and only once υελινην before διαυγης.

The omissions due to homoioteleuta are therefore almost all due to the parent, and these are far from few.

The inscription in semi-uncials agrees alone with 153-211 and runs:

αποκαλυψις του αγιου ιωαννου (in full) του θεολογου ην ειδεν εν πατμω τη νησω.

I will indicate first the few new readings. As this is almost the last MS. to reach me, it is doubtful if any other support will be forthcoming.

ii. 15. και συ κρατοῦν *pro* και συ κρατοῦντας Always a difficult sentence. Observe 143 και συ ὁ κρατῶν. (36 omits και συ, holding κρατουντας; 113 and *arm* omit κρατουντας).

ii. 17. αυτον (*pro* αυτω *vel pr. vel sec.*) and γεγραμμενην, (omitting φαγειν απο του μαννα του κεκρυμμενου και δωσω αυτω, and και επι την ψηφον ονομα καινον) thus:
"τῶι νικῶντι δώσω αὐτὸν ψῆφον λευκὴν γεγραμμένην· ὁ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων."

In ancient times this whole verse was much involved, for ℵ *syr*S omit αυτω φαγειν, ℵ 38 omit δωσω αυτω *sec.*, 1 omits the final clause, 200 writes το ονομα without καινον, 59 omits καινον γεγραμμενον, 106 149 *syr*S omit λευκην και επι την ψηφον, and 53 109*gr.* and 146 (= *Oec.*) omit αυτω φαγειν απο του μαννα του κεκρ. και δωσω, almost with us. There are a number of other variations here, which will be found in the Collations. So the original was obscure. Even P goes so far (alone) as to change μαννα to ξυλου and *syr*S ψηφον *prim.* to φυλακην! And the recension 97-122-214 transfers the whole μαννα clause to the end of the verse! So there was excuse for 222 or his progenitor to make γεγραμμενην accord with ψηφον λευκην. As a matter of fact 146 (*txt & com.*) omits γεγραμμενον altogether. If not in accord with the original and with all the facts, at any rate our new witness is terse enough to satisfy the upholders of the 'shorter text' theory! Notice that 113 145 write αυτον for αυτω *sec.* Marginal readings crept into this verse, for we find 216*txt* incorporating +νικωσαν και η δοξη λαμπραν before ψηφον λευκην, which stands in the margin of 169 and of other MSS. *Arm* 1. also incorporates another long phrase. (See Collations).

iii. 1. ῆς *pro* εἶ 'Thou mayest be dead.' (Only 201 226 omit εἶ, joining the two verses 1/2 by writing νεκρος εγενου).

iv. 6. +και κυκλω του θρονου *post* θρονου *pr.* (but does not omit, but holds the same clause later in the verse).

v. 8. αι εισιν εκ των προσευχων των αγιων (*pro* αι εισιν αι προσευχαι των αγ.)

vii. 13. —τας but C supports alone.

viii. 10. —ως λαμπας None so far. But there were marginal marks or comments here in old times. *Aeth* substitutes πῦρ, and 130 *h* and *Prim.* omit the second και επεσεν, and 100 *syr*Σ omit μεγας.

ix. 7. [ιπποις] ητοιμασμενοι (ητοιμασμενα 141 *Compl.*).

x. 10. εφαγον *pro* κατεφαγον (*Cf. Verss.*).

xiii. 2. αὐτὸ *pro* αὐτῶ (*i.e.* αὐτὸ ὁ δρακων, making the dragon neuter. So 28).

4. +ἡ *ante* τις *sec.* (Already referred to above).

xiii. 8. *ονομα pro τα ονοματα* All others, which change, have *το ονομα*, but see NOMEN *Iren*int *Tyc* 2. *Beat.* (*syr*S omits outright as *Auct. prom.*).

xiv. 4. The generic *γυναικος* of 113 157 159 164-166 189 214* 227* 228 230 *aeth boh sah* would not appear to have been unknown to 222, as the ..*ων* of *γυναικων* is rewritten.

xvi. 15. +ὁ *ante τηρων* Remarkable to relate, no others do it.

xviii. 10. *δια τοῦ φόβου pro δια τὸν φόβον* [*non ver.* 15]. Not even 153-211 do this, but *syr*S in both places is translated *ἐκ τοῦ φόβου*.

14. —*παντα* Only *aeth* seems to juggle the clauses and hint at omission.

xx. 1. +*ισχυραν post μεγαλην* Apparently quite alone. (*ισχυραν pro μεγ. arab*).

xxi. 7. *δωσω αυτον* (*pro δωσω αυτω* or *κληρονομησω* of the rest). See *supra* as to *δωσω* with accusative at ii. 17.

8. *μετρος pro μερος* (as 210 does in xx. 6).

ibid. +*του πυρος post λιμνη* (retaining *τη καιομενη πυρι και θειω*, whereas 143 *substitutes* *του πυρος* for this clause. And compare *Hipp.* "*και το μερος υμων εστιν εις την γεενναν τού πυρος.*" The sympathy of 143 is exhibited elsewhere, and notably at ii. 15 under our first entry. 143 represents very ancient and independent traditions. Thus at

ii. 12 we write *τω αγγελω τω* (for *της*) *εν περγαμω εκκλησιας*, which is what 143 alone supports, except that he has *περκαμω*.

xxi. 13. *απο ανατολων.. και απο δυσμων.. και απο νοτου.. και απο βορρα.* This strange order of E. W. S. N. seems to be unsupported except by *aeth*($^1/_2$).

21. —*εκαστος txt*, but supplied *marg.* by the first hand.

An unique omission at iii. 5 of *ενωπιον του πατρος μου και* may well be an error, and at xvii. 17 of *την γνωμην αυτου και ποιησαι* with 187 only.

At v. 8 —*χρυσας* is supported alone by 106 and *aeth.* vii. 1 —*τους post κρατουντας.* Only 84 supports [*contra fam*].

A few varieties of spelling complete the review. At iv. 4 we write *εικοσητεσσαρας*, and at iv. 10 *εικοσητεσσαρες*, vi. 12 *τρυχινος* (so 152 only), x. 2 *ευονυμον* (so only 36 113 201), xvi. 10 *εσκωτομενη* (so 109 153), xix. 14 *βισσινον*, xxi. 19 *σαμπφειρος* (so 32 67 *pauc.*).

At xviii. 22, that *pons asinorum*, we write *και φωνη μυλου ου μη ακουσθη εν σοι ετι* twice, both *before and after* the clause *και πας τεχνιτης πασης τεχνης etc.*, but we leave out nothing.

For the rest, note the following, occurring here and there [otherwise the conformity to B type is nearly perfect]:

i. 5. —*ημας sec.* with ℵ 36 111.

ii. 8. *τω αγγ. τω εν σμυρνη εκκλησιας* with 166.

iii. 14. *πιστεως pro κτισεως* with *fam* 25, 166, 207 and 153-211 *arab.*

16. *εμαισαι* with 45, 146*mg*, and *εμαισε* C 7 146*com.*

iv. 8. *αγιος sexies* with 38 40-210 and 122 only.

11. *βαλειν pro λαβειν* with 153-211 (evidently standing in the original).

v. 13. *και το αρνιον* with 67 218 226 233.

vii. 8. —*εκ φυλης ιωσηφ...* with 14 182 240 and 153-211 (again a mistake antedating the copyists).

9. *εστωτα* with 19 93 153-211.

ix. 7. *ομοιαι* with 129.

11. *εχων pro εχει* with 30-98 40-210 and *h.* (This must be quite ancient, *cf. syr*).

x. 5. *την χειραν* with 39 72 98* 156 all these fortuitously against their families.

xi. 11. υπο *pro* επι *pr.* with *fam* 1.
xii. 15. ελαβεν *pro* εβαλεν with A* ? 153-211 [*non ver.* 16].
xiv. 4/5 *uno tenore.* So 153.
13. Punctuation: αποθνησκοντες απαρτι λεγει· ναι το πνευμα So 14 19 153 *etc.*
xvi. 2. Order: του θηριου το χαραγμα with all *fam* 7 and only 153-211 233 (not Latin order).
xvii. 1. —εἶς with only 153-211 251 ? and *arm a.*
5. —ἡ (*ante* μητηρ των πορνων) with *fam* 114, 130 and 153-211.
12. εξουσιν *pro* εξουσιαν with ℵ 146-155.
xviii. 7. αὐτῇ *pro* ἑαυτην with *fam* 26 and 111.
18. —και εκραζον with 38-203 [*non* 178-240] *Prim.*
xix. 4. και οι πρεσβυτεροι επεσαν συντρομοι οι εικοσιτεσσαρες *Cf.* 153 233 only.
7/8 *uno tenore* as 120 137 153 203 218 242.
8. περιβαλληται So 8 14 23 *etc.*
9. +οι *ante* αληθινοι with A *fam* 4, 121[*non* 59] 149[*non* 186] *syr*S *vid.*
10. +και *ante* των εχοντων hesitatingly with *fam* 1.
14. καθαρον λευκον (—και) with 7-45-104-151 of the *fam* 7, 153-211 and 233 (*cf. Prim. ps-Ambr.*).
xx. 13. —και ὁ θανατος και ὁ αδης εδωκαν τους εν αυτοις νεκρους with 121 187 211 (*arm* 2. 4.).
xxi. 4. —ουτε πενθος . . . ουκ εσται ετι *sec.* 35-87-132-181 98 102 *f.* 119 140 149 187 190.
4/5 *uno ten. absque* και *ver.* 5 *init.* with *f.* 44 140 164-166 177 153-211 and *syr*S.
xxii. 1. —του θεου with 153-211 only.
6. —δειξαι τοις δουλοις αυτου with some cursives incl. 40 130 140 and 153-211.

I think the above will show, that, apart from a few possible errors, most of these things lurked in the parent, are really old and had merely been overlooked in the standardizing revision to the B-type, and I consider this document of very great importance for the history of transmission. As it is dated 1015 there can be no question of later ambiguities, such as can be charged up against some of the more recent documents, however important their base.

We owe Dr. Lake and Mr. Swain a debt of gratitude for not resting until they had unearthed this document amid all the confusion of changed or changing library-marks in these Athos monasteries, where confusion is sometimes irresolvable owing to the pasting of the new numbers over the old ones.

Complutensian Group 10 *etc.*

Apoc. 223. {*Apoc.* 223 = Athos, Laura ϵ 157. [*Greg.* old —, new 1617. Sod. δ 407]. XIV.
Apoc. 224. {*Apoc.* 224 = Athos, Laura ϵ 177. [*Greg.* old —, new 1771 or 2195. Sod. α 508]. XIV.

These two MSS. are accurately copied from a common original and are practically identical. Their minute differences are insignificant. But 223 lacks some pages containing viii. 8–ix. 15 and xi. 1 to xiii. 1 *fin.*, which are, however, present in 224.

These documents represent the ordinary Compl. type, and are quite different from our exceptional 220 and 221.

A feature of 224 is the employment of iota subscript, but almost exclusively with verbs, and this rather to excess; thus, besides ᾄδου, ᾄδης, σιδηρᾷ, ᾠδὴν, κιθαρῳδῶν, ᾧ, ᾥρα (*vid.* xviii. 19), (and once in error xiv. 15 ἡ ᾥρᾳ), we have δύνῃ (ii. 2), ᾄδουσιν (v. 9 and xiv. 3, xv. 3), ἐλεύκᾳναν (vii. 14), ἐπικρᾴνθησαν (viii. 11) and ἐπικρᾴνθη (x. 10), ᾖρε (x. 5), ἀνεῳγμένον (x. 8), εὐφρᾳνθήσονται (xi. 10), ἐξηρᾴνθη (xiv. 15), ᾖρεν (xviii. 21), but the record is limited to these occasional lapses.

Never with ζωος and cases, nor with many other words where it might be expected.

At xi. 19 (where 223 is wanting) 224 omits τοὺ θεου with *syr*S alone.

At xv. 3 (where 223 is extant) 224 adds και before δικαιαι without other Greek authority, nor is there any trace in the Versions except in the Coptics.

The sum and substance of the other differences is as follows:

	223.	224.
ii. 2.	σου τα εργα	τα εργα σου
14.	βαλαακ	βαλὰκ
18.	τοις εν θυατειροις	της εν θυατειροις
iii. 8.	[ἥξωσι]	ἥξουσι
9.	προσκυνησωσι ενωπιον	προσκυνησωσιν ενωπιον
16.	ἐμμέσαι *sic*	ἐμέσαι
iv. 10.	οἱ εἰκδ *sic* (a novelty)	οἱ κδ
v. 14.	επεσον	ἔπεσον (αν)
vi. 4.	ιππος πυρος	ιππος πυρρος
6.	τον ελαιον	το ελαιον
13.	ανεμου μεγαλου	μεγαλου ανεμου
vii. 5/8.	ιβ *passim*	δωδεκα *passim*
17.	ποιμαίνει	ποιμανει (αι') *sic*
ibid.	[οδηγησει]	ὁδηγήσει (ει) *sic*
viii. 1.	σιγὴ εν τω ουνω	(β) εν τω ουνω (α) σιγὴ *sic*
xiii. 8.	οι κατηκουντες	οι κατοικουντες
ibid.	[εν τη βιβλω]	εν τω βιβλιω
13.	και πυρ ινα εκ του ουνου καταβαινη	και πυρ ινα (β) καταβαινη (α) εκ του ουνου
xiv. 1.	ἑστηκὼς	ἑστηκὸς
ibid.	ρμδ	εκατον τεσσαρακοντατεσσαρες
3.	—αι }	{ *Non* 224 (*habet* αἱ)
ibid.	ρμδ }	{ εκατον τεσσαρακοντατεσσαρες
9.	[εν φωνη μεγαλη]	φωνη μεγαλη (—εν)
ibid.	+το *ante* χαραγμα* (*ras*).	*Abest*
11.	αυτου *pro* του *ult.*	*Non* 224

	223.	224.
xiv. 14.	[*cum t.r.*]	καθημενο^{oo}ν ομοιο^{oo}ν *sic**
18.	εκ του πυρος	[επι του πυρος]
xv. 1.	[πληγας επτα]	επτα πληγας
3.	[δικαιαι]	αι δικαιαι
5.	ἠνοίγει	ἠνοίγ^{H}
7.	φυαλας	φιαλας *passim*
xvii. 5.	ββδελυγματων	βδελυγματων
ibid.	[της γης]	της της γης
10.	ἔπεσα^{ON}ν *sic**	ἔπεσὁ˜ *sic** (reversed)
12.	ῑ *pro* δεκα *prim.*	*Non* 224.
16.	^{H}ερημωμένην *sic**	ἠρημωμένην
xviii. 13.	κτινη	κτηνη
xix. 2.	επι τη πορνεια	εν τη πορνεια
12.	εἶδεν	οἶδεν
16.	[γεγραμμενον]	γεγραμενον
18.	εἰσχυρῶν	ἰσχυρῶν
ibid.	επ᾽ αυτοις	[επ᾽ αυτων]
xxi. 7.	κληρονομίσει	κληρονομήσει
10.	με *pro* μοι	[μοι]
11.	κρυσταλιζοντι	κρυσταλλιζοντι
14.	εχων	εχον
17.	ρμ̄δ	*Non* 224 (*pleno script.*)
20.	[σαρδονυξ]	σαρδωνυξ
ibid.	χρυσολυθος	[χρυσολιθος]
ibid.	εννατος	[ενατος]
21.	[ἀνὰ εἷς]	ἀναεὶϲ
xxii. 15.	φιλων και ποιων (—ὁ)	^{β}ποιων και ^{α}φιλων (—ὁ).

In the sections where 224 is extant alone we find:

ix. 3. [ακριδες] *txt.* *Marg.* σκώληκες

5. {πλήξη / παίση} *sic**

11. ἀβαδδών

xii. 4. τίκτειν the usual *Compl.* reading,

besides xi. 19. —του θεου with *syr*S, already mentioned.

Otherwise there are no new readings common to both, apart from the errors of each individual copyist.

Apoc. 225. Athos, Laura 641 or ϵ 179. [Greg. new 1620? Sod. ϵ 628?]. See Apoc. 222.
Photos by Swain, 1926. An early MS. with pict. It does not correspond to any Apoc. in Gregory, but turns out to be in exact agreement with Gregory's Laura β 18, Gregory's No. 1734 (on p. 1176, Textkritik) *dated* 1015! I have long been looking for β 18 and could not find it.

We therefore leave 225 blank, and report this important document under No. 222.

Group 13-23-55 *partim*.

Apoc. 226. *Apoc.* 226. Athos, Laura Ω 16 (*olim* 671). [Greg. new 1626. Sod. δ 305]. [xv].

According to Gregory and Soden this is a MS. of the whole N.T., but the Apoc. was apparently never finished and breaks off at ix. 15. If the rest of the document compares in interest to the Apoc. it should certainly be collated.

The Inscription or Heading is only found elsewhere in 102:

ευαγγελιστου παρθενου θεολογου αποκαλυψις η σεβασμια πϐ (= πέλει).

I could not have interpreted this last ligature but for the help of 102, which itself indulges in rather a complicated abbreviation.

The first two verses form a kind of prologue. Then *μακαριος* begins with a large M, and verse 3 is given in ordinary script. In this verse 3 are two notable variations, *viz.*:

τῶν λόγων pro τους λογους which is new (*του λογου ex em.* 36* *τον λογον* ℵB 32 100 102 130 154 178 238 240 *arm pl.*).

οτι ο καιρος εγγυς (—*γαρ*) = 36 (clause omitted by 102 *Vict.*). *Cf. h Prim.*

After verse 3 the text follows in smaller script, crammed with tachygraphic symbols, in fact it is shorthand throughout, and deadly to the eyesight. But the eclectic readings are so remarkable that a detailed examination proves quite profitable, and we run into a number of new variants and others of a most composite and fluctuating character.

The opening variant with 36 prepared us for further agreement with that very remarkable MS., but it soon develops that further agreement is quite scattered.

For, proceeding to i. 4 we find:

i. 4. —ἃ as well as —*εστιν* which appears new.

5. —*εκ των ante νεκρων* which is a pure Latin reading (mortuorum) and new among the Greeks, followed by *ο αγαπων* (*compendio*) *ημας και λουσας ημας* with 102** (*syr copt*) only.

7. +*του ουρανου post νεφελων* with 59 146-155*txt & com. gig sah* (a combination of Oecumenius, Sahidic and old Latin).

8. —*και ult. ante ερχομενος* with 14 only.

10. —*εν πνευματι* with 143 alone.

16 *init.* —*και* with 130 and 218 *sah boh* exclusively.

ibid. —*και secund.* with *sah* only.

ibid. *φαινων* (*compendio*) with 111 and *fam* 119 only.

20. *οι* +*δε* [*επτα αστερες*] with *h harl* alone.

Within the same limits we have this new reading:

i. 16. —*αυτου sec. post στοματος*,

besides the omission in the text at i. 20 of *και αι επτα λυχνιαι ας ειδες επτα εκκλησιαι εισι* (with 14-92*txt* 22* 35 77) which is thus supplied in the margin by another hand: *και αι λυχνιαι αι επτα* (—*ας ειδες*) with CABP *etc.*, continuing *εκκλησιαι εισι* with 7 41 97 122.

But the scribe, with all this interesting text before him, is exceedingly careless as to omissions from homoioteleuta, and only one other is remedied in the margin. Possibly this diorthotes got discouraged when he found the state of things, and severely took the scribe to task before he had finished, causing him to abandon his attempt at ix. 15,—to our great loss.

Let us continue into the second chapter. Curious mixture awaits us:

ii. 1. +*κυριος post λεγει* with the well-known 34 family and 90 98.

9. *αὐτοὺς pro ἑαυτοὺς* 6 31 67 81-204 100 130.

ii. 10. *λαβεῖν pro βαλεῖν* 100 201 211.
ibid. *μεχρι pro αχρι* 22 38 113 159 178-203-240.
13. —*ος fam* 6 *fam* 34 164 *aeth.*
14. —*εν ante τω* CA 130 *syr*S.
16. *σοι supra lin.* 145 228 (*om.* 14-92 38 121).
21. *και ουκ ηθελησε* A 164 *Prim. Tyc.*
22. *μοιχευσαντας* 14-92 47 59-121 89 187 (217).
23 *fin.* *αυτων pro υμων* 122.
25. *ἄχρῐσ οὖν ἀνοίξω* 120.

Add the following novelties:

ii. 5. *τα εργα τα πρωτα* (*seq. μετανοησον*) *pro και τα πρωτα εργα ποιησον* None omit *ποιησον*, but *syr*S omits *και μετανοησον*.
14. *ολιγα οτι εχεις εκει· κρατουντας* [*κ.τ.λ.*] *pro αλλ᾽εχω κατα σου ολιγα οτι εχεις εκει κρατουντας*. *Ergo* —*αλλ εχω κατα σου*. *Cf.* 154.
ibid. *εδιδαξε τω βαλα*$^{λ?}$ *sic.*
15. Order: *και συ εχεις* (*Obs.* —*και συ* 36).
20. —*διδασκειν*
24. *ἰδοὺ pro οὐ* (*ἰδου* +*οὐ* 23).

Here (ii. 24) occurs our first contact with the 23 recension, which becomes emphasized later.

We soon run into eclectic B readings, but this is due to partial and very imperfect revision at some time, leaving untouched an ancient strain.

Continuing thus by chapters (which seems the fairest way to exhibit this extraordinary blended vintage of Old readings, Version preferences, Retranslations, and Novelties—some doubtless lost and ancient, others doubtless errors or improvisations—) we note in chapter iii.: Extraordinary mixed text.

iii. 2. *στηριζων* with *fam* 16.
5. *περιβάλλεται* with C 21 69 *syr*S and Σ.
ibid. —*εκ της βιβλου της ζωης και εξομολογησομαι το ονομα αυτου* *Homoiotel.* with some cursives.
9. *γνωσονται* with 36 56 67-120 143 169-216 251 (*syr*S *arm* a. 3).
10 *fin.* *εφ᾽ολην την γην pro επι της γης* with 23 only.
14. —*εκκλησιας* with 13 *fam* 61 120 233 *boh*F *Ambr.*
21. [*ως*] *και εγω* with 104.

Of novelties note:

iii. 1/2 *uno tenore ἐγένου pro εἶ fin. et γίνου init.* *Cf.* 231 *et* 201 *ἐγήνου* (—*εἰ*).
2. *ἃ ἔμελλες ἀπολαβεῖν sic.* Carelessness.
3. —*μη pr. ante γρηγορησης*
ibid. —*ως κλεπτης και ου μη γνως ποιαν ωραν ηξω επι σε*. Cannot tell, but probably original was —*επι σε prim.*
7. [*και τω αγγελω της εν*] *φιλαδελφια* (—*εκκλησιας*). New with *arm* 4, but see 164 and *Tert.*
8. —*και pr. post ανεωγ.* So 146 *sah boh.*
9. *ειναι εαυτους ιουδαιους* *Cf.* 143.
10. *τους λογους* (*compendiis*).
ibid. *εις ολην την οικουμενην pro επι της οικουμενης ολης*. Alone among *Greeks* but equivalent to *gigas.*
15/16. Another omission of whole clause *ζεστος* to *ζεστος*, reading: *οιδα σου τα εργα· οτι ουτε ψυχρος ει, ουτε χλιαρος· μελλω σε εμεσαι...*

iii. 17 *init.* διότι *pro* οτι. Observe Coptic begins with ϫⲉ. We shall meet with Coptic again later. Nothing to do with Latin here.

18 *fin.* βλεπη *vid.*

21. επι του θρονου *pro* εν τω θρονω *sec.* [αυτου *fin.*] So 113 *arab copt.*

In chapter iv. we start with somewhat of an eye-opener, where at iv. 3 we read του λιθου ιασπιδος και σαρδιου for λιθω ιασπιδι και σαρδινω, which is exactly as Gwynn translates *syr*S (although, being without Greek authority then, he hesitates in his footnotes notwithstanding that *syr*Σ has the similar prefix to indicate the genitive). Now this is also found in 62/3-72-136-184 of the 1 or Erasmian family and *latt.*

ibid. ἱερεῖς *pro* ἶρις So ℵA and *fam* 21 *arm pl. aeth.*

iv. 3/4 —ομοιος ορασει σμαραγδινω και κυκλοθεν του θρονου So ℵ* 166 187 201 218, and therefore possibly due to the scribe's forerunner and not to our 226 himself.

6. —και κυκλω του θρονου with 28 29 30 67 98 109 129, but also 130 143 200 245 *boh arm* 1. *harl Tyc* 2. *Apr.*

ibid. οπιθεν with 19, and νελλινη alone, κρυσταλλου *pro* κρυσταλλω as in 27.

8. ἔχοντα *pro* ειχον P 32 38-178-203-240 50 56 111 143 201, all respectable and important witnesses, so this is no improvisation.

ibid. —ο θεος So 143 only.

9. ευχαριστειαν with 28 32 119 200 *aliq.*, the form preferred by 200.

And of unique things, note:

iv. 5. εκπορευσονται *pro* εκπορευονται The future, and uncalled for here. Yet compare *copt.* Many Latins use the imperfect.

10. *Saltus* θρονου..θρονου.

In chapter v. we find this:

v. 3. —ουδε επι της γης So 63 109 *f.*114.

ibid. και υποκατω της γης for ουδε υποκατω τ.γ. with 57 164-166 *Er. Ald. Col.*

5. —ο ων with ℵ 14 28** 32 111 127-215 146 159 *f.*178 200 *syr*S *latt copt arm.*

11. Instead of the *addition* before και χιλιαδες χιλιαδων we have the *substitution* of και ην αριθμος (—ὁ) αυτων μυριαδες μυριαδων instead of και χιλιαδες χιλιαδων, which is suppressed with 81 130 146 215, but all these have ὁ ἀριθμος.

12. αξιος *pro* αξιον with A *syr*S *Er.* 1. and *Ald.* *Cf. latt* Dignus.

ibid. +την *ante* σοφιαν with 23 *f.* 25 30-98 61 111 113 121 and *copt*, but the presence of 23 shows it is a genuine part of the copy.

13. —ο εστιν So 16-39-69-102 and 108.

ibid. +ανω *post* ουνω So 23 only.

ibid. —α εστι So ℵ *f.* 21 *f.* 38 47 111 149-186 159 251 *copt arm aeth syr*Σ *gig Prim. Cass.*

ibid. το αρνιον *pro* τω αρνιω 67 218 222 233.

ibid. —των αιωνων 102 113 218 *arm* 2. *Tyc* 2.

14. —και τα τεσσαρα ζωα ελεγον *txt.* (*suppl. mg.*) [*Habet* αμην *txt*]. Thus 13/14 read: εις τους αιωνας αμην *tantum.* *Cf.* 19 *f.*61 82 89 95 113 190.

Of new readings, note that after ὁ ανοιγων in v. 5 for ανοιξαι, with B *etc.*, we read λϋων και for λυσαι quite alone, where most omit λυσαι, yet retained by ℵ *syr*S and others. This clearly has to do with early retranslation, as in i. 5.

v. 6. New order: εσφραγισμενον εστηκως (—ὡς)

7. απο *pro* εκ

8. οταν *pro* οτε

} Taking this in connection with ver. 5 the application is obvious.

v. 12. —φωνη μεγαλη I find absolutely no other support except Cassiodorus (*liberè?*).
ibid. και τον πλουτον και την σοφιαν και ισχυν και δοξαν και τιμην και ευλογιαν No support for the order except by 157 partly.
13. —και τα εν αυτοις. New, but observe for the third time that 36 shares partly by omitting και τα.

As to ch. vi. we have this:

vi. 4. —αυτω *post* εδοθη with ℵ^a^A 31 146*com. Prim. Tyc* 2. *Beat. gig.*
ibid. σφαξωσιν +οι ανθρωποι with 23 alone. *Cf. arab.*
5. μεγας *pro* μελας with 38[*non* 178] 63[*non fam*] 69[*non fam*] 103-112[*non fam*] 121* 125 182?
9. εσφραγισμενων *fam* 7 33 62 109 119 130 201 *al. pc.*
ibid. —δια *sec.* A 130 only, and *tol gig boh sah*$^1/_2$ *Cypr. Prim. Beat.*
ibid. —ην ειχον 124 only, *arm* 1. *Cypr. Prim.*
11. επι *pro* ετι ℵ 6 187 188 only.
ibid. πληρωσουσι 21 111 113 *aliq.*
12. εγενετο μεγας (*pro* μεγας εγ.) A 31 72 100 170 *arm* 4. *latt.*
ibid. [εγενετο *sec.*] —μελας 104 113 only.
ibid. —ως *ante* αιμα 130 *sah boh gig et arm* 3. *Vict. Beat.*
13. επι *pro* εις ℵ 22 23-55** 47 56 81 113 130 200 *al.*,

and by far the most outstanding, at:

14. +και βουνος *post* ορος [retaining και νησος following] with 23 alone. Remember that ℵ alone *substitutes* βουνος for νησος.
17 *fin.* υποστηναι *pro* σταθηναι So only 23.

So the recension holds here for consecutive verses.

Of new things (besides spelling σφραγιδαν vi. 5 with 33, vi. 7 with 39; χοινηκες with 104 156 at vi. 6, τριχηνος alone vi. 12, ολενθους alone vi. 13):

vi. 2. —και ινα νικηση with *Tyc* 2., which is very noteworthy when confronted with the next:
4. ιππος αλλος [πυρρος] (—αλλος 113 130 *syr*S *copt arm* 2. *Tyc.*).
6 *fin.* αδικησῖν (*comp.*) *Vult* αδικησεις *vel* αδικησις?
12. πεμπτην *pro* εκτην
15. αὐτους *pro* εαυτους
16. *Saltus* απο. . απο, *om.* απο προσωπου του καθ. επι του θρονου και (*Cf. syr*S).
17. —ἡ *ante* μεγαλη.

In ch. vii. note the following:

vii. 1 *init.* —και CA 127 130 146 201 215 *latt sah arab arm pl.*
ibid. πνευση *pro* πνεη ℵ 22*** 23 34 40 46 47 130 *al.*
3. αχρις αν 18 *fam* 21 59 206 220.
9. —και λαων 50 *f.* 114 187 and *sah Ambrst.*
ibid. —και ενωπιον του αρνιου only 122-215.

And alone as follows:

vii. 1. —επι τας
ibid. fin. των δενδρων *pro* παν δενδρον Cp. 111 επι δενδρων (—παν) and *aeth* and *syr boh* and *arm* alone for plural.
4. επι *pro* εκ

vii. 5/8. —εσφραγ. everywhere except the first in ver. 5. =164-166 200 *Prim.*
5. —χιλιαδες *sec.*
6. —χιλιαδες *ter*
7. —χιλιαδες *ter*
8. —χιλιαδες *ter*
} This being evidently arbitrary.
9. γένους *pro* εθνους Cp. the Latin *gentibus*, and bearing on some polyglot influence, as evidenced elsewhere.
14. ουκ οιδα *pro* συ οιδας.

As regards ch. viii., we note first:

viii. 6. ἑαυτας with the remarkable 113 alone.
7. —και το τριτον των δενδρων κατεκαη with 75 90 109 113 146 *al. sah gig aeth.*
9. —των κτισματων των
ibid. της θαλασσης *pro* εν τη θαλασση } with 102** (233) alone.
ibid. τὸ ἔχον τὰσ *pro* τα εχοντα [ψυχας] with 23 and 102** here combining the two chief lateral sources.

But we also get these novelties:

viii. 1. —εγενετο σιγη εν τω ουρανω. Possibly owing to great discord here between *sah* and *boh.*
ibid. ὡσεὶ μὒρίων (*compendio*) *pro* ως ημιωριον. This would fit in after *boh's* 'a noise happened.'
3. του θεου *pro* το χρυσουν! (*sec. loco*) *Obs.* —το χρυσουν *syr*S, illud *gig*, *sed Prim.* ad aram Dei auream.
10. τον τριτον ποταμον *pro* το τριτον των ποταμων
12. —αυτων So also 218 *sah.*
13. ουαι *semel* So 218 *arm* 1.

In ch. ix. we find thicker agreement with 23:

ix. 5. βασανισωσιν *sic* with 23 again and 104 170.
ibid. +αυτους *ante* μηνας with 23 102**-104-151 170 *copt arm*[aliq].
ibid. δάκη *pro* παισῃ with 23-55**txt*, the *boh* and *sah* word, and probably a transliteration thereof. This clinches the matter of Coptic influence on the original.
6. +αυτων *post* θανατον with 23-55.
ibid. —αυτον with 23 *arm*[aliq] *Tyc* 1.
7. —ως *prim. ante* στεφανοι with 28 59 113 152* 178-203-240 only.
9. —ως θωρακας with some, but *not* 23, doubtless an omission not belonging to the real stem.
11. απολυων (*pro* απολλ.) with 16 40 56 59 90 98 113 120 151 156-188 172-217 *syr*S,
while 14: εφρατη is a B reading with 16 19 26 59-121 107 113 233 only.

New readings are as follows:

ix. 4. *Saltus* γης. .γης, omitting altogether και ερρεθη αυταις ινα μη αδικησωσι τον χορτον της γης.
6. —και επιθυμησουσιν *usque ad fin. vers.* (*Cf.* 81-204).
7. ωσπερ *pro* ομοια (*Cf. aeth*). This is indubitably due to the influence of another language, but how? and when? For neither 23 nor 102 is responsible.
8. ησαν ως λεοντος. Not only changed order with *copt*, but the singular λεοντος for λεοντων with only *harl*? *arm*[pl]. (—ησαν 21 40-210 73 164-166 *h aeth syr*S).

ix. 11. +δε *post* εβραιστι. Only clue is ϫⲉ *pro* ⲡⲉ in this position by *boh* MSS[cz].
12. Κουαὶ· *pro* ἡ οὐαι *prim.* (+και *init. aeth* only, +ιδου 130 *sah arm*).
ibid. ἕτεραι δυο *pro* ετι δυο } Surely a commentary reading. No MSS. or Versions. Cp.
ibid. —ουαι *secund.* } only *Hier*[Ezek]. vae alterum, and *sah*: αλλαι *vel* ετεραι ουαι δυο.
13. μιαν φωνην *pro* φωνην·μιαν So 201 233, but cp. 14-92, and obs. —μιαν 38-203-240 [*non* 178]. —φωνην *gig Prim. Tyc.* —φωνην μιαν 130 *arm* 4. 'a voice' (ⲟⲩⲥⲙⲏ) *sah boh.*
ibid. του χρυσιου.

Note that at ix. 11 all that is left is . . .δῶν, of a probable ἀβδῶν, or βανδών (146), αβαδων (with 72 113 218), due to a water-stain. There were probably only 2 or 3 letters in the present washed out blank.

It is difficult to resume the matter in a word, and to separate errors of carelessness from the rest; yet, when we look at the +και βουνος *post* ορος (with 23 alone, a XIV[th] cent. MS. at Florence) at vi. 14, and consider that ℵ alone *substitutes* βουνος for νησος, we are approximating quite an ancient date for the extraordinary exemplar then available in the Laura monastery, and whence this MS. was derived. Thus, in the next chapter vii. 1 we substitute πνευση for πνεη with ℵ 23 and a few more, but this is instantly followed by επι των δενδρων (—παν) for the singular επι παν δενδρον. *Aeth* and *syr boh arm* seem here to favour the plural, and the critical 111 writes επι δενδρων (without των).

Then take vii. 9 γενους *pro* εθνους *alone.* Is this not a recollection of the Latin *gentibus*? And what about ὥσπερ for ομοια at ix. 7?

(The most sympathetic 23 also is akin to the Latin, and toys with recensions by giving us four conflations).

We seem to be turning in a vicious circle of the Versions.

Twice we omit των αιωνων, which might be interesting, but what of the speech to the angel at vii. 14? Instead of "My Lord, thou knowest" of all authorities, we are asked to read "My Lord, *I know not*" (οὐκ οἶδα for συ οιδας), but the following sentences remain unchanged. There seems to be no support for this anywhere. As to vii. 14.

Yet other readings involve some lack of clarity in the originals, as at viii. 3, where we substitute του θεου for το χρυσουν of the altar, while at that place *gigas* and *arab* have *illud*, and *syr*S omits το χρυσουν. *Prim.*, however, gives aram, auream, *and* του θεου, thus: 'ad aram Dei auream.'

And above at viii. 1 we make nonsense of the silence in Heaven by omitting εγενετο σιγη εν τω ουνω, and writing ὡσεὶ μϋρίων for ως ημιωριον, and do not run, as we might, to such an improvisation as that of *aeth*: 'conticuit totum quod fuit in caelo *et quod fuit in terra* usque medietatem horae.' Yet, as *sah* and *boh* conflict greatly here, and *boh* actually says there was a noise instead of silence, ωσει μυριων would fit into and follow *boh*. The omission of 226 is like some of *aeth's* short-cuts in difficulties. See details *ad loc.* in vol. II.

At times it is quite true to type, as at ix. 5 with δάκη. At others it seems wilful, or is using sources now obliterated elsewhere by the hand of time, see iii. 1/2 ἐγένου. We cannot put them all summarily aside, however, in view of such things as the genitive at iv. 3 of του λιθου ιασπιδος so carefully recorded by *syr*S and Σ as well as *latt.*

Note in the very first chapter agreement now with 14, now with 143 (—εν πνευματι), now with 130 *sah boh* exclusively, now with 119, and finally with the fourth century Latin MS. *h* alone.

I bequeathe the above keys to the reader. He must apply them to the various locks as best he may.

Complutensian Group 10 *etc.*

Apoc. 227. *Apoc.* 227. Athos, Laura Ω 49. [Greg. new 1745. Sod. α 509]. [xiv/xv].

Very correctly copied. *Compl.* type. Slightly different from others. See ix. 19 ομοιοι for ομοιαι, xv. 1 —τας *ante* εσχατας, both with 10-49 only of the *fam.* (and 228 below).

A few scholia in the margins.

Inscr.: αποκαλυψις του αγιου ἰω̄ του αποστολου και ευαγγελιστου θεολογου, but no subscription.

Iota subscript only with ᾅδης and cases, with ᾅδουσιν and ᾠδήν. Not otherwise, except once ᾖρε x. 5, and ἐπικρᾴνθη x. 10. The usual alternative readings found in these Compl. family MSS. are also found here.

We write κρῖμα everywhere, but 228 hesitates twice with κρῖμα *sic*, and once (xviii. 20) κρίμα straight out.

See below as to 227/8/9/30.

Complutensian Group 10 *etc.*

Apoc. 228. *Apoc.* 228. Athos, Laura Ω 114. [Greg. new 1746. Sod. α 407]. [xiv].

This MS. is quite the counterpart of the above, another Compl. MS., but both 227 and 228 are copied from a *common* original, and the one is not copied from the other.

In this MS., however, there is no iota subscript to ᾅδης, and only once to ᾅδουσιν, and nowhere else except to ᾧδε twice (iv. 1, xiii. 18) and apparently once to ἀγγέλῳ, bottom line of a page, and δύνῃ in ii. 2. Apoc. 228 writes ὧδε, whereas 227 prefers ὧδε.

This MS. is a little less carefully copied than 227, and an occasional new reading appears, as at x. 6 +ὁ *ante* χρονος. At xiv. 4, although the place is faint, γυναικος seems certain, and without correction, whereas in 227 γυναικος has been changed to γυναικων.

We agree with 227 as to ομοιοι ix. 19, —τας xv. 1, but we have no alternative of καθημενος ομοιος at xiv. 14 nor of πληξη over παιση at ix. 5 as has 227 and most Compl. MSS., nor at vii. 17 ποιμανεῖ, where 227 writes ποιμαίνεῖ (αι above). At ix. 6 we write ζητησουσιν, but 227 229 have ζητουσιν with most Compl. MSS.

A large section of the text is misplaced, and from the abundant water-stains it must once have suffered shipwreck and been thoroughly wetted, and afterwards rebound without regard to the proper sequences. Thus the section xiv. 12/xxi. 9 follows vii. 12 *init.*, and xxi. 10/25 follows xiv. 12. The MS. is not complete, breaking off at xxi. 25 *fin.*

The rubrication was never completed.

Inscription is unusual:

αποκαλυψις του αγιου αποστολου και ευαγγελιστου ιωαννου

bringing ιωαννου last.

At ii. 4. Opposite την αγαπην we find in 228*mg.* τὴν εὐποίαν, in 227 τὴν ἀποιίαν (nothing in 230).

vi. 7. In margin of both MSS. χολῆς καὶ πικρίας σημεῖον Also 230.

ix. 3. Opposite ακριδες of the text 227 has *mg.* σκώληκες (*illeg.* 228). In 230 ψυχικὴ τύφλως σκώληκες.

19. In margin of 227 we read τελος των αμαρτιων In 228 nothing.

xi. 11. " " " " " " ἰσαρίθμους τοῖς ἔτεσι (*om.* τοις ετεσι 230) τῆς προφητείας αὐτῶν, but not in 228.

xii. 8. In margin of both MSS. 227/8: ἀπερρίφησαν (+δε 230) οἱ ἀντικείμενοι ὡς τὸ ἐθεώρουν τὸν σαταναν.

xv. 6. *No* alternative to λῖνον of the text of both MSS., although there is a note, nor in 230.
xvi. 16. Opposite ἀρμαγεδών in margin of 227 : Διακοπὴ · ἢ Διακοποπτομένη (*illeg.* 228). In 230 same, except Διακοπτομενη.
xxi. 6. In margin of 227 : οὐ γὰρ ἄξια τὰ παθήματα (*illeg.* 228). So also 230.
14. ,, ,, ,, ,, ιβ ἢ ιβ (*nil* 228 *et* 230).
19. ,, ,, ,, ,, ἐξ αὐτοῦ τὸ λαζοῦρ¨ (*nil* 228). *Etiam* 230 *sed* λαζούριν *pleno.*

COMPLUTENSIAN GROUP 10 *etc.*

Apoc. 229. Athos, Laura 200 or β 80. [Greg. new 1740. Sod. α 304]. [XIII]. Apoc. 229.
Photographed 1925 by Lake and Swain.

A neat XIII^th century MS. in one column, the exact counterpart of the previous MSS. 227/8 and of the following one 230. All of the Complutensian family with a few marginal scholia by hands nearly contemporary, some of the shorter of which I have noted in the collation, as they are really marginal alternative readings for the most part.

I enter all these four together. This MS. in outward appearance is totally different from the others.

The inscriptions vary slightly. There are no subscriptions. This MS. indulges occasionally in iota subscript on special occasions like some of the others, and goes beyond them by adding it to κιθαρῳδων and επικρᾳνθη.

The differences between the four are absolutely negligible, but are indicated in the collations.

This MS. 229 lacks a couple of pages covering xx. 12 *fin.* to xxi. 9, where we begin again with the word γεμουσας, doubtless without the preceding τας, as in the others.

It is probably the most carefully copied of all the four.

COMPLUTENSIAN GROUP 10 *etc.*

Apoc. 230. Athos, Laura Ω 141. [Greg. new 1637. Sod. δ 605]. [XIV]. Apoc. 230.

Another Compl. MS., the exact counterpart of 227/228/229, but written in double columns in a smaller and neater hand, with no iota post.

Inscription is the same as that of 227.

It is correctly copied, with a few more marginal comments and fuller regular scholia. There are only two singular readings apart from 227/8, *viz.* at :

iii. 14. +ὁ *ante* αληθινος (with ℵC 2 100 136 149-206) doubtless an error (against the others).
xii. 12. —οι *ante* ουρανοι (against 227/8/9).
xiv. 10. +και *post* του θεου (with 90 only) doubtless an error.
and xviii. 10. εστωτες *pro* εστηκοτες (against 227/8/9).

A novelty appears at i. 9, where the τ in πατμω has been rewritten and apparently replaced by the digamma.

All the four codices agree to write ἀνα εἰς at xxi. 21 without breathing. 230 varies αββαδδων at ix. 11, where 227/8/9 had ἀββαδών, and 230 writes ἀββαΔΔ͂· with *two* deltas.

At ix. 19 we go apart and do *not* write ομοιοι, but retain ομοιαι.

At x. 6 we agree with 228 to add ὁ before χρονος (so 219), against 227/229 and the rest.

At xiv. 4 we write the generic singular γυναικος without a tremor, whereas 227 is corrected, 228 is straightforward for γυναικος, but 229 equally straightforward for γυναικων.

At xvii. 16, while 227 writes ερημωμενην and 228 ηρημωμενην, we find 229/230 with ἐ͗ρημωμένην sic.

A leaf is misplaced xiv. 11–xvi. 9 at precisely the same place where 228 exhibits a similar state of things.

Opposite xix. 15 we find *marg.* ὁ γὰρ πατήρ κρίνει οὐδένα (so also 229), and opposite xxii. 2 (where 228 is not extant) πολλαὶ γὰρ μοναί· ϗ ἄλλη δόξα ἡλίου (as also 229).

A characteristic of three codices is the writing of υἱος and cases in full everywhere, and sometimes χριστου.

All four codices accent πόρνων (and not πορνῶν) at xvii. 5.

Apoc. 230ᴬ. *Apoc.* 230ᴬ. Athos, Laura Ω 177, seems to have disappeared. I leave its traces at this place. Is this Gregory's 1771 (Laura ε 177, non-existent to-day)?

Complutensian Type??

Apoc. 231. *Apoc.* 231. Athos, Laura Θ 152. [Greg. new 1652. Sod. δ 604]. [xiv/xv].

This can really be neglected, as it seems to consist merely of the opening verses.

Inscription: αποκαλυψις του αγιου ιωαννου του αποστολου και ευαγγελιστου θεολογου, followed by i. 1-3 *init.* ending μακαριος ὁ...

i. 2. As usual οσα ειδε (—τε).

2/3 +και ατινα εισι· και α χρη γενεσθαι μετα ταυτα,

and, judging from Laura traditions, would doubtless have been based upon the usual Complutensian type.

Complutensian Type.

Apoc. 232. *Apoc.* 232. Athos, Laura Θ 187. [Greg. new 1774. Sod. —]. [xv].

Photos by Swain, 1926.

A common little paper ms. of the xv[th] cent. Apoc. amid some other miscellaneous items. Mut. i. 1–ii. 20 *med.* says Gregory quite correctly, but also iv. 10–v. 12, and all the latter half xi. 18–xxii. 7, but running from xxii. 7 *fin.* to xxii. 21 *fin.* without subscription. Another of the Compl. type of the Laura mss. Possibly the rest is misbound and exists, but it is without importance for us.

The scribe gives us nothing new except ἐκεκραξε at vii. 2 (*cf. arm* 3. *Prim.*), which he favours at vi. 10 (there with 19 188 and 218), although he avoids it at x. 3, where 35 has it with *Prim.* (exclamavit).

At xi. 6 he writes οσακις θελησωσι *without* εαν. Only 189 does this, but 189 has θελησουσι.

The ms. is correctly written for so late a one, and there are no iotas post. or subscript. Occasionally we get lapses, which run into novelties, as ὡσάκκος for ὡς σάκκος vi. 12, ὡ͑ήμιώριον for ὡς ἡμιώριον viii. 1, once οἴκουσα for ἤκουσα and ἠνόίνοξε for ἤνοιξε both at vi. 5, με for μοι x. 11, and the variant τας προσευχας viii. 3 (with 17* 36 53* *etc.*). I merely record these for purposes of identification in case the library-mark of the ms. be changed again.

COMPLUTENSIAN GROUPING?

Apoc. 233. Athos, Laura 1260 or I 48. [Greg. new 2196. Sod. α 1687]. [XIV/XV]. Apoc. 233.
Photographed 1925, Lake and Swain.

This is a rough and rather illiterate production in a vol. of Miscellanies, but the scribe appears to be honest, fairly careful, and not addicted to missing his place and leaving out clauses, although there are occasional lapses. But he never makes a mistake from bottom of a page to top of the next one.

For the first eight chapters there is nothing to tie it to any one family. It appears to be independent. But at ix. 5 we get πληξη of the Complutensian group, and at xviii. 21 we omit ουτως before ορμηματι with that group alone. Can it be that this represents a copy from the old stratum underlying all the Athos types of Compl. group copying?

At xix. 4 we at last get a hint of sisterhood with 153 and 211, where they write οἱ πρεσβυτεροι επεσαν +σύντεροι οἱ κδ, while 233 has οἱ πρεσβυτεροι επεσαν +συντρομοι (or συντερομοι) οἱ κδ.

The breathings are very incorrect, but sometimes left out altogether, which means that our late scribe was copying an uncial or a tenth-century cursive. He is also very partial to the comma of our MS. 200 everywhere. There is no iota sub. or postscript. Besides scribal idiosyncracies and plain mistakes, the MS. has a number of quite ancient elements. It is unfortunate that we cannot properly assess these, for they are mixed up with blunders. They will all be found in the collation. It is both remarkable and puzzling that in the matter of spelling we do *not* find the peculiarities we expect, and then suddenly, after a perfect verse, occur certain exceptions, which all tends to show that they were most of them contained in the old exemplar before him.

In the matter of breathings (some omitted altogether) he is fairly constant with ἑπτα, αἱμα, ἀγιων throughout. So also as to ὀφθαλμους, ὀνομα, ἠνοιξε, ἠκουσα.

This scribe makes an interesting psi, thus: αποκαλυψεως. We can thus differentiate him from other scribes in the Laura who sympathize with some of his vagaries, such as the scribe of 226 (who leaves out with us alone χιλιαδες for brevity's sake in vii. 6/8) and from the writer of 218 at Iveron.

Here are the major outstanding *substitutions*:

i. 6. του θεου *pro* τω θεω So only *Oxyr*[1079].

ii. 27. ποιμανεῖς *pro* ποιμανεῖ Alone. But many hesitate here and we find: ποιμαινειν 130 *syr*S, ποιμανῶ 200, ποιμανουσι *arm*, *reget* as well as *pascet latt*.

v. 11. των θρονων *pro* του θρονου Alone.

vi. 8. ονομα αυτου *pro* ονομα αυτω 2 12 50 111 112 *syr*.

11. αποκταινοντες *pro* αποκτεινεσθαι Alone.

x. 3. ταῖς ἑαυτῶν φωναῖς So ℵ 7-45-151 200 *gig syr*S *sah*$^1/_2$.

9. προς αυτον *pro* αυτω Alone.

xi. 8. σωματικὸς *pro* πνευματικως Alone.

11. θεω ης *pro* ζωης with 164 and *arm*. Observe 40: πνευμα θεου εκ της ζωης, and θεου ζωντος *pro* ζωης εκ του θεου *arm* 1.

xii. 3. αυτων *pro* αυτου So A 87 *gig* only.

xvi. 1. ουρανου *pro* ναου So *fam* 23 *sah boh arm* 4.

xviii. 2. μεμιγμενου *pro* μεμισημενου Alone.

xix. 19. στρατοπαιδα *pro* στρατευματα Alone. (*Vult* στρατοπεδα).

xxi. 17. μετροανθρωπου *sic*. *Cf. syr*S.

xxii. 9. *συμβουλος pro συνδουλος* Alone.
10. *μη σφραγιση pro μη σφραγισης* Alone.
15. *πᾶς πόρνοι pro οἱ πόρνοι* New.
20. *ἔρχο pro ερχομαι* *Obs.* *ερχου* 80-138.

N.B.—There is no hesitation at any of the above places.

Of the few *additions*, note :

iii. 12. +*μου ante ιλημ* Alone.
xiii. 14. +*εἰς ante εικονα* Alone. *Cf. sah.*
xv. 4. *τις ου μη* (repeated) *pro και pr.* So 95 159 (*sah*).
5. +*του post του μαρτυριου* So *syr arm a.*
xix. 4. *και οι πρεσβ. επεσαν* (—*οι εικοσιτεσσ.*) +*συντρομοι οἱ κδ́.*

There are many more *omissions*, but this evidently does not augur well for a reliable text here :

i. 1. —*αυτω* Alone.
9. —*ο και ante αδελφος* *f.* 114 and 218.
ii. 3/4 *uno tenore* —*εχω* : '*και οὐκ εκοπιασας αλλα κατα σου*'
24. —*δε* 6 12 31 55 106 171-174 182 *syrS* $sah^1/_2$.
iii. 1. —*επτα ante αστερας* Alone.
9. —*αλλα ψευδονται ιδου ποιησω αυτους ινα ηξωσι* New.
12. —*μου post θεου quart.* 6 113 $sah^2/_4$.
16. *μελλω εμεσαι* (*absque σε*) New.
20. —*και κρουω εαν τις ακουση της φωνης μου και ανοιξη την θυραν.* So *Oxyr*[1080] and 108 214[*contra fam*] only.
iv. 1. —*η πρωτη* So 164 [*non* 166] *syrS arab* only.
vi. 13 *init.* —*και* deliberately. So only *sah* and *Prim.*
ibid. —*επεσαν* New.
vii. 1. —*ινα μη πνεη ανεμος επι της γης.* So only 35[*non fam*] *arm* 3.
16. —*πεση* New.
viii. 9. —*των κτισματων των* So 102** 226.
ix. 20. —*ουτε pr.* New.
xi. 3. —*μου* New.
8. —*ητις καλειται txt.* '*καλλειται*' supplied marg. by *, but not *ητις.*
15. [*και του χριστου*] —*αυτου* with boh^B.
xii. 10. —*αυτων post κατηγορων* Only 32 and *boh.*
xiii. 5. —*εξουσια.* *Id est πολεμον ποιησαι* (—*εξουσια*). *Cf.* ℵ 100 113 (201 *sah*).
15. —*ινα και λαληση η εικων του θηριου* 14 *etc. syr boh arab* $sah^1/_4$ *Hipp.*
18. —*και ο αριθμος αυτου* ℵ *f.* 62-3 146*com. syrS.*
xiv. 6. —*και λαον* New. *Cf. boh.*
xvi. 5. —*οτι ταυτα εκρινας* New.
xvii. 4. *ποτηριον* (—*χρυσουν*) So 29 211 *Auct. prom.*
xviii. 19. —*εν τη θαλασση* New.
22. —*και μουσικων* New.
23. —*οι ante εμποροι* So A 13 70[*non fam*] and 95-127-215.
xix. 19. —*συνηγμενα txt.* (*Suppl. mg.*).
xx. 12. —*νεκρους.* *Ita* : *και ειδον τους μεγαλους ϗ τους μικρους.* (*Cf.* 14-92 *f.* 16).

xxi. 2. —κεκοσμημενην So 47 59*txt*. only.
3. —ἡ *ante* σκηνη New.
13. απο ανατολων πυλωνες τρεις *tantum*. (*Om. rel. cum* 166 *solo*).
xxii. 16. —υμιν with 121 *gig* only.

Note also xx. 12 οὓς εν τοις βιβλιοις εκ των γεγραμμενων, and same verse: και *pro* κατα (with 114-241), και κατα 53.

There are very few transpositions, so the transcription must be fairly straight and according to 'copy.'

On the whole a most unsatisfactory or unsatisfying MS. Its witness, again and again promises to be of paramount interest, only to be invalidated by things impossible to assess at their true value.

Observe, however, the major omissions at viii. 9, xiii. 5, 18, xvi. 5, xvii. 4, xviii. 19, xix. 19, xx. 12, xxi. 2. Surely these are not *all* by chance.

Apoc. 234. Athens, Greece. Nat. 141. [Greg. new 2114. Sod. M[71]]. XVII. (Apoc. 234).
Can be neglected.

Copy of a Printed Text.

(Apoc. 235). *Apoc.* 235. Athos, Panteleēmon 15. [Greg. new 1668. Sod. δ 306]. XVI, *post* 1522.

This MS. should not be on the list. At first sight it appears to belong to the XV^th century, but it must be posterior to the year 1522, as it is a servile copy of Erasmus' third edition of 1522.

It is a clever bit of copying and a veritable 'fake,' for the scribe does not reproduce any of the iotas subscript, and never once makes the printed final sigma ς, invariably writing c.

Yet he always writes out in full *ιησους, χριστος, κυριος, ανθρωπος, υιος, πνευμα, πατηρ* and cases, *ισραηλ, ιερουσαληµ, πνευματικως* and even *δαβιδ* thus (although δᾶδ at xxii. 16), and *θεος* (except once on the last page), and this of course indicates that he is copying a printed text. For some chapters it was impossible to say what edition lay before him, for Erasmus 1, 2, 3 and Aldus all concur in many mistakes. But it became apparent that it was *Er.* 3. which he had undertaken to copy, for what reason it is difficult to imagine.

It only shows how futile Soden's classification is when he calls this MS. δ 306, because it happens to form part of the whole N.T. He admits that the latter part is on paper.

By a process of segregation, unnecessary to tabulate in full, we have eliminated *Colinaeus, Aldus, Er.* 4 and 5, and then *Er.* 1 and 2.

It accords throughout with *Er.* 1. 2. 3. *Ald. Col.* and the MS. 57 (and often 141). At xiv. 1 the remarkable *καιομενον* for *γεγραμμενον* is indeterminate, because *Apoc.* 1 and *Er.* 1. 2. 3. and *Ald.* have it. From ii. 10 *πειραθητε* of *Er.* 2. 3. *Col.* and 1 57 111 114 141 we can rule out *Er.* 1. From ix. 6 *ουκ ευρισουσιν* we rule out *Er.* 2. From xviii. 7 *κερασατε pro τοσουτον δοτε* we rule out *Er.* 1. 2. jointly, who alone do this. From *τρειων* viii. 13 we rule out all MSS., only *Er.* 1. 2. 3. *Ald.* having this spelling. In the same verse *Er.* 1. 2. have *εν μεσουρανισματι*, while we have *εν μεσουρανησματι* with *Er.* 3. 4. 5. As *Er.* 4. 5. are not with us at all as a whole, this leaves *Er.* 3 (*anno* 1522) as the most probable source of our MS., and this is confirmed in other particulars, and notably very quickly thereafter at ix. 3, where we write *alone* with *Er.* 3: *εχωσιν* for *εχουσιν*.

This finds further and absolute confirmation at ii. 25 by our unique *ἔχειτε* (*pro ἔχετε*) where the scribe has miscopied from *Er.* 3. the *ἔχε-* at the end of a line (with the *τε* at the beginning of the next line) having mistaken the *hyphen* for an *iota*!

Note also these complete agreements, alone between the two:

iv. 3. *ἦν pro ἦν*
vi. 8. *οἶδον pro εἶδον*
x. 11. *λαῶν pro λαοῖς*, quite unique and inexcusable, because followed by *ἔθνεσι, γλώσσαις*, and *βασιλεῦσι*. On reference to *Er.* 3. we find a broken ligature in the type above the line, doubtless meant to convey *οις* but which might represent *ων*.
xv. 2. *ἑστῶτα pro ἑστῶτας*
xvii. 4. *χεχρυσομένη pro κεχρυσώμενη*
xx. 6. *ἀναστάση pro ἀναστάσει*
xxii. 11. *ἀδικισάτω pro ἀδικησάτω*.

Add to this all the generic Erasmian readings, and the picture is complete.

There are a few, very few errors, as is natural in copying twenty-two chapters, but this does not invalidate the position at all.

The utter ignorance of a scribe who could copy certain things accurately without a suspicion of anything wrong, and without reference to other MSS. in his library is almost incredible in the year 1522.

We have not burdened our apparatus with the readings of this document.

FRAGMENT. Family of Irenaeus ?

Apoc. 236. Athos, Panteleëmon 110. [Greg. new 1775. Sod. —]. XVIII. Apoc. 236.

Inscription (below an elaborate three-quarter page painting of John and the vision, with "ο ων" above the Heavenly figures):

Ἡ ἀποκάλυψις τοῦ πανενδόξου εὐαγγελιστοῦ, ἐπιστηθίου, φίλου, παρθένου, ἠγαπημένου τῷ χριστῷ, Ἰωάννου τοῦ θεολόγου· υἱοῦ Σαλώμης ϗ Ζεβεδαίου, θετοῦ δὲ υἱοῦ τῆς θεοτόκου Μαρίας (*rescript.*)· ϗ υἱοῦ βροντῆς.

On the next page:

Ἀνδρέου Σοφοῦ ἀρχιεπισκόπου Καισαρείας Καππαδοκιας, ϗ ἑτέρων, ἑρμηνεία εἰς τὴν ἀποκάλυψιν Ἰωάννου τοῦ θεολογου.

Κείμενον Δήλωσις αὕτη τῶν θεοῦ Μυστηρίων·

The text, embracing only i. 1/13, iv. 4/7, xix. 19/21, is broken up into short sentences with long comments in between, the verses frequently abbreviated with purpose.

In the first chapter we have two unique readings alone with the Fleury palimpsest *h*:

i. 1. —αποστειλας
7. ναι αμην of the text is embedded in the commentary, and apparently omitted by *h*.

In i. 2/3 the *Compl. fam.* clause και ατινα εισι και α χρη γενεσθαι μετα ταυτα is not an addition but a *substitution* for verse 2, which is completely omitted.

In i. 4 the omission of και ειρηνη is probably an error, for, although supported by the Oecumenian secondary MS. 155, is *not* omitted in the primary MS. 146. Yet at:

i. 10. —οπισω μου agrees with both 146-155.
ibid. —ως σαλπιγγος finds no support.
i. 6. —αυτω η δοξα *usque ad fin. vers.* } also has no support.
9. —και συγκοινωνος *usque ad fin. vers.* }
12. —ητις ελαλησε μετ εμου και επιστρεψας *pergens* +και *ante* ειδον is also new (+ιδου *aeth*), but 143 *h Prim. Cypr.* omit και επιστρεψας.

In the next section:

iv. 4. επι τοις θρονοις agrees with *fam* 119 only (in quibus *Prim.*).
ibid. +και *ante* περιβεβλημενους agrees with 119*mg.* and 144 (another member of the family) together with 146 and *aeth* only.

iv. 7 is curiously constructed and would be unique but for agreement with Irenaeus' Greek, extant here, so that evidently we have to do with a fragment of something ancient.

Our MS. writes (instead of the usual και το ζωον το πρωτον etc.) τὸ μὲν ά· ὅμοιον λέοντι, τὸ β̄, ὅμοιον μόσχῳ, τὸ γ̄, ἔχον πρόσωπον ἀνθρώπου, καὶ τὸ δ' ὅμοιον ἀετῷ πετωμένῳ (—ζωον).

Irenaeus' quotation begins το μεν γαρ, and proceeds το δε δευτερον.. το δε τριτον.. το δε τεταρτον.

In the third section:

xix. 21. ἐφ' ἵππου *pro* επι του ιππου appears to be new (159 omits του; —επι 146-155, *sah* (ιππευοντος), εν τω ιππω 200 *gig*; omit *arm aliq.*).
xix. 19. —ποιησαι πολεμον *usque ad fin. vers.* is notified by a mark of ( ).

After xix. 21 follow 4½ pages of commentary, beginning: ἑρμηνεία· ὕστερος Ταράσιος (?) λύς (*sic*) ταύτην τὴν ἀπορίαν λέγων « τούτων οὕτω γενομένων, ἐγερθήσεται πόλεμος ἐμφύλιος, καὶ ἀπωλεσθήσεται πᾶς ὁ ἄπιστος λαὸς...., and, running from new pagination 176 *verso* to 178 *verso* (old pagination 242 to 245) to foot of page and ending there, the last two lines, marked as a quotation, being:

Μακάριος ὁ ὑπομείνας, καὶ φθάσας εἰς ἡμέρας χιλίας τριακοσίας τριάκοντα πέντε·

The next page begins on a totally different (Old Testament) subject, with a new heading.

This eclectic mixture was perhaps never finished. It is so garbled as hardly to be worthy of a place in our lists and is suppressed by von Soden. Yet at the very opening it has agreement with *h* and must go into the record, especially as it shows knowledge of the Oecumenian text, and possibly of that of Irenaeus.

I have added *frag.* to the quotations of 236, so as to indicate to the reader not to expect its testimony throughout.

Apoc. 237.

Apoc. 237. Athos, Panteleēmon 271. [Greg. new 1776. Sod. —]. XVII.

This is another late and incomplete text, with only i. 1-3 *init.* extant, split into short sentences or στιχοι, and a commentary, headed:

Τοῦ ταπεινοῦ ἀρχιεπισκόπου Μύρων τῆς λυκίας,
καὶ ἀποστολικοῦ ἱεροκήρυκος Ἰωάννου λινδίου
ἑρμηνεία εἰς πᾶσαν τὴν ἱερὰν ἀποκάλυψιν·

This is preceded by a full-page outline cross, with a negligeable inscription within its borders.

The Commentary begins (after Ἀποκάλυψις Ἰησοῦ χῡ):

"Σὺ εἶπας, κύριε, ἐν τοῖς ἱεροῖς καὶ θείοις εὐαγγελίοις σου ὅτι πάντα δυνατά τῷ πιστεύοντι· καὶ ἐὰν μὴ πιστεύσητε οὐδ' οὐ μὴ συνῆτε· τὰ γὰρ βάθη τῶν μυστηρίων τοῦ Πνεύματος πίστεως μόνης δεῖται, καὶ τῆς ἄνωθεν χάριτος πρὸς ἀληθῆ κατάληψιν τε καὶ κατανόησιν· οὐκοῦν δέομαι θερμῶς τοῦ ἀπείρου ἐλέους τῆς σῆς φιλανθρωπίας· καὶ ἀγαθότητος....

and runs on for eight more lines before taking up the sentence of the text, the com. on which (ten lines) is of no particular importance.

The com. on "δεῖξαι τοῖς δουλοῖς αὐτοῦ (*sic*)" is not without some interest. It runs: Παρὰ τοῦ Ἰησοῦ λαμβάνουσι τὴν γνῶσιν τῶν μυστηρίων· ἐν μέτρῳ ἕκαστος τῶν γνησίων δούλων αὐτοῦ κατὰ τὴν, ἣν ἔχει, δεκτικὴν δύναμιν·

After "τῷ δουλῷ αὐτοῦ (*sic*) Ἰωάννῃ" occurs a non-dictionary word, thus:

καὶ τοι φίλος ἠγαπημένος ὢν καὶ ἐπιστηθίος, δι' εὐγνωρκοσμύνην δοῦλον ἑαυτὸν ἀποκαλεῖ τοῦ Ἰησοῦ Χριστοῦ, πληρῶν τὸ ὑπ' αὐτοῦ εἰρημένον" ὅταν φησί ταῦτα πάντα ποιήσητε, λέγετε, ὅτι δοῦλοι ἀχρεῖοι ἐσμεν·

The long scholion after "μακάριος ὁ ἀναγινώσκων" begins thus:

Οὐ τοῦ τυχόντος ἐστιν ἡ τῆς προφητείας ἀνάγνωσις, ἀλλ' ἡ μόνου τοῦ μετὰ συνέσεως κατὰ θείαν χάριν, καὶ μετὰ ἐμπόνου σπουδῆς ἀναγινώσκοντος νοΐ κεκαθαρμένῳ ἀπὸ πασῆς με.....

but the next page, numbered 728 (the first is not numbered on the photo) continues with:

θύμως ἐπανηγύριζον· πᾶσα ἡ πονηρὰ πληθὺς τῶν δαιμόνων ὡς κακίστην...

After seven more pages, the close is as follows:

..θερμῶς δεόμεθα καὶ παρακαλοῦμέν σε, ἵνα διὰ σου τῶν αἰωνίων ἀγαθῶν τύχωμεν· χάριτι καὶ φιλανθρωπίᾳ τοῦ Κυρίου, καὶ θῡ, καὶ σωτῆρος ἡμῶν Ἰησοῦ χῡ, ᾧ ἡ δόξα καὶ τὸ κράτος σὺν τῷ ἀνάρχῳ Πάτρι, καὶ τῷ παναγίω, καὶ ἀγαθῷ, καὶ ζωοποιῷ, καὶ παντουργῷ Πνι̅ νῦν, καὶ ᾀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν·

and ends with another full-page outline cross, filled in with some kind of "mantra," beginning

γένοιτο
γένοιτο
γένοιτο

on the upper limb, before the cross-piece.

Apoc. 238. Athos, Panteleēmon 523. [Greg. new 1777. Sod. —]. XVIII. Apoc. 238.

Another late and incomplete commentary document, consisting of but four leaves of barely six pages of text by two hands, breaking off after x. 11 in the middle of commentary matter, but possibly between p. 3 and 4 there is other matter not photographed. The next page is numbered 68, while the previous one is numbered 2.

The inception, thus, above the first line,

κεφλ'ον ᾱον 'Ιωάν : ᾱος

The reading of τον λογον (for τους λογους) in i. 3 *might* indicate an interesting text.

At i. 2/3 we have an innovation, thus:

+ συνηγμεν ἑρμηνευ τοῦ ἀνδρεα καισαρέως φέρονται καὶ ταῦτα | καὶ ἅτινα εἰσί, καὶ ἃ χρή γένεσθαι μετα ταυτα | ἐς (*vid.*) τοῦ ἀρέθα.....(?) τῆς αὐτῆς πολ:ψως ἑτέρως | ὅσα τὲ εἶδε, <u>καὶ ὅσα ἤκουσε</u>, καὶ ἅτινα δεῖ γένεσθαι μετὰ ταῦτα |.

After i. 3 *fin.* commentary follows for two and a half pages, and text does not continue.

Another hand writes on p. 4, continuing some later commentary matter, and only on the next page does any text appear. It begins at x. 7 *init.* and runs to x. 11 *fin.* Then follows com. for a quarter page and two-thirds of the next page, where it breaks off for good with one third left blank, and the whole of the next page blank. This the photo shows clearly.

I have entered the few readings available in the collations.

Apoc. 239. Athos, Panteleēmon 556. [Greg. —. Sod. M^{80}]. (Apoc. 239).

Can be neglected.

GROUP F(-38)-178-203-240.

Apoc. 240.

Apoc. 240. Athos, Panteleēmon 770. [Greg. new 1678. Sod. Aν[402]]. [XV/XVI].

Inscr. αποκαλυψις του αγιου ιω̄ του θεολογου with 17 23 *etc.* MS. written in very small characters, abounding in shorthand, and surrounded by a huge commentary. Kappa and Chi are rather similarly formed, Kappa coming beneath the line. Style of 104.

The photographs are villainously made (and no doubt reduced), and the task of assimilating the readings is very trying to the eyesight, a glass being needed continuously. In fact at first the work of collation seemed gratuitous. But suddenly we became aware of a problem of the deepest interest, and as the scribe is quite accurate and faithful—for all his villainous writing—we are able to present to scholars a text of no mean worth.

It soon developed that this was a sister MS. to 38-178-203, and to have come across another of this 'Patmos' family was something of a 'find.' But it is more than this, because it must be *the complete copy* of our MS. F (Greg. 052) of which but four leaves survive *in the same monastery.*

And still more than this; for the commentary is a double one, and besides that of Andreas the scribe gives us Oecumenius' full com., of which so far 146-155 with 122 and 203 are the only exponents. So that, in the xv[th] century, Athos still boasted a copy of Oecumenius' commentary, and may have the original MS. yet for all I know to the contrary.

What a contrast to Apoc. 235 in the same library, which is copied from the printed text of Erasmus' third edition! It shows the absurdity of Soden's grouping, for 235 is listed under δ, and 240 under Aν.! Soden says nothing of Oecumenius' com., and we are left to suppose that 240 is an ordinary Andreas MS. Not so indeed, although Lambros in his catalogue also ignores the interesting feature of Oecumenius, and no one would dream, from looking at his list of the contents of this important volume of Miscellanies, that it had the full Oec. commentary.

Amphilochius.

Given the supremely interesting character of this recension of the Apocalypse, it is probable that some of the other miscellaneous writings in this document have an ancient text and may prove full of interest. See the full list in Lambros' catalogue. This remark should apply particularly to *Amphilochius'* writings in this MS.

Our 240 is nearer to 178 than to 38, but really goes behind them both to a date somewhere in the third century, for besides reproducing practically all the rare readings of 178, it goes to the ancestor of ℵ for many more. If ℵ's date be 350, our freshly resurrected readings, in agreement alone with ℵ's first hand, take us directly to the parent of ℵ, say to 300 or earlier.

I am not saying that the agreement of 38 $\frac{\&}{\text{or}}$ 178 $\frac{\&}{\text{or}}$ 203 $\frac{\&}{\text{or}}$ 240 with ℵ indicates that these readings are to be preferred; I am merely offering an argument as to the *date* of the text of our MS.

It is to be remembered that Apoc. 178 at Patmos is wanting between xvii. 1–14 and lacks the end after xxii. 16. Naturally I turned up the closing verses as soon as I had established full sisterhood of 240 with 178.

xxii. 20. As to ειναι ναι.

To my amazement, I found in xxii. 20 the:

Λεγει ο μαρτυρων ταυτα ειναι ναι ερχομαι ταχυ

found in ℵ*.

Turning to xvii. 1–14, I found immediate confirmation of the same basic parentage, for at xvii. 2, just after 178 breaks off, I found the εποιησαν πορνειαν of ℵ alone for επορνευσαν.

Both these readings are also to be found in 203, collated subsequently.

Even in xvii. 5 *fin.*, where Apoc. 240 substitutes αυτης for της γης alone with 28, [not even 38], we find a conflation already in ℵ of: αυτης και της γης, which seems to make the text of ℵ *junior* to 240!

But this is not nearly all.

Here are other readings found *only in* ℵ *and* 203-240. Not even 38 or 178 have them in these places, where both are extant:

xiii. 16. αὐτῷ *pro* αὐτοῖς ℵ* 203-240 and *gigas*.
†xvii. 2. εποιησαν πορνειαν *pro* επορνευσαν ℵ 203-240. (*hiat* 178 [*non* 38]).
xviii. 12. βυσσινων *pro* βυσσινου *vel* βυσσου ℵ 203-240 *et boh*ADHZ.
xxi. 12. +αυτων *post* ονοματα ℵ 203-240 *syr*S.
†*ibid.* γεγραμμενα *pro* επιγεγρ. ℵ 203-240 (*syr*S *sah boh gig Prim.*).
†xxii. 12. αποδοθηναι *pro* αποδουναι ℵ 203-240 (but here 178** has inked over the original by writing αποδουναι, and αποδοθηναι* may have stood there. The last page of 178 is practically rewritten).
19. +τουτων *post* λογων ℵ 203-240 (*hiat* 178 [*non* 38]).
20. +ειναι *ante* ναι *prim.* ℵ 203-240 *arm* 4 (*hiat* 178 [*non* 38]). *Cf. boh.*

To which, in order to bring out the full force of the matter, add the places where ℵ and 203-240 with 178 are alone together:

iv. 8. εν εκαστον αυτων ℵ 38-178-203-240 and 200 *syr*S.
ix. 21. πονηριας *pro* πορνειας ℵ*A 178-203-240 [*non* 38].
xiii. 17. το χαραγμα του θηριου · ἢ το ονομα αυτου ℵ 38-178-203-240 *boh.*
xiv. 15. +αυτου *post* ναου ℵ 178-203-240 *aeth* (but *aeth* does this all the time: his temple, his lamb *etc.*).
order: xvi. 2. πονηρον και κακον ℵ 178-203-240 *sah*$^2/_3$ (πονηρον κακον $^1/_3$).
xvii. 6. τω αιματι *pro* εκ του αιματος *prim.* ℵ* 38-203-240 (*hiat* 178).
ibid. θαυμα μεγα(ν) ιδων αυτην ℵ 38-203-240 and 251 *syr*S (*hiat* 178).
†xviii. 9. ιδωσι *pro* βλεπωσι ℵ 178-203-240.
†xx. 11. επανω *pro* επ ℵ 38-178-203-240. (This evidently was not thought worth while for the redactor of 38 to eliminate and standardize).
xxi. 4. —ετι *sec.* ℵ 1 178-203-240 *ps-Ambr.* (This is not part of the 1 family recension because 152-179-208 have ετι and the adherence of 1 is quite fortuitous).
†6. λεγει *pro* ειπε ℵ 47 178-203-240.

† This involves retranslation at some time.

And note this:

iv. 4. —ιματιοις ℵ 130 143 178-203-240 [*non* 38] 200 *arm* 4.
x. 9. το βιβλιον ℵ 127-215 130 146 178-203-240 [*non* 38].

The scribe of 240 is exceptionally careful. His principal lapses are the following, for which I find no other support:

xi. 18. σεβομενοις *pro* φοβουμενοις
xii. 2. κεκραξεται *pro* κραζει but 203 has κεκραξαται.
xiii. 6. βλασφημηθηναι *pro* βλασφημησαι
xxi. 9. την νυμφαν* *pro* την νυμφην (*Cf.* nuptam *et* sponsam *latt*).
xxii. 19. —ταυτης (but so 203 200).

Consult also:

i. 2/3. +και οτι δι᾽ αγγελου αυτου δεδοται (*hiat* 203).
ii. 13. οπου ο σατανας οικει

iii. 14. *της εν λαοδικεια εκκλησια* but 178 has *της εν λαοδικειων εκκλησια.*
19. Very difficult to read, but almost certainly *εγω οσους αγαπω* (—*εαν* with 40-210 59-121 *syr*S *gig*), but *αγαπω* for *φιλω* is new.
iv. 8. *αγιος septies* (38 and 40-210 222 have a sixfold *αγιος*, but 178 and 203 maintain the trisagion).
ibid. —*κυριος* So also 203 of the family (collated after this MS.).
vi. 11. +*μετ' αυτους post πληρωσωσι* So 203.
vii. 15. +*του θεου ante αυτου* So 203. (178 has *του θεου pro αυτου* alone).
ix. 6. —*και ουχ ευρησουσιν αυτον* So 203.
21. *εκ τουτων* PRO *εκ των φονων αυτων* So 203.
xi. 6. —*εχουσιν sec.* (*εξουσιν* 178-203 and 200).
9. *αφεωνται* (*αφιωνται* 178, *αφεονται* 203).
xiii. 12. +*ινα ante οὗ*
14. *εδωκεν pro εδοθη* So 203 (and *copt εδωκαν*).
xv. 8. *επεγεμισθη* So 203.
xvi. 3. *εξεχεεν pro απεθανεν*
14. —*σημεια*
xviii. 17. —*εστησαν*
xix. 20. *ζωντα vel ζωντας pro ζωντες*
xxi. 3. *και αυτος εστιν αυτων θεος* (*pro και αυτος ο θεος εσται μετ'αυτων θεος αυτων*)
xxii. 7 *init.* *ιδε* pro ιδου.*

Illegible places.

There are only half a dozen illegible places. At iii. 19 I cannot possibly read *φιλω*. It seems to be *οσους αγαπω*, without *εαν*. Here he was influenced by the com., as both Andreas and Oec. speak of *αγαπω* rather than *φιλω*. (*Andr.*: *βαβαι της φιλανθρωπιας · ποση αγαθοτητι ὁ ελεγχος κεκραται*, and *Oec.*: *του υπερβαλλοντος μεγεθους της αγαπης του χριστου, τουτους γαρ, τοιουτους οντας οιους ο λογος εγραψεν, αγαπᾶν επαγγελεται διο ελεγχει τε και παιδευει ζηλουν, τα των εργων κρειττονα*).

At xx. 12 we read *και βιβλια ανεωξαν* · (new) *και αλλο.* . The rest is missing to the end of verse 12, unless the photo on the next page top line supplies it, but it is absolutely illegible and appears blank.

Add to these, the following unusual readings:

i. 16. *φαινεται* with 47 [*non* 38-178, *hiat* 203].
xi. 13. —*ανθρωπων* with 113 and 203.
xiv. 3. *επι pro απο* with 40-210.
xx. 10. —*των αιωνων* with 47 *fam* 119 only and 178-203-240, but 203 *εις τον αιωνα.*
xxi. 6. *γεγοναν* (*pro γεγονε*) with A and 203 (*γεγονασιν* 38-178, 56 127-215 146-155 159 176-206 251 *Iren.*).
7. —*αυτος* with A 127-215 159 and 178-203 *syr*S.
16. —*αυτης post υψος* with *fam* 46 80-138 143 and 203 *vg. Prim.*
xxii. 16. *και πρωινος* with *fam* 46, 56-108** 127-215 167 and 203 *gig vg Prim.* (*Rell. et* 38 *ὁ πρωινος, hiat* 178).
18. *επιθησοι* with 47 and 203 (*επιθησεται* 38).

There are several unusual affiliations throughout with 47—that beautiful XI[th] cent. church-standard MS.—which shows that when 47 was standardized it was from a very ancient exemplar, and these survivals tell an interesting tale.

One of our principal differences from 178 occurs at:

xi. 14. Here 178 leaves out the verse and *substitutes παρηλθε δε ἡ δευτερα οργη και παρεγενετο συντομως ἡ τριτη*, whereas we give the verse, and, with 203, *add* this afterwards.

Another is at:

xix. 13, where we show strong independence by reading *ερραντισμενον* (as 203 *mg**) with Hippolytus, against both 38-178 which have *βεβαμμενον*.

But the agreement of the entire group 38-178-203-240 is very thorough otherwise, and the noteworthy family readings are all there, such as:

i. 11. φωνουσης *pro* λεγουσης
ii. 10. μεχρι *pro* αχρι as also 22 113 159 226.
20. ποθεις *pro* εας (*Cf. Tert.*).
ix. 17. —ουτως as also 200 251 *arm Prim. Tyc. Oec.*
ibid. εξεπορευετο *pro* εκπορευεται as also *fam* 119 and 251.
x. 2. κατεχων *pro* και ειχεν (not 200, but 200 has it in i. 16).
xi. 10. χαρησονται as also *fam* 119 251 *syr*S *Oec.*
11. επιπεσειται *pro* επεσεν
xii. 1. +ην *post* σεληνη as also 146*txt* 169 251 *copt* (+εχειν *Oec.*).
4. παιδιον *pro* τεκνον
xiv. 18. —επι
19. επι της γης *pro* εις την γην as also ℵ 97-214 *syr*S and επι την γην 111.
ibid. +του οινου *post* ληνον as also 176-206 251.
xvi. 15. ερχεται *pro* ερχομαι and 47 *arm* 3. *syr*S *Prim.*
xix. 3. ανεβαινεν *pro* αναβαινει as also *fam* 35 111 *arm syr*Σ.
xx. 1. εν τη χειρι and ℵ 111 & *Verss.*
5. τελεσθηναι and 111.
xxi. 9. ο πρωτος *pro* εἷς and half *fam* 35.
xxii. 14. οι πλυνοντες τας στολας αυτων and 146-155 127-(215), *fam* 7 and 143.

Besides the agreement of 178-203-240 (without 38), as at:

i. 17. —ειμι
ii. 13. —εν αις as also CA 146 159 200 *syr*S.
14. —οτι as also C 111 130 146 *Prim.*
21. —και ου μετενοησεν as also a few others.
iii. 3. ὡς *pro* πως, and +και *ante* ηξω, and ποια ωρα (qua hora *latt*) as also 22 143
18. πολλα *pro* λευκα
vi. 1. μιαν φωνην *pro* ενος
8. οπισω αυτου *pro* μετ' αυτου and 200 *copt.*
vii. 16. —παν So also F extant here, with *sah*1/4 *arm* 3. *Tyc* 2.
viii. 4. +του θρονου *ante* του θεου So also F extant here, and 169-216.
8. —μεγα and 200 *Cass.* [*non* F 38].
10. ωσπερ *pro* ως So F 200 [*non* 38].
11. ὡς *pro* εἷς So F 177 200 201 218 *h copt syr*S *Prim.*
ix. 5. ερρεθη *pro* εδοθη [*non* 203 *vid.*].
14. τη ψαμμω του ποταμου του μεγαλου ευφρατου
x. 9. καρδιαν *pro* κοιλιαν and A 63 201 [*non* 203 *vid.*].
xii. 4. συρουσα *pro* συρει and *sah*1/4.
xiii. 4. αυτω τω δρακοντι (*pro* τον δρακοντα *vel* τω δρακοντι)
12. τριτον *pro* πρωτον [*non* 203].
xv. 3. μεγαλα τα εργα σου και θαυμαστα and (*boh*).
xvi. 1. +ωδε *post* υπαγετε
11. εβλασφημουν and *sah gigas* only (*hiat Prim.*).
xviii. 8. κατακλυσθησεται

xviii. 12. χρυσιον.. αργυριον and 18 36 113 200 *Hipp.*
17. +επι *ante* την θαλασσαν (and +εν *gig sah syr*S *aeth arm* 3).
19. ελεγον *pro* λεγοντες
21. +οτι *ante* ουτως and ℵ 102 *copt.*
22. κιθαρων and 124.
23. —εν *prim.* and C *syr*S *gig Prim.*
xix. 11. κρινεῖ *pro* κρίνει (*al. aliq.*).
14. ενδεδυμενοις and ℵ 113 152-179 *syr*S *Orig.*
xx. 2. ὅ *pro* ὅς and ℵ 143.
4. επι τω μετωπω and 40 *Vict. Prim. Cypr. Aug.*
ibid. ἤ *pro* και *oct. ante* επι and *fam* 119 *sah syr*S *gig vg Vict. Prim. Cypr. Aug. Apr.*
xxi. 2. ωσει *pro* ως
16. χιλιαδων το μηκος και το πλατος +αυτης So also 18 143 *syr*S *copt aeth Hier.*
22. +ὁ *ante* ναος and A 56-108** *boh* [*non* 203 *vid.*].
xxii. 1. υδατων *pro* υδατος and *syr*Σ *arm* 1.
2. καρπους *pro* τον καρπον and 113 *syr*S (τους καρπους ℵ 65).
14. αυτων η εξουσια and *copt* only (in the Coptic manner).
ibid. επι του ξυλου and 113 *al. pauc.*

On the other hand agreement of 203-240 and 38 (without 178) is seen at these few places :

vi. 11. ετι + τινα [χρονον μικρον] (178 and 200 having τινα instead of ετι).
ix. 8. —τριχας *sec.* and ix. 9 —θωρακας *prim.* [*non* 178].
13. —μιαν
x. 5. —εστωτα
xvii. 6. τω αιματι *pro* εκ του αιματος *prim.* and ℵ* (but 178 is missing here).
xix. 15. +παντα *ante* τα εθνη and 97-214 *aeth gig.*
xxii. 16. εν *pro* επι and A 18 56-108** 200 *al.* (*hiat* 178).

At vi. 13 απο *pro* υπο may not be true to type. It is not found in 38-178-203 and α has been rewritten by 240. However, ℵ* 14-92 and 31** support 240.

επι *pro* απο xiv. 3 with 40-210 is not found in 38-178-203, but cognate matters bound up with such recensions as 18, 40 or 119 are as clear evidences of translation as anything can be.

At xviii. 20 we have [κρίμα] where 178 writes αἷμα and 203 first hand notes it in his margin.

At xix. 2 we write πολιν for πορνην with 14 47 111 *aliq.* but against 38-178-203.

At xxi. 6 we write γεγοναν with A, while the form γεγονασιν is found in 38-178 as well as 56 127 146-155 159 *Iren.*

At xxi. 16 we omit αυτης *sec. post* υψος with 143 against 38-178, but here 203 supports.

Since this was compiled, Professor Lake has been kind enough to supply me with photographs of the MS. I call No. 203 in my list (at Salonika in the Mon. των βλαταιων, No. 53) which turns out to be quite of the family, with a clearly written double Com. of Andr. and Oec. (quite unlike the rough, compressed and almost unreadable one in 240). Unfortunately it is wanting i. 1–i. 8, and here we depend on 240. Otherwise 203 is a splendid check on the text of 240 and on the commentary of 146.

I have added the readings of 203 in the above lists.

Anyone wishing to check a commentary reading in 240 will find the photographs at the University of Michigan. I wish them joy in finding the places sought.

GROUP 114-193-241.

Apoc. 241. Athos, Stauroniketa 48. [Greg. new 2286. Sod. Aν[22]]. [XIV/XV]. Apoc. 241.

Neat commentary MS., evidently copied from an exemplar of some age. No iota sub. or post. except at xxi. 11 τιμιωτάτωι. ἶδον thus for ειδον consistently for the first dozen chapters, and then a lapse to εἶδον generally, but this is line with the archetype, for the same thing occurs in Apoc. 114, which is a full sister. The family now becomes 114-193-241, widely scattered, one being at Rome, the next at Jerusalem, and the third at Athos! Nothing could be more dissimilar than the outward appearance of these three MSS., yet they are one in every respect.

It cannot be sufficiently insisted upon that the Andreas commentary was adjusted to every kind of type of text, and to group in one category the Andreas com. MSS. is misleading in the extreme as to the very different texts of these MSS., simply because a commentary is attached. Andreas.

In the present instance we have to do with a most interesting family, and this third member is an invaluable check on the other two. In the first place 193 is wanting after xviii. 13, and 241 now joins 114 in the very uncommon subscription, admitting textual criticism. In the second place, where 114 lapses into an omission, as at xxii. 2/3, 241 supplies it and with it a new reading.

All three MSS. are faithfully copied from the aforesaid critical exemplar, for it is the exemplar itself which indulged in a critical text and not any of these three reproductions. Down to the veriest minutiae they agree. Thus *all three* write πρωην for πρωτην in ii. 4, and οὗ εδιδασκεν εν τω βαλααμ τον βαλακ at ii. 14, and τη γη *pro* πληγη at xi. 6; 114 and 241, although utterly unlike in writing and outward appearance, are nearest. ν εφελκ. is very frequent in both, but is not used in 193. ἀνοίξαι is thus accented throughout. 114 indulges in many rough breathings and favours the circumflex on some antepenultimates, but not so 241.

Very few new readings of any importance are yielded by the scribe of 241, but we find:

x. 3. κοιμᾶται *pro* μυκᾶται. This is the more remarkable as 113 is the only other MS. to write κυμᾶται here, and 113 has some curious points in common elsewhere with the family, while 114-193 know nothing of this here.

xvii. 12. +ταυτα *post* κερατα *txt. & com.* (In 114-193 only in *com.*).

xix. 20. μετὰ τοῦτο *pro* μετὰ τούτου [*non* 114. *Hiat* 193].

xxi. 7. αὐτοῖς *pro* αυτω So *Tert.* alone *illis* (2 *Cor.* vi. 16). [114 has αὐτὸς],

besides vi. 11 παυσονται for αναπαυσωνται, the ανα being absorbed in ινα. Here 114 has ἵν' αναπαυσονται, and 193 ινα αναπαυσωνται.

(At xxii. 14 both 114 and 241 write ἵν' alone among MSS., 193 wanting).

viii. 4. +επι *post* ο καπνος (*Cf. copt.* ⲉⲡϣⲱⲡ ⲉⲡⲓⲭⲣⲉⲱⲥ).

xii. 14. +αὐτῇ *ante* εκει

xiii. 8. του εσφραγισμενου (του εσφαγμενου 114-193. Most εσφαγμενου).

(17. —ει μη So 114).

18. αὐτῷ *pro* ανθρωπου (αὐτοῦ 114-193).

xiv. 14. υιος ανου (υιω ανου 114-193).

15. ηλθεν *pro* εξηλθεν =*Prim.* venit (*rell.* exivit).

18. κραυγην μεγαλην (κραυγη μεγαλη 114, φωνη μεγαλη 193).

xx. 4. ἐπ' ἀυτῶν *pro* επ αυτους So *fam* 119 (ἐπ' αὐτοῦσ *sic* 114).

xxii. 2. κατα μηναν with A only (where 114 lacks the phrase).

To which add in same verse:

ξυλον ζωης εντευθεν, και εντευθεν ξυλον ζωης reduplicating ξυλον ζωης, which ℵ omits! Here 114 is missing owing to the omission 2/3 of και του ποταμου *usque ad* ουκ εσται ετι inclusive.

Fuller notice than can be given here of the readings peculiar to this family is to be found under 114. We will, however, mention again some of the *most* striking. Above, under viii. 4, where 241 alone adds επι to the text, I have noted that επι would appear plainly in a Coptic column if the original had been Græco-Copt. Now notice that at:

xxi. 8 we repeat and confirm the order of 114 (193 wanting) of αυτων το μερος, alone among all Greek MSS. (for το μερος αυτων), and this is only exhibited by the Coptics, **ⲡⲟⲩⲙⲉⲣⲟⲥ** *boh*, **ⲧⲉⲩⲧⲟⲉ** *sah*, in the Coptic method which always involves the possessive before the noun.

For the rest observe the family steadily together for these unusual things: xix. 17 πετεινοις *pro* ορνεοις, xx. 3 χρὴ *pro* δει αυτον (both re-renderings), and:

iii. 3. οἶαν *pro* ποιαν So also only ℵ in addition.
20. κρουσω *pro* κρουω

iv. 11. τα συμπαντα *pro* τα παντα

vii. 11. —οι *ante* αγγελοι So also only ℵ.
14. —αυτω *post* [ειρηκα] So also only 113.
16. ουδε πνευσει *pro* ουδε μη πεση

xiv. 4. απαρχης *pro* απαρχη So also ℵ.
10. +εκεινου *post* πυρι

xvi. 6. αἷμα ἅγιον *pro* αἷμα ἁγίων So also C.

xviii. 2. —λεγων So also P *syr*S and *copt*.
12. λιθους τιμιους So also CP *syr*SΣ *copt* (*Prim.*).

xix. 10. και προσεκυνησα *pro* προσκυνησαι So also P *syr*S.

xx. 8. +και *ante* συναγαγειν So also ℵ.

xxii. 3. εκει *pro* εν αυτη
15. αι πορναι *pro* οι πορνοι So also E 12 137.
20. ανερχομαι *pro* ναι ερχομαι

besides:

ii. 20. πολυ *pro* ολιγα ℵ *aliq. gig syr*S.
24. την διδαχην ταυτης family only.

iii. 12 *fin.* +επι την καρδιαν του τοιουτου στυλου χαραξω, την γνωσιν του θειου ονοματος family only.

vii. 9. —και λαων family and 50.

viii. 13. φωνης *pro* ενος family only. (*Om.* ℵ).

ix. 4. ετεθη *pro* ερρεθη 193-241 (ετιθη 114).
5. —ως βασανισμος family only.

xii. 16. επιεν *pro* κατεπιε 114-241 (επιε 193).

xiii. 4. —τις ομοιος τω θηριω family and 146.
13. εκ των ουρανων *pro* εκ του ουρανου family only.
16. —και *tert.* family only and *syr*S.

xix. 14. *των ουνων pro εν τω ουνω* family and 8-24, 140 (*του ουνου* 36, 61-126 *gig syr*S *Iren.*).
ibid. *ἐφ ιπποιπολλοὶ sic* (—*λευκοις*) family and a few.
xx. 12. *καὶ pro κατα* 114-241 (*Hiat* 193).
xxi. 3. *μετ᾽ αυτων και αυτῇ· λαοι αυτου εσονται* 241 } *pro μετ᾽ αυτων· και αὐτοὶ λαοι αυτου*
μετ᾽ αυτων· και αυτῇ λαοι αυτου εσονται 114 } *εσονται* (or *λαος* as so many).
18. *χρυσιω καθαρω pro χρυσιον καθαρον* So *copt Prim. etc.*
xxii. 19. —*τις* 114-241 and 113. So also *aeth Ambr*[de paradox].

Observe also the *ουρανου pro ανθρωπου* of 114 and 143 in that important place at xxi. 17 is now confirmed by 241.

A few peculiarities of spelling inhere in the scribe of 241, particularly *εἰ της pro εἰ τις*. Note *εισα pro ισα* at xxi. 16, the spelling of ℵ there.

As regards 143 observe yet another place of sympathy. Nearly all MSS. read *και περιπατησουσι τα εθνη δια του φωτος αυτης*, but 114-241 read *τω φωτι* and 143 : *εν τω φωτι*. This is the '*in lumine*' of most *latt* and *Prim.* and *syr*S (yet *Amiatinus* has '*per lumen*' with *syr*Σ *aeth* and *arm*). The Coptic expresses ⲉⲃⲟⲗ ϧⲉⲛ *boh*, ⲉⲃⲟⲗ ϩⲓⲧⲛ *sah*. (*Cf.* 1 *Jo.* i. 7 : "ἐὰν δὲ ἐν τῷ φῶτι περιπατῶμεν ὡς αὐτὸς ἐστὶν ἐν τῷ φῶτι...").

There is no inscription. The Heading to the whole is :

Ανδρεου αρχιεπισκοπου καισαρειας της καππαδοκιας· κυριω μου αδελφω και συλλειτουργω †††
περι της αποκαλυψεως του θεολογου

followed by the Preface *πολλακις κ.τ.λ.*

No inscription before the text on the next page. A heavy line merely marks the end of the Preface before the text begins.

But we have the same exceptional subscription as in 114 (and 159). The differences are merely—

παρουσεις 114	*παρουσης* 241
παρασχῶμενοc 114	*παρασχόμενοc* 241
αναδούναι 114	*αναδοῦναι* 241
αἰτιθεῖσ 114	*αἰτηθεὶc* 241
συνεχρῆσατο 114	*συνεχρήσατο* 241
διάννοι ἐν λόγοισ χωρίοισ 114	*διάνοιαν λόγοιc χωρίοιc* 241
λεξεσιν 114	*λεξεσι* 241
ἐν ποιήσει 114	*ἐμποιήσει* 241
παραλλαγή 114	*παραλλαγή* 241

The post-subscription *Ἀνδρέου κ.τ.λ.* agrees.

The important thing to note is that we hold *λόγοις χωρίοις* with 114 as against *ὀλιγοῖς χωρίοις* of 139 159 203.

Complutensian Group 10 *etc.*

Apoc. 242. *Apoc.* 242. Athos, Stauroniketa 52. [Greg. new 1865. Sod. —]. [xv].
Inscr. (almost illeg. in the photograph) is :

Αποκαλυψις του αγιου ιω̄ του αποστολου ϗ ευαγγελιστου θεολογου with 10, 96 *etc.*

There are some marginal scholia.
ms. written in a very neat hand, probably xv, may be xiv.

No *ν εφελκ.* No iota post. or subscript except a large iota post. in a very unusual place, *viz.* at xviii. 6 to *διπλᾶι sic*, the iota being larger and quite unlike the occasional commas.

This is another Complutensian ms., quite true to type throughout. It is strange that it is found in the same monastery alongside of the last, which is quite an exceptional text.

It has the usual Compl. family alternatives in the text by the first hand, as:

iv. 8.	λέγοντα[¨]	xiv. 14.	καθήμενον[οϲ] ὅμοιον[οϲ]
vii. 17.	ποιμ[αί]ᾶνεῖ / ὁδηγ[εῖ]ήσει	xvi. 19 and xvii. 10.	ἔπεσα[ο]ν
		xvii. 16.	ἐ[Η]ρημωμένην
ix. 5.	π[λή]αίσ[ξ]η	xix. 10.	ἔπεσα[ον].

It is most correctly copied. There are *no* new readings, and practically no errors until we reach that *pons asinorum* at xviii. 22/23, where the errors of order are corrected at once by the scribe by α. β. γ. δ. ε. superimposed.

ὧδε is generally written with smooth breathing. ἀφοῦ *sic* but not invariably.

At xxi. 21 ἀνὰ εἰϲ · occurs thus.

No subscription by the original hand. A later (xvi[th] cent.) hand adds :

ἔγω γε μακαρίζω σε γραφοῦ τῆς ὁλότητος (*compendiis*) ταύτης :~

LATE MIXED COMPLUTENSIAN TYPE.

Apoc. 243. Athos, Xēropotamon 243. [Greg. old 513, new 1903. Sod. —]. [XVII]. Apoc. 243.

This is a bi-columnar codex in short lines, but it is a fake as regards such style, having iota subscript freely throughout, even below the older Η form of eta, even to a nominative in i. 4 εἰρήνῃ, iii. 8 ἡ αἰσχύνῃ the latter with the Aldine edition of 1518. Occasionally, too, we find the semicolon of interrogation.

The MS. is dated ͵ζρμδ = 1636 A.D., but the subscription is not by the scribe himself, who writes an older style of hand, but by the contemporary overseer or antiballon, who writes a XVII[th] century hand, and has made a few marginal corrections and additions.

This does not mean that I challenge the date of 1636 for the main body of the MS. Doubtless it is correct. At any rate the MS. is a most impure mixture, the first four chapters and a half being in all probability copied from the *printed* Aldine edition (see i. 13 *fin.* ζώνην χρυσοῦν *alone* with *Ald.* and μετανοησεν ii. 21 alone with *Er.* 1. 2. and *Ald.*) and turned back into this old-style bi-columnar, and thenceforward an exemplar of the Complutensian type is followed to the end; *not* the *printed* Compl. *edition*, however, but a MS. similar to our 49 or 77 or 150. Observe at x. 6 omission of την θαλασσαν και τα εν αυτη with 49-77, xiii. 12 το πρωτον θηριον alone with 150*, ix. 11 spelling of αββαδδων with 77-96-110-150-157-160 all Compl. MSS., but not the edition which has αββαδων with *Er. omn. Ald. Col.*

Inscr. is: Αποκαλυψις του αγιου ιωαννου του θεολογου ὁ ευ (*sic*)

which is new thus, if the last abbreviation be meant for ευαγγελιστου.

There are only a few unique readings, the MS. being exceptionally well copied for the late date. They are as follows:

ii. 8. —και *ante* ο εσχατος
13. ταις εμαις *pro* εν αις (εμαις 57 *Er.* 1. 2. 3. *Ald. Col.* and *Er.* 4. 5. *marg.*).
iii. 4. μετ' αυτου *pro* μετ εμου
v. 3. επι γης (—της)
8. γεμοῦσας
vii. 3. αδικησετε (αδικησατε *Compl.*).
viii. 13. των τριων αγγελων της σαλπιγγος New order. (—της σαλπιγγος *gig*, —των τριων αγγελων 113).
ix. 4 *fin.* επι το μετωπον [αυτων]
xvi. 9. +αυτου· *post* θεου [του εχοντος *seq.*]
19. *Post* μεγαλη +εις τρια μερη· ϛ αι πολεις των εθνων επεσον (but this error is completely cancelled).
xviii. 24. εν σοι *pro* εν αυτη
xix. 6. λέγοντες *sic**
xx. 8. την γωγ· και την μαγωγ This error or independence as to gender is probably deliberate, see xiv. 19 τον ληνον, repeated at xix. 6 τον ληνον.
xix. 14. επ αυτους *pro* εν αυτοις (*Compl.* and others have επ αυτων).

Otherwise from i. 1–v. 11 type is strictly *Er.* 2. *Ald.*, and from v. 11–xxii. *fin.* strictly *Complutensian.*

For the rest, observe in the first section, aberration from *Er.* 2. *Ald.* type:

ii. 2. δυνει with a few MSS.
22. —τους with 57 *Col.*
iii. 14. λαοδικαιων *sic** (λαοδικαιων 57 *sol.* λαοδικεων *Er. Ald.*).
iv. 1. ἀνεωγμένη *sic** (ηνεωγμενη *Er. Ald. Col.*).
9. δωσωσι B *aliq.*, *non Editt.*

At v. 11 *μυριαδες μυριαδων* is added *marg***, that is by the subscription hand, but not the usual full addition of *και ην ο αριθμος αυτων μυριαδες μυριαδων*. It is at this point that a new exemplar was taken, which turns out to have been a MS. of the Complutensian type. From now on aberrations from Compl. type are as follows:

vi. 3. [οτε] *et Er. Ald. Compl.* οτι.
4. ιππος πυρος ABP *etc. Compl.* πυρρος, *Er. Ald.* πυῤῥος.
6. λεγουσα 110 113 126 140 156. *Non Compl. nec Er. Ald. Col.*
ibid. τον ελαιον *Aliq. non Compl. nec Er. Ald.*
10. και *pro* ὁ *ante* ἁγιος *cum* 146*txt* 233.
13. βαλλη *Ita* 120 145 233.
vii. 3. αχρι *pro* αχρις οὗ *Er. omn. Ald.* [*non Col.*; *non Compl. ed., nec Compl. MSS.*].
ibid. [σφραγιζωμεν] *et Er. etc. Contra Compl. et MSS.*

N.B.—It would almost seem as if the printed edition remained open beside the scribe. However, see next entry but one and following, the Compl. MS. is the one really being copied.

vii. 6. —εκ φυλης νεφθαλειμ ιβ. χιλ. 56 103.
9. φοινικας *et Compl. MSS. Non Er. non Ald. non Compl.*
ix. 15. +την *ante* ημεραν *et Compl. MSS., sed* —και ημεραν ℵ 1 *et Compl. ed.*
xii. 14. πετητε A 18 140 201 218 233.
17. —επι* C *Prim.* (*Lachmann*).
{ xiii. 5. εξουσιαν 12 63 84 109 140 141 *gig. Non Compl., non Editt.*
{ 7. εξουσιαν ℵ* 12 101 ? 113 152. *Non Editt.*
xvi. 21. αὐτῇ *pro* αὐτῆς 14 22* ? 104 121 180. *Non Compl. MSS. nec Editt.*
xvii. 3/4. *Om. homoiotel.* κοκκινον . . . κοκκινον. *Om.* γεμον ονοματων *usque ad* και κοκκινω καὶ. Thus 55* (a sub-member of Compl. group alone).
{ xviii. 6. αὐτὴν *pro* αὐτῇ *fin. ante* διπλουν B *aliq. Non Compl. nec MSS.*
{ 7. αὐτὴν *pro* αὐτῇ *Aliq. Non Compl. nec MSS.*
12. χρυσοῦν CP 16-39 72 104 112 157 180. } *non Compl. nec MSS.*
16. πορφυραν P *aliq.* }
23. —και φωνη νυμφιου και νυμφης ου μη ακουσθη ἐν σοι ετι 121.
xix. 12. εἶδεν *pro* οιδεν *Aliq. et Beza. Non Compl. nec MSS.*
xx. 2. εστιν +ὁ *ante* διαβολος ℵ *aliq. Non Compl. nec MSS.*
8. —τα *sec. post* εθνη ℵ *aliq. Non Compl. nec MSS.*
9. [εκυκλωσαν] *Contra Compl. MSS. et edit.*: εκυκλευσαν.
xxi. 8. βδελυγμενοις *pro* εβδελυγ. *Cum* 41 *solo.*
10. μοι *pro* με *Aliq. Non Compl. nec MSS.*
ibid. μεγαλον* *prob. Ita* 77.
12. εχουσα *bis Plur., sed contra Compl. et Compl. MSS.*
ibid. εν *pro* επι 122 *vg Prim. aeth ps-Ambr.* (in portas *gig*). *Non Compl. Gr.*
20. εννατος *et Er. Ald. Col. Bez. Elz. Contra Compl.* ενατος.
ibid. αμεθυσος *et Er.* 3. 4. 5. *Col. Contra Compl.* αμεθυστος.

The subscription (almost illegible in the photo) is, as it is decipherable (*compendia* expanded):

τὸ παρὸν βιβλίον, ἐγράφη εἰς τὸν μονὸν τοῦ ξηροποτάμου, δια ἐξόδου τοῦ πανοσιωτου (?) ἐνἱεριατικως (? ἐνιέρια *sic*) καὶ πνευματικως (?) πατρασι κυροῦ, μάτθαίου τοῦ μετυληνισιου τοῦ ἀσκουντος, ἐν τῇ τῆς μεγιστης λαυρανσηοτι (?) · συνδρομοδὴ (?) ὧν καιστηιος (??) τὶ προηγουμενος · γραφευς δὲ ἀντώνιος οἰκτρός · ζρμδ μῆνι αὐγουστι :—

Complutensian Grouping 10, *etc.*

Apoc. 244. Athos, Philotheou 38. [Greg. old 380, new 1865. Sod. α 380]. [xiii]. Apoc. 244.
Beautiful photos owing to the courtesy of Prof. K. Lake (in 1926).

This is a neat and most attractive MS., carefully and beautifully written with a quite superlative pen or pens, for the scribe exchanges nibs when the writing thickens unduly, and it is doubtless on excellent vellum. A most educated and accurate penman.

Ιωαννης always in full. But few numerals. No ν εφελκ. μὴ sometimes, ἂν once. ὅταν always, never ὅτὰν· Diaeresis over ϊ very scarce and only once over ϋ (ἀμεθϋσος xxi. 20). No iota post. nor subscript except δύνῃ ii. 2, and apparently once again λίθῳ *sec. loco* xxi. 10, but the iota seems to have been white-painted out (as far as I can judge from the photo). ἀνὰ εἷς at xxi. 21 is written ἀναεις· At xvi. 18 ἀφοῦ *sic* with other *Compl.* MSS.

It appears to range with the Complutensian family of MSS., and the inscription is:

αποκαλυψις του αγιου αποστολου και ευαγγελιστου ιωαννου του θεολογου with 37 *etc.*,

but it is not until we reach ix. 4 and 5, where we retain *μονους* and read *πληξη* (without alternative) that we are sure it is a true Compl. MS. No errors up to that point gave any indication of direct relationship with any other of our MSS. The matter is made secure when we find at xiv. 12 +*του ante ιησου*, and finally at xviii. 21, where the omission of *ουτως* duly occurs (with almost all Compl. MSS. and with them alone) although the scribe has neatly inserted a small *ουτως* above the line.

And a very fine specimen of the Compl. type is this small MS. from Philotheou.

There are but two new readings in the whole document,

iv. 3. *κυκλοθεν του ουρανου* instead of *του θρονου*, and

+*τε* at xx. 4. *και οιτινες τ' οὐ*, thus *οἵτινεστ plane fin. lin.*, *'ὁ init. lin. infra.*

Besides this, in the *margin* at ii. 22 by the first hand or by a contemporary, referring to *καὶ τοὺς μοιχεύοντας* we read: "*τοὺς ἐραστὰς αὐτῆς.*" No reason for writing this in, but we find the conflation of this in the text of 59! Nothing else of the kind occurs in our present MS. except at the number of the beast, where in the margin of xiii. 18 opposite χξϛ: we find (by first hand) λαμπέτῆς:
τειτάν:
λατεῖνος:
βενέδικτος:

There are some alternative readings (as in most of these Compl. MSS.), all by the original scribe, and we record the following:

iii. 2. *στήρισον* (ξ above) *nitide pr. man.* So only 53.

4. *ἃ* (οἳ above) *nitidissime pr. man.* Unknown variant.

7. *εἰ μὴ ὁ ἀνοίγων· καὶ οὐδεὶς ἀνοίξει* (καὶ κλείων above) *pr. man.*

vi. 8. *καὶ ἐδόθη αὐτῷ* (οις above) *nitide pr. man.*

vii. 9. *φοίνικας* (ε above) *pr. man.*

ix. 16. *τοῦ ἵππου txt, sed ἱππικοῦ mg. pr. man.*

xi. 13. *ημερα pro ωρα txt, sed mg* γρ τῇ ὥρα.*

Original reading at xviii. 3 is uncertain. *Hodie πεποτικε.* May have been *πεποπκε* with 37, or *πεπωκε* with 157*. Never *πεποκε.*

The remaining feature seems to tie our MS. rather more to 37 than to any other of the Compl. family MSS.

xiii. 18. +του ονοματος *post* αριθμον. Only 37 104 167 200 220 and *sah arm*,

and more forcible still:

xxi. 20. ὑάκινθινος *sic* omnia pr. man.* (*pro* υακινθος) Only 37 and *Compl. edn.*

(At xvi. 18 we omit ουτω with only 113 156 214* *aeth arm*, but first hand has added it himself).

(At x. 7 τελεσθη seems to be lightly corrected to τελεσθησεται by perhaps a later hand, agreeing with our 59 and 81*** *mg.* only).

At xvii. 5 τῶν πόρνων is corrected to τῶν πορνῶν (So 30 and 142).

New Type (of B family).

Apoc. 245. Elasson, Olympiotiss 2. [Greg. 2200. Sod. δ 414]. Apoc. 245.

Owing to the situation in this neighbourhood I was unable to get this MS. photographed until 1927, and then only thanks to the energy of Dr. Themistocles Bolides. [XII]. Mutilated after xxi. 3. Otherwise complete. 35 long lines.

Inscr: *αποκαλυψις του αγιου ἰω̄′ του θεολογου : περ′ ε :*

There are many omissions from homoioteleuton, but this is more due to the original used than to carelessness of the scribe. I do not seem to have any very close relatives of this MS., and the scribe is new to me, but it is of the B family, with some AB grouping.

No iota sub. or postscript, but no *ν εφελκ.* (except once xiv. 19) on the other hand, and *ειδον* always, not *ιδον*.

Breathing and accent on such words as *επτα* are conjoined; *δικαῖαι* always, not *δίκαιαι*. *χρυσὰς* not *χρυσᾶς*.

Abbreviation for *ων* is nearly always ~, but *τ* above the line stands for *τες, ται, του*, almost anything, even *τας, των, τα, τη*, and *τι* as well as *τε*.

It has a curved eta ϟ only met with in 204, a much later MS.

Numerals are never abbreviated except at vii. 5/8 *ιβ passim*, and xiii. 18 *χξς*.

At viii. 1 our MS. lifts its little voice in favour of Hort's preference for *ημιωρον* with C and very few others.

New readings as follows :

i. 7. *αμην pro και pr.* (*αμην και* by 17 140).
11. *ὃ βλέψεις*
iv. 1. *καλουσης pro λαλουσης* [*μετ᾽ εμου*]
8. *αγιος tredecies.* Four times trilogy, and then · *αγιος κυριος ο θεος.*
11. *κς′ καὶ ὁ θς̄ ἡμῶν ὁ ἅγιος pro κυριε*
ix. 8. *—και οι οδοντες αυτων ως λεοντων ησαν*
14. *τας σαλπιγγας pro την σαλπιγγα*
20. *—εν* (with *Primasius*; no Greeks).
x. 10. *—οτε et +και ante επικρανθη*
xi. 3. *τις pro τοις vid. ex emend.*
xii. 3. *—και ult.* (with *sah boh* only).
8. *ὁ δὲ pro ουδε vel ουτε* (*και boh aeth arm syr*Σ).
9. *—την ante γην man pr.*
xiii. 2. *ως στοματος* (*pro ως στομα*) *λεοντος* (as *sah boh*).
xv. 2. *του θηριου pro αυτου tert.*
xvi. 12. *ὑπο ανατολης pro ἀπο ανατολων*
xvii. 2. *—οι βασ. της γης και εμεθυσθησαν*
xviii. 3. *—της γης pr.*
9/10. *—οταν βλεπωσι τον καπνον της πυρωσεως αυτης απο μακροθεν εστηκοτες*
10. *—ἡ ante μεγαλη*
12. *—και λιθου τιμιου και μαργαριτου και βυσσου* (104 and 167 omit *και μαργ. και βυσσου*, and 172-217 *aeth Prim.* omit *και βυσσου*).
ibid. *εκ ξυλον τιμιωτατον*
16. *—και ult. ante μαργ.*
21. *οὕτω*
xix. 1. *—μετα?* (*i.e. ταυτα ηκουσα ως φωνην*).

At xix. 1 scribe takes a new pen, or a fresh hand begins.

xx. 12. *ηνεωχθει*
13. *—και ο θανατος και ο αδης usque ad fin. vers. αυτων.* (104-151 and 113 *Tyc* 2. 3. *Beat.* omit *και εκριθ. εκαστος κατα τα εργα αυτων*).

Of unusual readings, the following have some support:

i. 5. +και *ante* εν τω αιματι, thus: ἡμῶν· καὶ ἐν τῷ αἵματι So 140.

ii. 17. αυτον *vid. comp.* (*pro* αυτω *sec.*) as 45 113 145.

24. οτι *pro* οσοι So 88-101.

v. 13. —ἡ *ante* τιμη So 121 only.

vi. 6. λεγουσα with 110 113 126 140 156.

ibid. κριθεῖς with 33 45 217.

8. επανω αυτου ονομα αυτου with 2 12 50 111 112 233 *syr*.

12. —ως σακκος τριχινος και η σεληνη εγενετο So 187 only.

15. ισχυροι *pro* οι δυνατοι So ℵ *aliq.*

vii. 8. —εκ φυλης ζαβουλων ιβ̄ χιλ. εσφραγ. So 128.

ix. 1/2. —της αβυσσου. και ηνοιξε το φρεαρ της αβυσσου. και ανεβη καπνος εκ του φρεατος, reading: ἡ κλεις του φρεατος. So 121.

11. —και *sec.* So 9 13 26 27 104 *h Tyc* 1. 3. *Beat. ps-Ambr. arm* 3.

17. —και *ante* καπνος So 4 178-203-240 *sah Tyc* 1. 3.

20. —τα *ante* ξυλινα with 36 130 200.

21. πονηριας *pro* πορνειας So ℵ*A *fam* 178 only.

x. 6. —και τα εν αυτο So *fam* 21 *etc.*

10. καρδια *pro* κοιλια So 59 113 167 201* *sah.*

xi. 13. το δωδεκατον *pro* το δεκατον 20 32 109*gr.*

xiii. 2. παρδαλη 56 59 81-204 207

xiv. 1. εκατονσαρακοντατεσσαρες 140 146.

2. —εκ του ουρανου ως φωνην *fam* 16 and 113.

3. αι εκατονσαρακοντατεσσαρες 146.

4. —ουτοι εισιν οι μετα γυναικων ουκ εμολυνθησαν παρθενοι γαρ εισιν with 40-210 only.

11. αυτου *pro* αυτων *fam* 7 *al. pauc. arm a.* 2.

xv. 3. κυριος *pro* κυριε 57 *Er.*

xvi. 6. εδωκα 41 only.

9. και ουκ εμετενοησαν *fam* 62 only.

11. —και ου μετενοησαν εκ των εργων αυτων 194[A] and *boh*[B] only.

18. αφ ου οι ουνοι εγενοντο (*pro* ..ανοι..) 26-107 and 149-186 only.

21. καταβαινειν 19 and *arab* only.

xvii. 8. · ἣν οὐκ ἔστι · (—και *pr.*) 33 122* 156 189.

9. οἱ επτα κεφαλαι So 138.

13. το θηριον διδοασιν 32 113 200.

17. το θηριον *pro* τω θηριω 113 218.

xviii. 2. ισχυραν φωνην (*pro* εν ισχυι φωνη μεγ.) 16 *etc.*

7. +ὡς *ante* βασιλισσα *fam* 46, 97 189 214 *Apr.* (+καθως 23 55 56).

12. —και παν σκευος ελεφαντινον 53 114-193-241 *arm* 2.

14. —και παντα τα λιπαρα και τα λαμπρα απηλθεν απο σου 12 69 81* 97-214 and 172-217.

15. επ᾽ αυτης *pro* απ᾽ αυτης 53* 69 149.

16. και χρυσωμενη (*pro* και κεχρ.) 114-241.

19. εβαλλον EP *etc.*

21. εβαλλεν 61 63 113 188 217.

xix. 8. βυσσον *pr.* 104.

xx. 4. ελαβε *pro* ελαβον 26 41 42** 51-90 107 177 194[A] 211.

GROUP 51-90-172-217-246.

Apoc. 246 = Univ. 1, Moscow. [Greg. 2138. Sod. α 116]. [XI]. Apoc. 246.

After much trouble I have succeeded (April 1925) in extracting photographs of this valuable MS. from the Soviet management of the 'Russian Historical Museum.'

This is a dated MS. (ϛφπ = A.D. 1072) of Acts, Paul and Apoc., a small MS. of 398 leaves of one col. and 18 lines. The subscription is given in Gregory (Textkritik, p. 1195). It was written by a professional scribe Michael, by order of King Michael.

It is a very neat MS. and psi is very square and most elegant. It represents quite a conventional B type in the main for this early date, approximating very closely to and running concurrently with 51-90-172-217, but seeming as a recension to antedate B, with the 'cursive' group to which it adheres when not with B, although there is occasional divergence from type. Thus at iv. 8 *αγιος ter* is found against the *novies* of B.

The golden rubrication indicates quite a strange and unusual division of smaller *κεφαλαια* Sections. than the usual 72, and amounts to 126 paragraphs, some set close together, some wide apart. The same method is faithfully adhered to in the junior MSS. of the group.

Iota postscript occurs occasionally (some thirty times in all) but with no regularity or system whatsoever. Not with ᾅδης nor with ζῶος nor with any verbs. It is favoured thus: *εν τωι βιβλιω* or *εν τω βιβλιωι*, but almost never to both article and substantive in the same place.

ν εφελκ. occurs quite sparsely and is sometimes removed, I think probably by the scribe himself.

ειδον, not *ιδον*, throughout without a single exception.

One unusual ligature occurs for *αι*, thus τ̂ϛσ for *ταῖς fin. lin.* at viii. 4. The scribe favours ~ for *ν* at the end of lines, thus: *απεστειλε*~ even when not cramped for room.

Numerals are never given except for $\bar{\kappa\delta}$ in connection with the elders, $\rho\bar{\mu}\delta$ at xiv. 1, and $\chi\bar{\xi}\varsigma$ at xiii. 18, and ϙ$\tilde{\chi}$ at xiv. 20.

There is only one alternative reading, *viz. ποιήσῃ* (ει above) at xiii. 15.

Inscription is:

αποκαλυψις του αγιου ιωαννου του θεολογου.

Of new readings we have the following:

ii. 18. —*ομοιοι* [but *χαλκολιβανω*].

iii. 1. —*ὁ ante εχων*

vi. 14. *εκινιθησαν*

ix. 3. *εξουσιαι pro εξουσια*

xi. 11. } xii. 14. } *μισυ hodie pro ημισυ, η vel ει in ras.* *Vide* xi. 9 *εἴμισυ cum* 124.

xiv. 7. *πηχας pro πηγας*

xvii. 9/10. } xx. 2/3. } *Uno tenore.*

xvii. 10. *ἔπεσ· sic textu.* *Supra in marg. compendium pro αν?*

xviii. 3. *Interpunctum post και οι εμποροι της γης ·*

15. *εὔπoροι** (μ above)

xxi. 10. [*μεγα και*] *ὑψηλοῦ sic*

19. *Om. (inter paginas) ο θεμελιος ο πρωτος ιασπις · ο δευτερος σαπφειρος · ο τριτος (pergens χαλκιδων)* [*Suppl.* **].

Unique agreement with 51-90 or 90 *alone*:

iii. 17 *init.* τι *pro* οτι *prim.* 51-90-172-217.
iv. 10. προσκυνησωσιν (προσκυνησωσι 51-90).
v. 5. ο ανοιξας *pro* ανοιξαι 51-90-172-217. (B *etc.* ο ανοιγων).
xii. 16. του στοματος *pro* το στομα 51-90.
xvii. 8. —και *tert.* 51-90.
xviii. 8. —και *tert.* (*ante* εν πυρι) 51-90.

Note also xvi. 21 *fin.* αὐτῆσφοδρα *sic* with 39 and 90.

But at v. 8 we write the unusual προσευχῶν with some cursives against our group.

There must be a MS. in between our 246 and the others 90, 51, 172, 217 in their order of date, which has not turned up so far.

Note also the following with 51-90 and some few others:

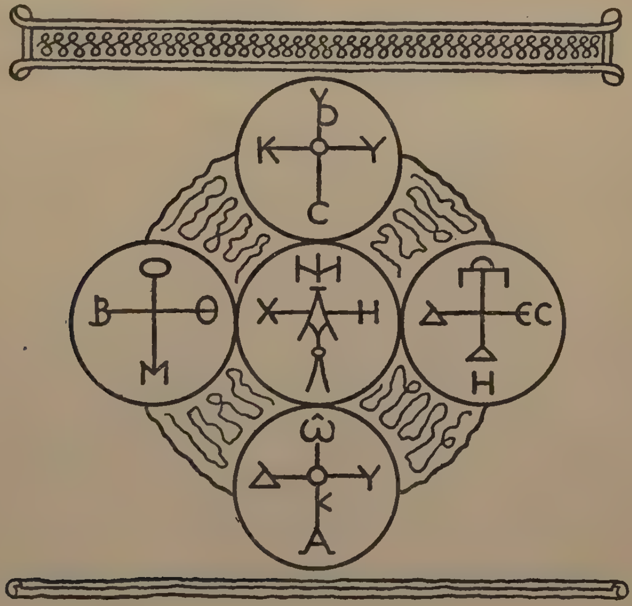
i. 20. —τας *prim.* 51-90, *al. aliq.*
ii. 23. καρδιας και νεφρους 51-90, 113 200 *al. aliq. boh aeth arm Vict.*
iii. 18. κουλλουριον 51-90, 1** *al. aliq.*
vi. 5. +και *ante* ηκουσα 51-90, 172-217 (21 *etc.*).
vii. 4. —ρμδ χιλιαδες εσφραγισμενοι 51-90, *al. aliq.*
ix. 2. +ὁ *ante* καπνος *pr.* 51-90, 120 136 142 154 172-217.
15. —οι *sec. ante* ητοιμασμενοι 51-90, ℵ 41 98 100 159 172 178-241*.
x. 5. —ὁ 51-90, 24.
xiii. 2. —και εξουσιαν μεγαλην 90 *aliq.* [*non* 51].
xiv. 17. *Om. vers.* *cum* 14 [*non* 92], 90 [*non* 51], 69, 78[*non fam*] 214[*non fam*].
xv. 3. βασιλεῦ (—ὁ) 51-90, ℵ 18 *aliq.*
xvii. 5. ονοματα [γεγραμμενον] 51-90, 125 142.
xviii. 2. ισχυραν φωνην (*pro* εν ισχυι φωνη μεγαλη) 51-90, *al. aliq.*
ibid. —και φυλακη παντος πνευματος ακαθαρτου 51-90, *al. aliq.*
3. πεπτωκασι 51-90, *al. aliq.*
6. διπλασατε 51-90, 41 59 95 142 154 176-206 212 *Hipp.*
7. οτι καθως *pro* καθημαι 51-90, *al. aliq.*
22. +και *ante* πασης τεχνης 36, 90 [*non* 51], 146, *ps-Ambr.*
xix. 5. —ημων 51-90, 44 72 104 113 151 233 *sah arm* 4.
7. αυτην *pro* εαυτην 51-90, 10 *f.* 62-3 80-138 *f.* 178.
18. +τας *ante* σαρκας *quint.* 51-90, 22 29 30-98 47 128 129 142 *boh.*
xx. 11. —μεγαν 51-90, *al. pauc.*
xxi. 1. —ἡ *ante* θαλασσα 51-90, 143 155*txt* 189 *sah boh syr arm.*
xxii. 2. —τον *ante* καρπον 51-90, *al. aliq.*
6. —δειξαι τοις δουλοις αυτου 51-90 *et al.*
8. ο ακουων και βλεπων αὐτα 51-90 *et* 142 *soli.*

For the rest, note this opposition to 51-90 and sympathy with 142:

iii. 16. ἢ *pro* εἶ with 113 only.
iv. 5. φοναι with 103 only.
9/10. —τω ζωντι *usque ad* θρονου [*habet* και] with 61 (90) 125 126 128 142.
11 ησαν *pro* εισι with ℵA *etc.* (*Contra* B 14-92, 51, 124, 178-240 = ουκ ησαν).
vi. 17. —ἡ *pr. ante* ημερα with 38 142 233.
vii. 17 εξαληψει with 124 142. *Vide infra* xxi. 4.
ix. 10. εξουσιαν εχουσαι του αδικησαι *pro* και η εξουσια αυτων αδικησαι with 200.
11. αββααδδων with B *etc.* [*non* 51-90].

ix. 15. οι τεσσαρεις with 7 50 113 151.
xi. 9. —και (*ante* εἵμισυ *sic*) with 124.
19. του κυριου *pro* αυτου *pr.* with cursives. (*Contra* B *et* 51-90 κῦ *absque* του).
xii. 12. εν αυτη *pro* εν αυτοις with 102 156 (*errore*).
xiii. 3. —αι with ℵ^{a} *aliq.* [*non* B *non* 51-90].
xvii. 16. [φαγονται] *Contra* 51-90 *al.*
18. ἦν *pro* ἦν with 113 141.
xix. 9. κεκλειμενοι with 65 75 140.
17. τον μεγα with 56 77 98 122 187 206 207.
xxi. 4. εξαληψει with 104 114.
10. ἐπ' ὄρους *pro* επ' ορος with 38 106 112 141 167 233.
19. κεκοσμημένω with 30?-98 112 128 142.

The subscription with the date occurs at the end of the book which precedes the Apoc. At the end of Apoc. proper is merely this :



Apoc. 247. Moscow, Synod 26 (acc. to Soden No. 472). [Greg. 2136. Sod. ε 700]. (Apoc. 247).

A MS. of the whole N.T. in Greek and Slavonic in parallel columns of XVI or XVII century.

The Apoc., of which I have photographs, is divided into modern chapters and verses, with an 'argument' in Slavonic at the head of the chapters.

The Greek text would seem to have been derived from a printed text.

At i. 2 it has οσα τε ειδε with the 1 family, but not *Compl.*, but thereafter we find the *Compl.* addition of ατινα εισι και α χρη γενεσθαι μετα ταυτα, but without the initial και present in *Compl. ed.* and in all the MSS. which have this addition. Thus 247 presents us with a unique form of the addition.

At i. 4 we have the 'απο του ο ων' with *Steph.* and a very few MSS., but not *Compl.*

At i. 8 we have ο κυριος ο θεος *with* 84 *only*, while most have κυριος ο θεος, and the printed text of *St. etc.* ο κυριος.

At i. 11 we hold ταις εν ασια with *Er. Ald. Col. Steph.*, but no MS. except 141, so that it does not seem worth while to burden the apparatus with 247. It could serve no useful purpose.

The inscription is with 37 62-3 119 144 148 158 190 and *Compl.* There is no subscription.

Apoc. 248. *Apoc.* 248. Formerly Geo. Bournias, Athens, then Kolyvas. [Greg. 2116. Sod. Αρ[70]]. Date?

In private hands. (Present owner Loverdos?).

Owner refuses access up to the last moment of going to press.

Apoc. 249. Staurou 57, Jerusalem. *Vacat.* The Apoc. is *non-existent* in this MS.

COMPLUTENSIAN GROUPING 10 *etc.*

Apoc. 250. *Apoc.* 250 = Sinai 267. Not in our text books. Apparently also contains Acts and Cath. Epistles and Gospels?? (I have no information).

Discovered by Hatch and Rendel Harris in 1924, and photographs taken by Hatch. He skipped five pages, which Prof. Lake has kindly caused to be supplied by hand. The MS. is only of the xv[th] cent. and in a European hand in unusually long pages of thirty-five lines. It has a chain commentary and the inscription is:

> *αποκαλυψις του αγιου αποστολου · και ευαγγελιστου ιωαννου του θεολογου · ἢ των κρυπτων μυστηριων δηλωσισ · καταυγαζομενου* (looks like *καταγγαζομενου*) *του ηγεμονικου · ἐ͞ό · πε̄ρ́ ·*

but the subscription (immediately following Apoc. xxii. 21 *fin.*) is unique and stands thus by the original hand:

τελος · ΄ιω̃΄ · ἐπιστολ΄ :—

The MS. starts off in i. 1 with the rare variant of *ευαγγελιου* for *αγγελου* with 67 only, but this must be a coincidence, as it does not run with 67-120 thereafter. Yet there is another place at xiv. 2 where we are alone with 67. In fact we can quickly dismiss it as another and the last member of the Complutensian family on our list, for it is in accord with the Compl. MSS. practically throughout, including the standard test of —*ουτως* in xviii. 21.

The unique variants are probably errors, as at:

ii. 23/24. *και δωσω υμιν τοις λοιποις τοις εν θυατειροις* (—*κατα τα εργα υμων, υμιν δε λεγω και*)
iv. 11. —*σου*
xii. 10. *αντιχριστου pro χριστου* (*test. Lake et Johnson*)
xix. 14. *βύσσινλευκὸν* in one word. *Cf. λευκοβυσσινον in* 127 *al. pc.*
16. *βασιλεὺσ, βασιλεύων sic pro βασ. βασιλεων*
xx. 11. —*τον ante καθημενον*
xxi. 15. *τας πυλωνας pro τους πυλ.*
21. *χρυσιαν*
xxii. 19. —*το ante μερος.* A very important doctrinal change, but without support.

At iii. 8 *μακραν* is read with 14-92 108 111 and only 37 of *Compl.* family.
xii. 14. *πεσηται* (for *πετηται*) is found with only *fam* 25 (but all of it) and 69.
xvi. 13. Order: *εκ του στοματος του θηριου* before *εκ του στομ. του δρακοντος* with 80-138 *arm* 4.

There is a tendency to write some words twice, and it does not seem to imply the superlative as in some MSS., but it occurs too often with this otherwise careful scribe for us to attribute it to carelessness or to simple error.

At xv. 6 it looks as if the scribe had first written *λεῖνον* before changing it to *λῖνον*. Otherwise the scribe is accurate and conscientious.

Eclectic Type of some Importance.

Apoc. 251. Athens, Nat. 490 (*olim* 217). [Scr. —. Greg. 122, new 254. Sod. OΘ42]. [xv]. Apoc. 251.
Codex of Acts, Pauline Ep. and Apoc. *cum com.* on paper, and extracts, following Apoc., from Basil, Chrysostom, Neilos and Ephraim, which may be interesting in view of the extraordinary codex before us, which is a fitting but unexpected climax to our labours and investigations.

The codex is dated at the end (by another hand) 1422, and may well be of this date. The extracts following are in another somewhat older hand.

Collated from photos in 1926 acquired by courtesy of University of Michigan.

This is the last of the Athens codices, since the present owner of our No. 248 refuses to let us have access to it.

It starts off with ἐκ τῶν οἰκουμενίῳ τῷ μακαρίω ἐπϊσκ. τρίκκης θεσσαλίας θεοφϊλῶς πεπονημένων· ἐκ τὴν ἀποκάλυψιν ἰωάννου τοῦ θεολόγου σύνοψϊς σχολϊκὴ μετὰ τῆς δεούσης ὅσον κατὰ σύνοψϊν ἀνελλειποῦς αὐταρκείας (like Cramer's, which has +χριστὲ ὁ θεὸς σύμπραξον ἡμῖν) and follows this with Ὅτϊ καὶ τοῦτο τὸ σύγγραμμα μύησις *etc.*, but that is all there is as to Oecumenius about it, as in many other cases. The commentary is pure Andreas.

The scribe is a very careful and accurate copyist, as can be seen from such passages as xviii. 22/24, practically without variant, which is always a place of pitfalls for the unwary.

No numerals are employed, not even for the number of the Beast. Iota subscript is accorded to nouns, articles and adjectives, and sometimes to ᾧδε. Always to ᾄδης. Never to verbs. Beta is never β. Always υ. For David we have δαυίδ consistently, which is rare.

But the text. What an extraordinary type!

Based on the 62 branch of the Erasmian or 1 family, sometimes including the 119 family, Mixture.
it favours the 38 recension in the early chapters, and then runs whole-heartedly with the entire Patmos group 38-178-203-240. Other strange elements creep in, noted as to 18 *fam* 21 22 67-120 130 200 206 and other eclectics. It wavers between ℵ and A in its allegiance, has several quite new and rather startling variants, besides ringing small changes on other curious variations already recorded for others.

There is no inscription. The text begins right after ἀντιδόσεων, the last word of Andreas' Preface.

New Readings.

I will begin with these, and exhibit the most startling of all, which occurs suddenly, after a conventional text, towards the close, at:

xxii. 15. The usual clause is: "και πας ὁ φιλων και ποιων ψευδος,"

which is changed about in others in a moderate way to φιλων και ποιων, ποιων και φιλων, or ὁ ποιων και φιλων, or ὁ ποιων και ὁ φιλων, but all end with simple ψευδος.

Our MS., however, writes this:

καὶ πᾶς ὑπερηφανίαν φιλῶν, καὶ ποιῶν ψεῦδος,

making a double clause of it, thus:

"*And everyone who loveth arrogance, and doeth deceitfulness.*"

Not a word as to this of course in the commentary. The parallel is from the Psalms. See Ps. c. 7 οὐ κατῴκει ἐν μέσῳ τῆς οἰκίας μου ποιῶν ὑπερηφανίαν. Also Ps. lviii. 13 for conjunction of ὑπερηφανια and ψευδους. See also Ps. xxx. 24 and Deut. xvii. 12 as to ποιεω and ὑπερηφανια. We find the expression also in *Plato*.

In the Symposium 219 C. ψεύδομαι and ὑπερηφανίας occur in the same sentence; in the Republic 391 C. occurs this phrase: καὶ αὖ ὑπερηφανίαν θεῶν τε καὶ ἀνθρώπων.

Conflation of text and commentary.

As regards xxi. 24 it is well-known that Erasmus took the commentary reading for his text, and left the real text in the commentary. It is not surprising, as the two sentences are conjoined. Our present MS., however, adopts *both* clauses as *text*, thus:

καὶ τὰ ἔθνη τῶν σωζομένων (—ἐν with 1 62/3 72 136 147 152 162/3 184 *etc.*) τῷ φωτὶ αὐτῆς περιπατήσουσι · καὶ περϊπατήσουσι τὰ ἔθνη δϊὰ τοῦ φωτὸς αὐτῆς.

There can be no doubt as to this, for his text proper is all in red ink.

The other readings which seem to be unaccounted for elsewhere are as follows:

iii. 18. εγχρησον
vi. 4. +ιδου *post* και *init.*
11. λευκη στολη
ix. 4. μηδε *pro* εἰ μη (αλλα 130 *aeth*) } reading μηδε τους ανθρωπους εἰ μη οιτινες
εἰ μη *pro* μονους
18. των τουτων +πληγων
x. 8. +του αγιου *ante* αγγελου
xi. 11. πεσηται *pro* επεσεν (επιπεσειται *fam* 38, ελευσεται *boh*, εγενετο *syr*S, *om.* 40).
xiv. 6. τοῦ ευαγγελισασθαι
11. εις αιωνα των αιωνων αναβαινει
xv. 2. *Trsp.* και εκ του χαραγματος αυτου *post* ονοματος μου
4. οτι μονος και οσιος ει
xvi. 3. +το *ante* αιμα
xviii. 9. οι μετα ταυτης *pro* οι μετ αυτης
24. αγιων και προφητων
xxi. 9. τας γεμουσας τας επτα πληγας τας εσχατας
25 *fin.* εκει ουκ εσται
xxii. 18. μαρτυρω δε εγω.

An alternative reading is given at

i. 3. τοὺς λόγ^{ον}οὺς *sic.* *Vult* τὸν λόγον *ex em. cum* ℵB 32 100 102 130 154 178-240 *et frag.* 238.

Unusual readings and modifications of unusual readings:

i. 11. ἃ βλεπεις *pro* ὃ βλ. *fam* 34 38 62 130 *etc. sah boh syr*S.
14. ως εριον λευκον, ωσει χιων (*pro* ωσει εριον λευκον, ως χιων) So only 38 146-155 218.
17. εἰς *pro* προς ℵ 13 23 36 55 145 146-155 200.
ii. 3. και κεκοπιακας 16 38 62 119 *al. pc.*
5. τα πρωτα εργα ποιησον *bis* (*schol. interjecta*) 67-120 159 167.
10. ἐχητε *pro* ἕξετε AP 36 81 121 130 159 204.
13. +εκει *ante* οπου 22 only.
20. ἀφῆς 200 only (αφις C).
27. +και *ante* ὡς 67-120 206 *syr*SΣ $boh^{1}/_{2}$ *aeth Tyc. Beat.*
iii. 2. ἃ εμελλες αποθανειν So *syr*S^{int} (ημελλεν αποθανειν *fam* 7. εμελλεν αποθανην 1*mg.* εμελλον αποθανειν CAP 12 *etc.*).
8. —αυτην ℵ 49 67-120 81-204 170 215** 216 *vg Prim. arm a.*
ibid. +οὐ *ante* μικραν *fam* 21 38 *al. pc.*
9. γνωσονται *pro* γνωσιν 36 56 67-120 143 226 *syr*S.
12. της καταβαινουσης ℵ^{a} 179* *ex em. soli inter Graecos cum Tyc* 1. *Beat.*
18. ἡ ασχημοσυνη P *etc.*
iv. 8. —και εσωθεν 28 *fam* 38 59-121 98 103-112 *arm a.*

v. 3. —ουδε υποκατω της γης *in loco, sed* + ουδε οἱ υποκατω της γης *in fin. vers.* Addition with οἱ is new. Addition without οἱ by 1 80-138.

6. [τα επτα του θεου πνευματα τα ἀπεσταλμενα] In its entirety only with 1 145 and the printed text.

13. λεγοντα A 1 81 *fam* 119 121 145 204.

vi. 1. ὡς φωνῆ 200 233.

10. +ημων *post* δεσποτης *fam* 62 *boh.*

15. [και οι πλουσιοι και οι χιλιαρχοι] *fam* 62 *pauci.*

17. αυτων *pro* αυτου ℵC 18 *fam* 38 111 124 130 146 200 *syr*SΣ *gig etc.*

vii. 4. εκατον ϛ τεσσαρακοντα ϛ τεσσαρας χιλιαδας New thus. *Cf.* 59 62/3 97 *syr*S.

9. καὶ *pro* ὃν* A only.

See also xvi. 18 ανθρωπος εγενετο *pro* οι ανοι εγενοντο A only (and εγενετο ανθρωπος 38 *boh arm*). See also xviii. 2.

vii. 9. εστωτων C *fam* 38 62 *etc.*

13. τας λευκας στολας *fam* 21 *fam* 178 [*non* 38] 200 206 220.

14. —της *ante* θλιψεως 62/3 *etc.* (A 215).

16. πεσειται (*pro* πεση) F *fam* 38 *pauc.*

17. —και εξαλειψει *usque ad fin.* 1 38 *fam* 119 *al. pc. Ald.* Observe that this clause occurs later at xxi. 4.

viii. 9. των εχοντων *pro* τα εχοντα *fam* 62, 67-120, 80-138.

12. —το τριτον αυτης [*post* φαίνη·] Omit 38 97-122, but have an order differing from *text. rec.*

13 *init.* —και ειδον 59 62/3 *etc. syr*S.

ix. 7. προς πολεμον *pro* εἰς πολεμον *fam* 62 *etc.*

11. και ἑλληνιστι *pro* και εν τη ελληνικη. This is actually new thus, but ℵ has ελληνιδι, and 59 146*com.* ελληνιστι δε.

17. —ουτως *fam* 38 146*com.* 200 *arm pl. Prim. Tyc.*

ibid. εξεπορευετο *fam* 38 *et fam* 119 [*non al.*].

18. των εκπορευομενων 21 28 *fam* 38 *etc.*

19. η γαρ εξουσια των ιππων, εν ταις ουραις και εν τω στοματι αυτων ην. So 38 only. *Cf.* 178.

ibid. ηδικουσαν *pro* αδικουσι *fam* 38 *fam* 62.

20. τω δαιμονι *pro* τα δαιμονια *fam* 38 *sola.* }

ibid. ἢ *pro* και *sec.* *fam* 38 *sola.* }

ibid. ἢ *pro* και *tert.* *fam* 62 [*non* 38]. }

21. +εκ τουτων ουτε *post* μετενοησαν 38 *et fam* 62.

ibid. —αυτων *pr.* 17* 38 67-120 113 114 *Prim.*

x. 6. —και τα εν αυτω 21 28 62 *etc.*

ibid. [και την γην και τα εν] αυτοις 21 *al. pc.* 193.

xi. 5. αποκτειναι *pro* αδικησαι *sec.* *fam* 21 36 37 *etc.*

10. χαρησονται *fam* 38 *fam* 119 146*com. syr*S.

11. στησονται *fam* 38 200.

xii. 1. +ἦν *post* σεληνη *fam* 38 146*txt copt* (+εχειν 146*com*$^1/_2$). *Obs.* την σεληνην ℵ.

6. ειχε *pro* εχει *fam* 38.

ibid. +αυτη *post* ητοιμασμενον 36 *fam* 178 200 *sah boh aeth.*

xiii. 11. εχον *pro* και ειχε *fam* 62.

12. ποιεῖτε *pro* ποιει *pr.* *Solus.* ποιεῖται E 67-120 *pauci.*

14. +απο *post* πληγην 14-92 47 (+επι *fam* 62). *Cf. Prim.* Et *factam* de gladio.

16. και *pro* ἢ 1** 12 178 *pauci.*

xiii. 17. το χαραγμα του θηριου, και το ονομα αυτου ἢ So 36. *Cf.* ℵ 38 (*aliter fam* 62). [ἢ is invisible in our MS. but doubtless there. The inside margins have disappeared owing to bad rebinding].

xiv. 2. και η φωνη ην ηκουσα ως φωνὴ κιθ. κιθ. So 36 only.

6. +ερχομενον *post* αιωνιον *fam* 21 *sol.*

12. *Post* ιησου +χαρησονται E 67 (17* 120).

15. του θερισμου *pro* του θερισαι ℵ *fam* 38 41 53 113 *sah boh arab.*

18. εκ του θυσιαστηριου εξηλθεν E 17 67-120 130 169-216 176-206.

19. +του οινου *fam* 38 176-206.

xv. 4. Τις σε ου μη φοβηθη *fam* 178 & 200 169-216. (*Cf.* ℵ *fam* 95 159 130).

6. λινουν *txt.* B 14-92 18 67-120 97-214 124 169*com.* 176-206.

7. +εκ *post* γεμουσας 121. *Cf. boh.*

xvi. 5. +του επι *ante* των υδατων 95-127-215, 159, 169-216.

6 *fin.* οτι αξιοι εισι (—γαρ) 36 *et* 16-39-69-102-151 *syr aeth copt Prim.*

13. ως βατραχους 18 36 38 *etc.*

21. καταβαινη (*pro* καταβαινει) (καταβενη 200 *solus*).

xvii. 1. —εἶς *vid.* 153-211-222 *arm a.*

4 *init.* +και η γυνη ἣν ειδες, εστιν η πολις η μεγαλη ἣ εχουσα την βασιλειαν επι των βασιλέων της γης P 38 62 *etc.* (*Seq. schol. Postea ver.* 4 [και ἡ γυνη] ἣν περιβεβλημενη κ.τ.λ.).

6. θαυμα μεγα ιδων αυτην ℵ *fam* 38 *syr*S.

15. +και φυλαι *post* εθνη 176-206 only.

16. καταφαγονται *pro* φαγονται 18 *solus.*

xviii. 2. *Post* μεμισημενου +και φυλακη παντος θηριου ακαθαρτου και μεμισημενου A 111 200 *gig aeth.*

3. πεποκε 1 157 189 204.

4. [εξελθετε] ο λαος μου εξ αυτης ℵCP *fam* 38 [*non copt*].

ibid. και εκ των πληγων αυτης ινα μη βλαβητε *fam* 73 (F *al.*).

5. αι αμαρτιαι αυτης 29 30 62 *etc.*

11. εφ᾽ εαυτοις *pro* επ᾽ αυτη 36 59 62 *etc.*

ibid. αυτης *pro* αυτων 31 *fam* 38 53 65 87-124-132-181.

12. ἢ *pro* και *ante* μαργαριτου 12 *et* 179.

13. θυμιαμα 1 56 *etc.*

15 *init.* +και 36 229* *Prim.*

16. +βαβυλων *post* ἡ μεγαλη 176-206 only.

19. +εν *ante* μια *fam* 62.

xix. 4. οι εικοσι τεσσαρεις πρεσβυτεροι *Cf.* 113. Order of A 14 *etc.* τεσσαρεις 56 102 39-180.

6. αληλουια 90 *sah*$^1/_2$.

14. ηκολουθουν E 1 *etc.*

16. +αυτου *post* ιματιον } 12 61-126-218-219.
—αυτου *post* μηρον }

20. βληθησονται 1 12 *etc.*

xx. 4. +τοῦ *ante* ιησου 40 62 *al. pc.*

xxi. 6. γεγονασιν (A) *fam* 38 56 127-215 146-155 159 176-206 *syr*S *Iren.*

9. δείξωσι *pro* δειξω σοι 59 90 *aliq.*

21. πυλεωνων 137. } [*non alibi*].
xxii. 14. πυλεωσιν 1 62 *etc.* }

16. ἐν *pro* επι A 18 *etc.*

Evidently a very critical codex, but it is quite impossible to date the changes. The additions are often suspicious. On the other hand, innate agreement with A, as at xvi. 18 the

generic *ανθρωπος εγενετο* for *οι ανθρωποι εγενοντο*; with ℵ at i. 17 *εἰς pro προς*, and such other places as iii. 8, xiv. 15, xvii. 6, xviii. 4; occasional unique agreement with such MSS. as 18, 130, 200; with small combinations comprising 18, 40, 56, 111, 113, 130, 146; and with *syr*S *sah boh* and *aeth Prim.* on many occasions does not contribute to emphasize any *late* revision.

In fact, taking into consideration that 67-120 equates E, and *fam* 38 equates F, we have elements common to *all* the elder documents ℵACPEF, and that in very small combinations and in I may say *all* the more important places. Where the Versions support it is conclusive of very early traditions. In fact, we can really use them as arbiters here when present and when absent from the Greek groupings.

This completes the MSS. at the National Library at Athens, and *all* prove to be of exceptional interest.

Apoc. 252 is a number which should be reserved for a second MS. of the Apocalypse at Elasson, as reported to me by Dr. Bolides. I do not know the Library mark, and up to going to press have been unable to obtain photographs of it. I think the photographer was afraid to visit the neighbourhood a second time, owing to excessive banditry in that part of the world. Apoc. 252.

ENVOI.

"Ἐι γὰρ τι καλὸν ἔργον πεποίηκα τοῦτο μνημειὸν ἐστίν· εἰ δὲ μηδὲν οὐδ' οἱ πάντες ἀνδριάντες.."

—Agesilaus.

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